

2ND SUMMER SCHOOL "EUROPEAN AND BALKAN CULTURAL HERITAGE"

10-14.6.2024,
FACULTY OF
PHILOSOPHY,
SKOPJE

PROGRAM



Ss. Cyril and
Methodius
University in
Skopje



Faculty of
Philosophy

ФИЛОЗОФСКИ
ФАКУЛТЕТ



1838

Faculty of
Philosophy



University of
Belgrade

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MONDAY,
10.06.2024

- 17:00** Official opening of the Summer School
-
- 17:15** Lecture: Cultural heritage and the view of the other: Rebecca West
Prof. Ivan Djeparoski, Faculty of Philosophy, Ss. Cyril and Methodius University in Skopje

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TUESDAY,
11.06.2024

- 10:00** Lecture: Protection of intangible cultural heritage through informal and formal education
Prof. Danijel Sinani, Faculty of Philosophy, University of Belgrade
-
- 11.00-11.30** Coffee break
-
- 11.30** Lecture: On the origin of gusla in the Balkans
Prof. Ratko Duev, Faculty of Philosophy, Ss. Cyril and Methodius University in Skopje
-
- 12.30-14.30** Lunch break
-
- 14:30** Lecture: Bylazora – the earliest royal capital in the interior of the Balkan Peninsula
Prof. Dragi Mitrevski, Faculty of Philosophy, Ss. Cyril and Methodius University in Skopje
-
- 15.30-16.00** Coffee break
-
- 16.00** Lecture: From Zographs to Academies: The Transformation of Sacred Visual Culture in the Balkans in the 19th Century
Prof. Nenad Makuljević, Faculty of Philosophy, University of Belgrade

10:00 Lecture: The European context of stylist diversity in Byzantine art (11-14 century)

Prof. Aneta Serafimova, Faculty of Philosophy, Ss. Cyril and Methodius University in Skopje

11:00 - 11:30 Coffee break

11:30 Lecture: *Remesiana* – Late Roman and Early Christian center of *Dacia Mediterranea*

Prof. Marko Janković, Faculty of Philosophy, University of Belgrade

12:30 - 14:30 Lunch break

14:30 Lecture: *Otherness* in the Balkans
Prof. Nataša Jovanović Ajzenhamer, Faculty of Philosophy, University of Belgrade

15.30-16.00 Coffee break

16.00 Lecture: Struggle for scientific truth: archaeological fallacies and truths
Prof. Marjan Jovanov, Faculty of Philosophy, Ss. Cyril and Methodius University in Skopje



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THURSDAY,

13.06.2024

година

10:00

Field trip to the archeological site
Bylazora

11:00

Workshop, presentation of research
findings

Prof. Antonio Jakimovski, Faculty of
Philosophy, Ss. Cyril and Methodius
University in Skopje

13:00

Lunch

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FRIDAY,

14.06.2024


година

10:00

Closing ceremony, awarding of
certificates, visit of the Archeological
Museum of the Faculty of Philosophy
in Skopje

LECTURE ABSTRACTS





Prof. Ivan Djeparoski
Faculty of Philosophy
Ss. Cyril and Methodius University in Skopje

CULTURAL HERITAGE AND THE VIEW OF THE OTHER: REBECCA WEST


Travel literature (or travelogue) from the distant but also closer past related to the Balkans, especially authors who come from the West, offer a different and, mostly, negative view of our living space. There are numerous reasons for such approaches, but in this lecture a different case will be pointed out: first of all, the question of “otherness” and the view of the “other” will be approached, and then the special significance and specificity of the famous travel book “Black Lamb and Gray Falcon” (1941) will be analyzed, the magnum opus of the English writer and feminist Rebecca West (1892–1983). It is known that West visited the former Yugoslavia in the thirties of the last century, and the result of those visits was the creation of her most significant literary and travel work. Therefore, special attention will be devoted to the chapters of this book dedicated to Macedonia, and to the descriptions and experiences in relation to natural and cultural monuments. This will show that the immediate experience of the “beautiful” and the “sublime” is especially important, particularly when these places and those perceptions will be successfully and subtly artistically shaped, as is the case in West’s book. The descriptions of churches and monasteries near Skopje and Ohrid are exceptionally impressive, while the description of nature and Lake Ohrid indicates the environmentalism of Rebeka West. Of course, the personalities that appear in this travelogue, at least in the part dedicated to Macedonia, are particularly interesting, because they are renowned intellectuals (Konstantin = Stanislav Vinaver; Milica = Anica Savić Rebac, etc.) who create a different and mostly positive image of the intellectual and cultural atmosphere in the Balkans before the Second World War.



Prof. Danijel Sinani
Department of Ethnology and Anthropology
Faculty of Philosophy, University of Belgrade

PROTECTION OF INTANGIBLE CULTURAL HERITAGE THROUGH INFORMAL AND FORMAL EDUCATION

The lecture deals with formal and informal forms of education as one of the most important measures to preserve intangible cultural heritage. The development and different approaches in educating experts, interested persons and the general public will be presented, and a special emphasis is placed on the projects that take place at the Faculty of Philosophy and through which more future experts from the field have been educated on intangible cultural heritage.




Prof. Ratko Duev
Faculty of Philosophy
Ss. Cyril and Methodius University in Skopje

ON THE ORIGIN OF GUSLA IN THE BALKANS

Although the general position within musicology is that all musical instruments originate from the Middle East, it is still possible that in the case of the gusla – at least regarding the way it was played, with a bow – that it was a Slavic innovation or a modification of a similar instrument. The theory of the bow's origin from the nomadic people of Central Asia does not exclude the Slavs, who were in their vicinity and lived in a similar manner.

The etymology of the term is the strongest proof concerning the specificity of the *gusla*. Compared to the other similar instruments, their names subsisted with certain variations among all the people who adopted them. For instance, the Sumerian *pan-tur* in Greece and Byzantium became *pandoura* and *pandura* in Rome, then the Semitic *kinnor* became *kinyra*, *kithara* in Greece, the Arabic *rabab* became *rubab*, *rabob*, *robab*, *ribab*, *rbab*, *rababa*, in Europe *rebec*, etc. It may be expected that the Slavs had some kind of a transcription of the *rabab*, the zither, or the Byzantine lyre, not their own terms which managed to subsist in spite of the strong influences of the musical traditions of the powerful empires throughout the medieval era and up to modern times.



Prof. Dragi Mitrevski
Faculty of Philosophy
Ss. Cyril and Methodius University in Skopje

BYLAZORA - THE FIRST ROYAL CAPITAL IN THE INTERIOR OF THE BALKANS

Bylazora is considered one of the most famous and significant early ancient cities in the interior of the Balkans or in the north of the Aegean world. The ancient authors describe it as the largest city of the Paeonians, who are known as one of the oldest and most developed Paleo-Balkan communities, which even in the Bronze Age were socially and militarily organized, so that they participated in the defence of Troy. The city is also associated with many historical events during the pre-Roman period.


Today, after the recognition of the city of Bylazora near the village of Knežje, Sveti Nikole, especially after the archaeological research in the last ten years, it is evident that Bilazora was not only the largest city in terms of area, but also in terms of importance. Numerous architectural structures and rich archaeological material have been discovered, mainly from the 5th to the 3rd century BC.

The most dominant part or the acropolis of the city, was specially fortified by the monumental fortification system and in the interior many buildings, mainly of public character have been discovered. The central, biggest and most important building was the Royal Palace. Next to the palace built in the Doric style, a smaller Doric temple was discovered, which together are known as Royal complex. The residential parts of the city spread out on the surrounding, lower terraces.

Based on the movable findings, the conception and the method of construction, the palace fully corresponds to the famous royal palace of Philip II in the first Macedonian capital Aiga. The two palaces were almost used at the same time, and many elements indicate that they were built according to the same principles and perhaps by the same masters.

As the capital of the so-called Independent Paeonians, the city and palace of Bylazora had their most intensive use during the 5th and 4th century BC, specifically during the reign of the Paeonian rulers: Agis, Lyceus, Patraus, Audoleon and Leon.


The Acropolis and especially the royal palace in Bylazora were the main targets of the Celtic attacks in their campaign to Delphi in 279 BC. Then the palace was violently destroyed and completely suffered in a fire, after which the city continued to live, but with a significantly reduced intensity and political significance.



Prof. Nenad Makuljević
Department of Art History
Faculty of Philosophy, University of Belgrade

FROM ZOGRAPHS TO ACADEMIES: THE TRANSFORMATION OF SACRED VISUAL CULTURE IN THE BALKANS IN THE 19TH CENTURY


The lecture is dedicated to the transformations of sacred visual culture in the Balkan region. It will highlight the main models of church painting, as well as the theoretical foundations and social contexts that influenced their use. Special attention will be given to the zograph and academic models of church painting and their specific characteristics, as well as the impact of the Russian iconography model on Orthodox Balkan visual culture.



Prof. Aneta Serafimova
Faculty of Philosophy
Ss. Cyril and Methodius University in Skopje

THE EUROPEAN CONTEXT OF STYLIST DIVERSITY IN BYZANTINE ART (11-14 CENTURY)

The lecture will be focused on the stylistic aspects of selected painting ensembles from the Macedonian medieval treasury, which have a prominent place in Eastern Christian art. In the analysis, the names of the styles will be based on international terminology, while using their basic encyclopaedic definitions. The goal of this methodological approach is to recognize examples of authentic Byzantine *surrealism*, *humanism* and *baroque mannerism*, *Renaissance*, *cubism* and *expressionism*. This approach is a contribution to emphasizing the stylistic diversity and development of Byzantine art against the stereotypes of its perception as patterned and non-evolving, as well as isolated and uncompetitive with/in the Western European world. Freeing itself from the constraints of the rigid Byzantine terminological nomenclature (Middle Byzantine, Macedonian-Comnenian and Late Byzantine, Paleologian art concept), which is one of the reasons for its isolated treatment, this approach aims at emphasizing the European context of the top Byzantine art creations. The designation *Byzantine* is the necessary sign and common denominator of the recognized stylistic features. The recognized stylistic tendencies illustrated



by concrete examples undeniably point to the creativity of medieval painters, universal/immanent to all arts.


The lecture will be systematized into three parts: (1) embodied spirituality, (2) secular breath, and (3) majestic classicism.



Prof. Marko Janković
Department of Archeology
Faculty of Philosophy, University of Belgrade

REMESIANA – LATE ROMAN AND EARLY CHRISTIAN CENTER OF DACIA MEDITERRANEA


For almost 150 years, archaeologists has been researching the remains of the late Roman city of Remesiana, below the contemporary town of Bela Palanka (SE Serbia). Through previous decades, when researchers excavated the remains of the fort, forum, public and private buildings, the focus was placed almost exclusively upon the early Christian aspect of the town. The fact that one of the important Christian misionaries and saints, St. Nicetas, was working and living in Remesiana, was also one of the reasons for such interpretations. All other aspects of the town were mostly neglected and ignored. Excavations at Eastern Necropolis of Remesiana, conducted in 2018-2023 changed the ideas of city life in late antiquity, especially of mutual dynamics of Christian and non-Christian communities. More than 60 burials were excavated at the necropolis, including burials previously unknown at the Balkans. It is interesting that a great number of burials were built for children and the the burials of the adults contained a great number of luxurious objects.



Assist. Professor Nataša Jovanović
Department of Sociology
Faculty of Philosophy, University of Belgrade

OTHERNESS IN THE BALKANS

The aim of the lecture is to analyse different relations and symbolic and cultural borders and struggles in the Balkans through the theoretical prism of Orientalism, but also of other theories about the creation of otherness. In the historical and contemporary social context, different constructs of relations of foreignness, otherness and hostility will be investigated. As it is about general theoretical references, after a brief introduction to the epistemological and methodological foundations, the focus will be on concrete examples of constructing otherness among different cultures, religions and nations in the Balkans. Since it is a post-conflict area, special emphasis will be placed on the processes of transition from the category of foreignness and foreignness to the domain of hostile relations.



Prof. Marjan Jovanov
Faculty of Philosophy
Ss. Cyril and Methodius University in Skopje

STRUGGLE FOR SCIENTIFIC TRUTH: ARCHAEOLOGICAL FALLACIES AND TRUTHS

The search for scientific truth is the eternal challenge of all sciences and scientists, the eternal challenge of free and open-minded people, probably since the time when the word science was not invented. Archaeology, as a relatively new science, in its entire existence faces numerous lay or quasi-scientific opinions and assumptions, against which we have to fight with scientific evidence, with facts, that is, in archaeology these are artifacts. Stories about the extraterrestrial origin of the Egyptian pyramids, about the curse of the pharaohs, about Atlantis, about the pyramids in Bosnia, about the Neolithic Cyrillic script and the like, fuel the imagination of people, sometimes for commercial reasons, and sometimes for some crazy nationalistic goals, in an attempt to let's prove which nation on this planet of ours is the oldest.

The Balkans, that is, the territories of Macedonia and Serbia, are certainly not spared from numerous unscientific assumptions and claims. Unfortunately,

they regularly receive a better public reception than pure, factual scientific truth. One of the biggest such stories in Macedonia is the search for the tomb of Alexander III or better known as Alexander the Great, the famous king of one of the greatest kingdoms in the history of mankind, Ancient Macedonia. The stories that his tomb is located on the ground of today's Macedonia are not only still current, but are blindly believed by hundreds of thousands of people. In contrast to these romantic ideas, there are dozens of scientific facts supported by written ancient sources and archaeological research, which shed scientific light on one of the biggest challenges of modern archaeology – discovering the tomb of Alexander the Great. Sometimes science itself has created great dilemmas by interpreting certain scientific problems in a different way. One of such problems that is current among scientists who are engaged in the study of Ancient Macedonian culture is the question of who is buried in Tomb 2 under the large tumulus in Vergina. Is it the tomb of the great Macedonian King Philip II, or some other person?

These are the topics that we can discuss with the participants of the 2nd Summer School in European and Balkan Cultural Heritage in Skopje.

