

5<sup>th</sup> International Balkan  
studies Conference

Living together —  
Tolerance, Coexistence,  
Reconciliation

# Balkan Express

## CONFERENCE PROGRAM

November 8—9, 2019  
Institute of Ethnology  
of the CAS, *Na Florenci 3*,  
Prague, *Czech  
Republic*

Conference language: English

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Living together —  
Tolerance, Coexistence,  
Reconciliation

# Balkan Express

Friday, November 8, 2019

	LOWER HALL	UPPER HALL	CONFERENCE ROOM 5th FLOOR
8:00 — 9:00	Registration		
9:00 — 9:20	Conference opening		
9:30 — 11:00	Panel 1 <b>Yugoslavism 1</b>	Panel 1 <b>Reconciliation 1</b>	Film <b>Bottle Herders</b> Gabriela Fatková
11:00 — 11:15	Coffee break		
11:15 — 12:45	Panel 2 <b>Yugoslavism 2</b>	Panel 2 <b>Reconciliation 2</b>	Film <b>Visual Anthropology Center – VAC (Belgrade)</b>
12:45 — 14:00	Lunch		
14:00 — 15:30	Panel 3 <b>Constructing Collective Identities</b>	Panel 3 <b>Family and Community</b>	Film <b>Visual Anthropology Center – VAC (Belgrade)</b>
15:30 — 15:45	Coffee break		
15:45 — 17:15		Panel 4 <b>Keynote speaker lecture Ivan Čolović</b>	
17:15 — 17:30	Wine & snacks/ break		
17:30 — 18:00	Exhibition opening <b>Monte Bianco Negro</b>		
18:00	Live music <b>Džezvica</b>		

Friday, November 8, 2019

SESSION 1/ 9:30—11:00

## Yugoslavism 1

Panel 1 – Lower hall

**Chair: František Šístek**

**Božidar Jezernik:** *Constructing the Yugoslav Idea*

**Petr Stehlík:** *Yugoslavism in the 21st Century? On the Afterlife of a Seemingly Retired Idea*

## Reconciliation 1

Panel 1 – Upper hall

**Chair: To be announced**

**Cintia Silva Huxter:** *Space(s) for Peace in Mitrovica, Kosovo: Women's Voices for Change*

**Elda Gjergji:** *Tolerance as a Human Value Education in Albania*

**Maja Muhić:** *Liminal Spaces: On Taxi Drivers, Commuting Narratives, and Social Cohesion*

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## Film 1

Conference room 5th floor

### Bottle Herders (2015) Director: Gabriela Fatková

SESSION 2/ 11:15—12:45

## Yugoslavism 2

Panel 2 – Lower hall

Chair: Ivana Skenderija

**Maroš Melichárek:** *The Idea of (Br)otherhood and Unity in Yugoslav Popular Music in the 1960s, 1970s and 1980s*

**Marjana Strmčnik:** *Re-invented Celebration: The Day of Youth*

**Antonio Grgić:** *The Monuments of the WWII Antifascist Struggle as Common Cultural Heritage and a Place for Constructing the New Common Narrative in Bosnia and Herzegovina*

## Reconciliation 2

Panel 2 – Upper hall

Chair: Keith Doubt

**Alenka Bartulović:** *An End to the “Endless Reconciliation?” Affective Responses to the Politics of International Intervention in Bosnia-Herzegovina*

**Jitka Evanová:** *Evangelical Churches and Reconciliation in Bosnia and Herzegovina*

## Film 2

Conference room 5th floor

### Visual Anthropology Center – VAC (Belgrade)

Relja Pekić, Nina Mladenović,  
Mikloš Barna-Lipkovski

SESSION 3/ 14:00—15:30

## Constructing Collective Identities

Panel 3 – Lower hall

Chair: Petr Stehlík

**Nikola Zečević:** *Populism and Historical Revisionism in the Post-Yugoslav Region After 1989*

**Piotr Mirocha:** *Regional Identities and Alterity in the Croatian and Serbian Media Discourse on Europe after 2012: A Corpus-assisted Study*

**Anja Zlatović:** *Using the Elements of Irish Culture in a Process of Identity Construction in Serbia*

## Family and Community

Panel 3 – Upper hall

Chair: Markéta Slavková

**Lenka Jakoubková Budilová and Marek Jakoubek:** *Life Cycle Service and Family Typologies in the Balkans*

**Katarina Mitrović:** *Coexistence and Postponed Adulthood: Parents as the Best Roommates*

**Rayna Dzhurova-Rozhdestvenska and Vladimir Penchev:** *Celebrate Together: Local Community & Governmental Institution*

## Film 3

Conference room 5th floor

### Visual Anthropology Center – VAC (Belgrade)

Relja Pekić, Nina Mladenović, Mikloš Barna-Lipkovski

SESSION 4/ 15:45—17:15

### Key note speaker Ivan Čolović:

*The Edition and Publishing House Biblioteka XX vek (The 20th Century Library): Half a Century of a Regional Workshop for the Dissemination of Knowledge*

17:30—18:00

### Exhibition opening – Monte Bianco Negro –

Lower hall

Artist and Exhibition Author: Dejan Batrićević  
(Cetinje/Ljubljana)

Opening speech: Alenka Bartulović

18:00

### Live music – Džezvica





**Saturday, November 9, 2019**

	<b>LOWER HALL</b>	<b>UPPER HALL</b>	<b>CONFERENCE ROOM 5th FLOOR</b>
9:30 — 10:00	Registration & coffee		
10:00 — 11:30	Panel 1 <b>Coexistence 1</b>	Panel 1 <b>Beyond Ethnic Lines</b>	
11:30 — 11:45	Coffee break		
11:45 — 13:15	Panel 2 <b>Coexistence 2</b>	Panel 2 <b>Contemporary BiH</b>	<b>Round table/ The future of Balkan studies</b>
13:15 — 14:30	Lunch		
14:30 — 16:00	Panel 3 <b>Coexistence 3</b>	Panel 3 <b>Post-WWII history</b>	
16:00 — 16:15	Coffee break		
16:15 — 17:45		<b>Academic books presentation (90 min.)</b>	
17:45 — 18:30	Transfer to Lastavica		
18:30 — 19:30	<b>Author reading Blanka Čechová/ Lastavica</b>		
19:30 — 24:00	<b>Conference banquet/ Lastavica</b>		

Saturday, November 9, 2019  
**SESSION 1/ 10:00—11:30**

**Coexistence 1**

Panel 1 – Lower hall

**Chair: Nikola Zečević**

**Božica Slavković Mirić:** *Everyday Life and Coexistence - Example of Kosovo and Metohija in the Kingdom of Yugoslavia*

**Esilda Luku:** *Why Albanians and Their Collaborationist Governments Rescued Jews During the Holocaust*

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## Beyond Ethnic Lines

Panel 1 – Upper hall

**Chair: Alenka Bartulović**

**Risto Pekka Pennanen:** *Crossing Ethnic Lines in Folk Music Business: Mixed Professional Line-ups, Repertoires and Audiences in Habsburg Bosnia-Herzegovina*

**Mario Katić and Robert M. Hayden:** *Reading Local Landscapes: How Do Manifestations of Visible and Audible Coexistence Influence Everyday Life?*

**Keith Doubt:** *Antigone, Hegel, and Judith Butler: Justice as a Trans-ethnic Passion in Đorđe Balašević's Ballad, "Ne Lomite Mi Bagrenje"*

SESSION 2/ 11:45–13:15

## Coexistence 2

Panel 2 – Lower hall

**Chair: To be announced**

**Zora Hesová and Ešref Kenan Rešidagić:** *Bosnian Muslims and the Role of Coexistence / Suživot*

**Mariglen Demiri and Aleksandar Takovski:** *'Muhabet', 'Caj' and 'Baklava': The Old Skopje Bazaar as a Site of a Centuries Old Coexistence*

**Ekaterina Zheltova:** *Narrating Love and Peace in the Albanian-Greek Borderlands*

## Contemporary Bosnia-Herzegovina

Panel 2 – Upper hall

**Chair: Mario Katić**

**Adnan Efendić and Hariz Halilovich:** *Living Together in Post-conflict Bosnia and Herzegovina: The Nexus Between Ethnic Diversity and Economic Welfare*

**Magdaléna Fajtová:** *Reflection of National Identities in Bosnia and Herzegovina in the Discussion of NATO Membership*

**Anna Andrlová:** *Return Decisions of Highly Skilled Migrants in Bosnia and Herzegovina after 2005*

## Round table/ The future of Balkan studies in the Czech Republic

Conference room 5th floor

**Chair: Ladislav Hladký**

Introduction: **Ladislav Hladký**  
*The Institute of History of the CAS;  
Czech Association of Slavic, Balkan  
and Byzantine Studies*

SESSION 3/ 14:30–16:00

## Coexistence 3

Panel 3 – Lower hall

**Chair: Marjana Strmčnik**

**Nirha Efendić:** *The Cultural Legacy of Ludvik Kuba in Possession of the National Museum of Bosnia and Herzegovina*

**František Šístek:** *Tolerance, Ignorance and Coexistence in the Narratives of the Jews of Montenegro*

**Markéta Slavková:** *MIR, Srebrenica Stories: Co-creating a Radio Documentary in Contemporary Bosnia and Herzegovina*

## Post-WWII History

Panel 3 – Upper hall

**Chair: Maroš Melichárek**

**Krasimira Marholeva:** *The Czechoslovak-Bulgarian Cultural Relationship (1945-1989)*

**Anna Herran:** *Student Uprisings and Democratic Ideals: Narratives and Commemorations of November 17 in Greece and the Czech Republic*

SESSION 4/ 16:15–17:45

## Academic books presentation (90 min.)

**Book 1:** *Etnički konflikti (Ethnic Conflicts)*  
– Filip Tesař (30 min. including the discussion)  
Presenters: Filip Tesař, Adin Ljuca, Ivan Čolović

**Book 2:** *Ethnic and National Identity in BiH: Kinship and Solidarity in a Polyethnic Society* – Keith Doubt and Adnan Tufekčić (30 min. including the discussion)  
Presenter: Keith Doubt

**Book 3:** *Balkanizing Europeanization: Fight against Corruption and Regional Relations in the Western Balkans* – Vladimir Vučković and Vladimir Đorđević (eds.)  
Presenters: Vladimir Đorđević, Vladimir Vučković, Branislav Radeljić (30 min. including the discussion)

**LASTAVICA** – Association for the citizens of former Yugoslavia  
Venue Location: Opletalova 16, Prague

18:30–19:30

## Author reading:

**Blanka Čechová** – *Total Balkans: One Woman's Search for Justice in Kosovo*

19:30–24:00

## Conference banquet

## About the conference

The conference is organized by:

Faculty of Humanities, Charles University

Institute of Ethnology of the Czech Academy of Sciences

Institute of History of the Czech Academy of Sciences

With the support of the Institute of International Studies, Faculty of Social Sciences, Charles University and the Czech Association of Slavic, Balkan and Byzantine Studies

Conference language: English

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[www.facebook.com/KonferenceBalkan](http://www.facebook.com/KonferenceBalkan)

<http://www.rakijatour.cz/balkan-express/>

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In 2019, the fifth international Balkan Express conference will aim to rethink the Balkans through the idea of "Living together". Loosely building on the previous conference (the Invisible, the Overlooked and the Forgotten), this year our thematic focus will be on topics of tolerance, coexistence, and reconciliation.

The goal of the conference is to unveil processes and practices often overlooked within Balkan studies, and to identify and discuss topics/issues that contribute to the emergence of the dialog and strengthening social cohesion in the region. Instead of engaging in mainstream notions and gestures imposed "from above" (e.g. by national governments, the EU, the UN, etc.), we invite papers that will analyze these aspects "from below". That is, examine how tolerance, coexistence, and reconciliation, are understood, expressed, and practiced on an everyday level by the people of the Balkans in specific local and social contexts.

Since the 1990s, academic production has prevalently analyzed the region through nationalist and ethnic frameworks that emphasize social conflict, resulting in a somewhat "negative" and "dark" image of the Balkans. We would like to seek out discourses and practices that transcend these stereotypical perceptions and conceptualizations. To ask how we might rethink the Balkans as a place where many people attempt and even succeed to live a "good life". And to demonstrate how the experience of the Balkan people is linked to a sense of belonging and the construction of identities that make life together possible.

We perceive the Balkans to be a European region defined by distinct historical and socio-cultural contexts. The conference adopts an interdisciplinary approach, enabling different fields of knowledge production and ways of understanding the region to interconnect. In addition to a rich program, the conference will also provide a glimpse into Balkan cultural and artistic production including food, photography, film and music. We look forward to meeting you in person in Prague this November.

#### TOPICS OF INTEREST INCLUDE, BUT ARE NOT LIMITED TO:

Historic and long-established forms and discourses of coexistence and their current reinterpretations (e. g. common cultural heritage, perceived plurality and tolerance of the Ottoman Empire, the idea of Slavic mutuality, and the socialist principal of "brotherhood and unity").

The ideas and practices of national, ethnic, and religious tolerance and symbiosis (formal and informal).

Everyday life and coexistence on local and regional levels (e.g. "mixed marriages", neighborhood/komšilik, kinship/kumstvo ).

Practices of downplaying ethnicity and religious differences in everyday life.

The practical language of tolerance, coexistence, and reconciliation (words, images, sounds).

Literary, artistic, and media representations.

Commemorating and performing tolerance, coexistence, and reconciliation.

Policies of tolerance, coexistence, and reconciliation; grassroots initiatives; activism.

## ABSTRACTS

### KEY NOTE SPEAKER

### **Dr. Ivan Čolović**

Biblioteka XX vek, Belgrade

Belgrade, Serbia

### **The Edition and Publishing House Biblioteka XX vek (The 20th Century Library): Half a Century of a Regional Workshop for the Dissemination of Knowledge**

Panel: KEY NOTE SPEAKER

### **Abstract**

Biblioteka XX vek (The 20th Century Library) is a legendary edition founded by the anthropologist Ivan Čolović in Belgrade in 1971. Since 1989, it has been operating as an independent publishing house under the ownership of its founder and editor. It has focused on publishing scholarly works in anthropology and other disciplines of social sciences by authors from former Yugoslavia as well as translations of important works by foreign scholars. After the break-up of Yugoslavia, Biblioteka XX vek managed to preserve its distribution channels, readership and great respect in all its successor states as well as among foreign scholars and Balkan enthusiasts. In his presentation, the founder, owner and editor of Biblioteka XX vek Ivan Čolović, doyen of Serbian and (post)Yugoslav anthropology, well-known public intellectual and author of a great number of notable monographs in the field of anthropology available in many languages, will focus on the transformations of social sciences and humanities in the last several decades as reflected in the publishing program of Biblioteka XX vek. Čolović will further discuss the changes of historical and political context in which this “regional workshop for the dissemination of knowledge“ has been operating since the early 1970s until present. Finally, he will speak of its place on the cultural map of the contemporary Balkans.

### **Biography**

Ivan Čolović (Belgrade, 1938) is a political anthropologist, publisher and writer. He completed his Ph.D. at the Department of Ethnology and Anthropology, Faculty of Philosophy, University of Belgrade in 1983. He worked as an editor at several publishing houses in Belgrade. From 1990 until 2003, he was a research associate of the Ethnographic Institute of the Serbian Academy of Sciences and Arts. Čolović is an author of a number of distinguished monographs, including *Divlja književnost /Wild Literature/* (1985), *Književnost i erotizam /Literature and Eroticism/* (1990), *Bordel ratnika /The Brothel of Warriors/* (1993), *Politika simbola /The Politics of Symbols/* (1997), *Etno /Ethno/* (2006), *Balkan – teror kulture /The Balkans – Terror of Culture/* (2008), *Rastanak s identitetom /Farewell to Identity/* (2014) and *Smrt na Kosovu polju. Istorija kosovskog mita /Death on the Field of Kosovo. A History of the Kosovo Myth/* (2016). Some of his books have been translated into English, French, Greek, Italian, Macedonian, German, Slovene and Polish. Čolović is a founder (1971) and since 1989 also publisher of the book edition Biblioteka XX vek. He is a recipient of several awards, including the Herder Award (2000), the order of the chevalier de la Légion d'honneur (2001), the Konstantin Obradović Award (2006), honorary doctorate of the University of Warsaw (2010), the Konstantin Jireček Medal (2012) and the Mirko Kovač Award for his book *Death on the Field of Kosovo* (2017).



## ABSTRACTS

(IN ALPHABETICAL ORDER BY PRESENTERS' LAST NAME)

### **Bc. Anna Andrlová**

**Department of Russian and East European Studies, Institute of International Studies,  
Faculty of Social Sciences, Charles University**

Prague, Czech Republic

### **Return Decisions of Highly Skilled Migrants in Bosnia and Herzegovina after 2005**

Panel: CONTEMPORARY BOSNIA-HERZEGOVINA

Brain drain, or human capital flight, is a phenomenon which represents a society-wide problem in the post-dayton Bosnia and Herzegovina. In present, more than a half of the citizens of BaH lives abroad, out of which a significant part possesses tertiary education. Loss of human capital carries negative socio-economic consequences which hinder the country's development. On the other hand, brain gain, i.e. return of highly skilled migrants to their country of origin, might reverse some of the unfavorable effects. Nevertheless, the phenomenon of return of highly skilled migrants remains underresearched not only within the region of Western Balkans, but also on the global scale. Although this type of migration has increasingly attracted attention of many scholars from various academic and non-academic fields, contemporary literature on this topic suffers from limitations and tends to oversimplify the returnees' motivations to purely economic incentives. This study attempts to describe the complex factors leading the highly skilled migrants to return. Based on the 33 respondents' subjective preferences from the spheres of career, family and lifestyle, this works provides an insight into the decisions of returnees in the context of Bosnia and Herzegovina.

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### **doc. dr. Alenka Bartulović**

**Department of Ethnology and Cultural Anthropology, Faculty of Arts,  
University of Ljubljana**

Ljubljana, Slovenia

### **An End to the “Endless reconciliation?:” Affective responses to the politics of international intervention in Bosnia-Herzegovina**

Panel: RECONCILIATION 2

Reconciliation became the catch phrase of post-conflict intervention policies in Bosnia-Herzegovina after Dayton Peace Agreement, which brought the end to the war in 1995, but at the same it has reinforced national divisions and institutionalized segregation along the ethno-religious lines. In addition, reconciliation is often uncritically praised in political rhetoric as a crucial part of the post-war reconstruction process and a way to achieve

complete democratization and Europeanization of the Bosnian society. Until recently, reconciliation as a concept has not been problematized, however in the last few years anthropological investigations have been eager to explore the responses of the local people to the international policy. This paper follows this path and explores the attitudes of inhabitants of Sarajevo towards the particular discourse of reconciliation and highlights the local responses and meanings people attach to the external political interventions. In particular, the aim is to explore some of the paradoxes of the international intervention in Bosnia-Herzegovina and expose the effects of reconciliation discourse on the everyday life of inhabitants of the divided state. I argue that the notion of reconciliation ignores the complexity of pre-war, war and post-war Bosnian social reality and most of all effectively brings the colonial past back to contemporary Bosnia-Herzegovina

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## **Mariglen Demiri, M.A., Aleksandar Takovski, Ph.D.**

**Institute of Social Sciences and Humanities**

Skopje, Macedonia

### **‘Muhabet’, ‘caj’ and ‘baklava’: The old Skopje bazaar as a site of a centuries old coexistence**

Panel: COEXISTENCE 2

The Ottoman Turks conquered Skopje, the capital of Macedonia in the late XIV century, and brought urban infrastructure, hot baths (‘hamams’), soul food still widely enjoyed today such as baklava, kebabs, sarma, dolma, kadaif and other, and most importantly a model of successful cohabitation. The Turkish democratic rule that permitted the free practice of religion, language and customs has shaped and encouraged the existence of a multicultural, multi-religious and multilingual community at the heart of Skopje that has resisted the challenges the centuries brought, from the wars in the XX century to the infamous Skopje 2014 project in XXI. The old bazaar, we claim was and still persists to be an inclusive site of tri-cultural coexistence and cultural production within a community marked by linguistic, religious and cultural diversity. After the 2001 interethnic conflict, the role of the Carshija’s as a nucleus of the city’s socioeconomic and cultural life and a site of multiethnic, multireligious and multilingual cohesion becomes even more prominent and evidenced in the many cultural events visited by ethnically various groups, night parties enjoyed by all ethnicities and daily rituals practiced by all.

Having this in mind we seek to answer the following questions: What makes this cohesion possible? What everyday practices and rituals underpin this centuries’ long symbiosis? Is it common interests and destiny? Is it the traditionally well-bred sense of belonging to a site of cohabitation and diversity rather than to a monolith groups such as ethnicity, religion etc.? Is it the uninterrupted existence of three different religious objects (mosques, churches and khanqah), is it the ability to understand four languages or the everyday ‘merak’ (pleasure) of drinking caj (tea) with the neighbors?

To find the answers to these questions we will undertake a field work among the bazaar inhabitants/residents, members of the different cultural/religious/linguistic communities and through semi-structured interviews we shall seek to provide the answers to the questions raised in an attempt to provide an answer to the over-arching question “What enables and fuels this century’s long cohabitation?”

## **Keith Doubt, Ph.D.**

**Sociology Department, Wittenberg University**

Springfield, Ohio, USA

### **Antigone, Hegel, and Judith Butler: Justice as a Trans-ethnic Passion in Đorđe Balašević's Ballad, "Ne Lomite Mi Bagrenje"**

Panel: BEYOND ETHNIC LINES

"Do not Break my Blackwood Trees" [Ne lomite mi bagrenje] is a popular ballad today frequently heard in cafes and on the radio in Serbia, Bosnia-Herzegovina, and Croatia. People from different communities, young and old, love Đorđe Balašević's bitter-sweet song. Listeners embrace the angry, moral pathos of the ballad's story. The song sagely expresses an ethic, a human ethic, superior to the song's numerous antagonists: the honorable judge, the law, the course, the government, the social order, and "those legal paragraphs." This paper analyzes the character as well as the limit of this human ethic articulated in Balašević's song through the figure of Antigone vis-a-vis the law-giving King Creon from Sophocles' Greek tragedy. The dialectic between these two figures, Antigone and Creon, is formulated in the work of G. W. F. Hegel's *The Phenomenology of Mind* and expanded upon by Judith Butler. For his audiences Balasević sharply evokes the moral pathos and sense of justice well-articulated in Hegel's philosophy and embraced throughout former-Yugoslavia.

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## **Rayna Dzhurova-Rozhdestvenska, M.A., prof. Vladimir Penchev, PhD.**

**IEFSEM-BAS**

Sofia, Bulgaria

### **CELEBRATE TOGETHER: local community & governmental institution**

Panel: FAMILY AND COMMUNITY

Todorovden is one of the most popular traditional Bulgarian spring celebrations, mainly because of the inclusion of horses in the ritual practices and because of the attraction of numerous public horse races. The fete is also called "Horse Easter". The purpose of this text is to present and analyze one type of a modern manifestation such as the Todorovden festivity in Benkovski district, Sofia. Benkovski is the former village of Birimirts. The cohabitation of the traditional local ritual practices of the local population with police "kushia" (equestrian competitions) of the Group "Horse Police" at the Directorate of Internal Affairs – Sofia, based in Benkovski district, is being overseen. It is concluded that the rituals and practices observed in this distinctive duality have preserved their ritual functions, albeit in a highly transformed form.

## **Nirha Efendić, Ph.D.**

**National Museum of Bosnia and Herzegovina**

Sarajevo, Bosnia and Herzegovina

### **The Cultural Legacy of Ludvík Kuba in Possession of the National Museum of Bosnia and Herzegovina**

Panel: COEXISTENCE 3

Ludvík Kuba (1863-1956) was a Czech musician, writer, painter and professor at the Academy of Fine Arts. He also collected folk traditions of Slavs. Having in mind that Bosnia after departure of Ottoman Imperium could be a space with a pure and rich Slavs' oral tradition, he was deeply interested to come and research their folklore life on the ground. Even in the period preceding his arrival in Bosnia, while exploring the region of Dalmatia and Montenegro, Kuba considered the possibility of recording folklore in Bosnia and Herzegovina. Finally, he came and got a research agreement by the invitation of first director of the National Museum of Bosnia and Herzegovina, Kosta Hörmann 1893. During Kuba's field work in Bosnia and Herzegovina, an extensive collection of about a thousand poems was created, along with notes of their tunes, which were published in the Herald of the National Museum in Sarajevo in the years 1906 to 1910. This paper aims to present Kuba's legacy in this institution.

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## **prof. Adnan Efendić, Ph.D., doc. Hariz Halilovich, Ph.D.**

**University of Sarajevo; RMIT University**

Sarajevo, Bosnia and Herzegovina; Melbourne, Australia

### **Living together in post-conflict Bosnia and Herzegovina: the nexus between ethnic diversity and economic welfare**

Panel: CONTEMPORARY BOSNIA-HERZEGOVINA

Bosnia and Herzegovina (BiH) is a country that has been ethnically diverse for centuries; it has been particularly famed for its multi-ethnic, multi-cultural, multi-religious society, and for being the country with a high level of ethnic 'mixing' and social cohesion. The Bosnian war (1992-1995), however, which followed the dissolution of former Yugoslavia, caused a structural rupture in the demographic and ethnic composition of the country. As a result, ethnic diversity was replaced by ethnic homogeneity in many regions of BiH. While there are many social, cultural and political consequences of this artificial separation of people based on their ethnicity and religion, our study investigates economic effects of local ethnic diversity and inter-ethnic collaborations. We use mixed method approach; i.e., quantitative investigations of the effects of ethnic diversity on economic performance are supplemented with in-depth interviews on the ground to uncover if multi-ethnic regions, collaborations and coexistence are beneficial for local economic performance. Our study reveals many positive effects of ethnic diversity, tolerance and inter-ethnic cooperation on individual and societal well-being. Where still preserved, ethnic diversity and social cohesion are not a threat, but rather an important resource for entrepreneurial aspirations, pro-social behaviors, and individual economic well-being. We conclude that policies designed to encourage

and support the inter-ethnic collaboration, social cohesion and inclusion in BiH have the potential to enhance economic welfare and overall wellbeing of individuals, families and communities.

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## **Mgr. Jitka Evanová, Ph.D**

### **CET Academic Programs**

Prague, Czech Republic

## **Evangelical Churches and Reconciliation in Bosnia and Herzegovina**

Panel: RECONCILIATION 2

There is a general agreement that religious actors can play an increasingly important role in solving international conflicts and postwar reconciliation, however, in Bosnia and Herzegovina religion is perceived as an under-utilized tool. The research on religion and war and religion and reconciliation in BiH focuses, for obvious reasons, on the three main faiths in the country, namely Orthodoxy, Catholicism, and Islam.

In my paper, I explore the question of whether and how evangelical churches, a minor religious group in BiH, promote reconciliation. The research is based on the collection of oral histories of practising evangelical Christians of various ethnic backgrounds from Mostar, the most divided city in BiH. The interviews were conducted in 2018 and mostly in 2019 and cover the history since the war in the 1990s when the activities of the church there began with the arrival of young Croatian couple who decided to help people in need regardless of their ethnicity, a rare phenomenon back then.

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## **Mgr. Magdaléna Fajtová**

### **Institute of International Studies, Faculty of Social Sciences, Charles University**

Prague, Czech Republic

## **Reflection of National Identities in Bosnia and Herzegovina in the Discussion of NATO Membership**

Panel: CONTEMPORARY BOSNIA-HERZEGOVINA

'Bosnia and Herzegovina aspires to join NATO. Support for democratic, institutional, security sector and defense reforms are a key focus of cooperation (NATO, 2017).' This is the official statement of North Atlantic Treaty organization from June 2017. In December 2018 the country was officially invited to activate NATO Membership Action Plan (MAP) by submitting the Annual National Programme. This action is a result of years of discussing possible Bosnian membership in NATO. In order to enter the organization, all three representatives of the country's constituent nations must come to an agreement. However, the main obstacle remains the refusing stance of Serbian member of Bosnian presidency Milorad Dodik and a vast majority of Bosnian Serbs towards the integration process. On the contrary, the other two presidents of Bosnia and Herzegovina are well disposed towards the integration. This disagreement over the possible membership reinforces the tension between the three constituent nations and the assertion of the step could lead to escalation of the problem.

## **Elda Gjergji, Ph.D.**

**University of Elbasan “Aleksander Xhuvani”**

Elbasan, Albania

### **Tolerance as a human value education in Albania**

Panel: RECONCILIATION 1

Education aims to prepare citizens to participate actively in social, cultural, and economic processes of the society. A free society works as a relief party of social processes, such as a constructor and maintenance of peace through human rights and democracy well functioning. Among the main problems that our society faces today is intolerance, one of the main threats to human rights, democracy and peace.

Highlighting the negative consequences of intolerance in our society and especially in our schools, this article aims to explain the inherent tolerance among fundamental human rights, also how intolerance can be used as a tool to cause violence, and its negative effects on school environment. Finally, some recommendations will be given to those who focus on tolerance education, identify problems and opportunities of education of tolerance and aim at human values education.

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## **Antonio Grgić, M.A.**

**The Institute of Architectural Theory, Art History and Cultural Studies TU Graz**

Graz, Austria

### **The Monuments of the WWII antifascist struggle as common cultural heritage and a place for constructing the new common narrative in Bosnia and Herzegovina**

Panel: YUGOSLAVISM 2

Throughout history we have changed the forms which we are using in shaping of our monuments, but nevertheless their primary function always remained the same; they are vehicle for dead and ideas which surrounds them. Monuments are not just inhabited by the dead and by death itself, but also by our ideas concerning the modes of transcending death. That is also the case with the monuments of the WWII antifascist struggle in Bosnia and Herzegovina. They are a common cultural heritage of all citizens of Bosnia and Herzegovina, citizens of all of states of ex-Yugoslavia region, but also of all of Europe which is ideologically founded on WWII antifascist struggle. But these monuments are not just dead artifacts of vanished political Yugoslav culture, they also have the potential for becoming the starting point of reconstruction of the utopian ideas that were the foundation for their construction, like ideas of emancipation or brotherhood and unity. The question is arousing: if the monuments in their logic are oriented towards death, how can their orientation be changed with the final goal to create places which are oriented towards life, places for constructing the new life enhancing common narrative in Bosnia and Herzegovina.

**Anna Herran, M.A.**

**University of Toronto**

Toronto, Canada

## **Student Uprisings and Democratic Ideals: Narratives and Commemorations of November 17 in Greece and the Czech Republic**

Panel: WWII HISTORY

The Athens Polytechnic Uprising of 1973 is regarded as the founding myth of the Third Hellenic Republic and as the historical event that led towards the democratization of the country. The suggested paper aims at examining how Greek society has commemorated the Uprising in recent years and what narratives on the events and the actors that took part on them emerge around this date to see whether these commemorations are successful in bringing society together or on the contrary to polarize opinions along political lines. The Greek case is compared to the commemorations of the Velvet Revolution in the present-day Czech Republic, which is also regarded by Czech society as the founding point of the current political system. With this comparison, the proposed paper seeks to explain how even such strongly politicized events can create a sense of community among the people who engage in their commemoration.

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**Zora Hesová, MA, Ph.D., Ešref Kenan Rašidagić, Ph.D.**

**Charles University; University of Sarajevo**

Prague, Czech Republic; Sarajevo, Bosnia and Herzegovina

## **The logic of coexistence - suživot in Bosnian Muslims' views**

Panel: COEXISTENCE 2

At the end of the 1990s, Bosnia's multicultural character became a question of political and identitarian controversy. It got problematised and at the same time elevated into a core element of Bosnia's Muslims identity. The contribution aims to look at the ways in which secular and religious, traditionalist and Islamic-activist, lay and "clerical" actors constructed the Bosnian suživot as an essential feature of their national identity by identifying several distinct actors and analysing their cultural, religious and political logic.

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## **Cintia Silva Huxter, M.A.**

**Loughborough University**

Loughborough, United Kingdom

### **Space(s) for peace in Mitrovica, Kosovo: women's voices for change**

Panel: RECONCILIATION 1

This paper is part of my PhD research which explores encounters and spaces of encounter between women of different ethnic backgrounds in Mitrovica, Kosovo. I am particularly interested in understanding the role of these encounters in the process of reconciliation, not only in Mitrovica but also in Kosovo more generally. Since the end of the conflict, 20 years ago, numerous national and international attempts have been made to improve group relations in Kosovo. However, segregation is still a reality, particularly in the divided city of Mitrovica where everyday life is affected by the structures that maintain division, from local structures such as the poor transport network which isolates communities, to social or mental structures that continue to impose the conflictive 'us' versus 'them' narrative that is rooted in the conflict of the 90s. This paper will discuss reconciliation as a relational space (Lederach, 1997) in the context of a wider platform for peace (Lederach, 2012), in which human relationships are transformed in the pursuit for social justice (Galtung, 1969; Durrheim & Dixon, 2018). It will look more specifically at how women are transforming social relationships through their cooperation beyond ethnic and national boundaries, at both local and structural levels.

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## **doc. Marek Jakoubek, Ph.D. et Ph.D., Mgr. Lenka Jakoubková Budilová, Ph.D.**

**Faculty of Arts, Charles University**

Prague, Czech Republic

### **Life cycle service and family typologies in the Balkans**

Panel: FAMILY AND COMMUNITY

Life cycle service, that is spending a certain part of one's life as a domestic or farm hand in a household of people who are not one's relatives, plays an important part in typologies of European family. It is usually assumed that service was an integral part of youths' experience and upbringing in Western Europe, whilst it was virtually absent in Eastern Europe and in the Balkans. The youngsters in Western Europe were supposed to spend a part of their young age before marriage by living and working in other people's households (and farms or workshops). This practice has important consequences for the ideas of relatedness, character of kinship networks, form and complexity of households, as well as character of neighbourhood and non-kin relations in localities. Some authors argue that service contributed to social cohesion of a society, better distribution of workforce, later marriages and gender equality, or even the better spread of early capitalist system. However, it is not certain that service was really absent from the traditional Balkan/Eastern European societies. On the example of Voyvodovo (Bulgaria), based on authors' own fieldwork, and using also other ethnographies from the Balkans/Eastern Europe, the authors will explore this assumption of the absence of life cycle service, and try to verify its validity.



## **Božidar Jezernik, Ph.D.**

**University of Ljubljana**

Ljubljana, Slovenia

### **Constructing the Yugoslav Idea**

Panel: YUGOSLAVISM 1

The Kingdom of Serbs, Croats and Slovenes was established on 1 December 1918 as the first common nation-state of Southern Slavs. But the idea that the Slavic people in the South-Eastern Europe form a nation with one language and with a common origin was much older. An important milestone in the process of constructing Yugoslav identity was a letter to the Slovenian newspaper Slovenija sent from “the old city Golden Prague” in October 1849 in which the name Jugoslavija was used for the first time.

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## **doc. Dr. Sc. Mario Katić, Robert M. Hayden, Ph.D.**

**University of Zadar / University of Pittsburgh**

Zadar, Croatia / Pittsburgh, Pennsylvania, USA

### **Reading local landscapes: How do manifestations of visible and audible coexistence influence everyday life?**

Panel: BEYOND ETHNIC LINES

Visitors to Bosnian and Herzegovinian cities often remark on the presence of different religious architecture, that marks not just the landscape but also the soundscape of the city. The presence of mosque, Catholic and Orthodox churches, and the sounds of the muezzins' call for prayer a church bell rings the hour, are often interpreted as visible and audible signs of not only of coexistence, but also of tolerance. Looking at these architectural and sonic representations “from the bottom up,” as the backdrop to everyday life practices, we analyse what they represent to various people and how they influence local life. Using examples from several small-scale cities from Bosnia and Herzegovina, we discuss how physical and audible manifestations of different religious objects frame local everyday life in mixed communities that are often presented as sites of tolerance, coexistence and reconciliation.

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## **Dr. Esilda Luku**

**“Aleksandër Moisiu” University of Durrës**

Durrës, Albania

### **Why Albanians and their collaborationist governments rescued Jews during the Holocaust.**

Panel: COEXISTENCE 1

The paper aims to analyze the treatment of resident and immigrant Jews by the puppet government under the Italian occupation of Albania; secondly, the policies enacted by the Albanian central and local authorities to protect Jewish lives under the German occupation and, thirdly, the reasons that explain the positive stance of Albanians towards Jews, as: hospitality, Besa (the sworn oath), religious tolerance, lack of anti-Semitism etc.

Based on classical hermeneutics, archival research and bibliographical analysis, this paper will examine at governmental and personal level the efforts to rescue Jews that took shelter in Albania during WWII from the Nazi persecution.

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## **Mgr. Krasimira Marholeva, Ph. D.**

**Faculty of Humanities, Charles University**

Prague, Czech Republic

### **The Czechoslovak-Bulgarian Cultural Relationship (1945-1989)**

Panel: WWII HISTORY

International cultural relations constituted a substantial part in Bulgaria's foreign policy after the Second World War. The Ministry of Foreign Affairs paid a special attention to the so-called cultural propaganda abroad during the period in question. Needless to say, special importance was given to the relations with the Soviet Union and the other socialist countries in accordance with the official ideology that had been imposed during the second half of 1940s. The concluded bilateral agreements for friendship, cooperation and mutual assistance in the course of 1947-1948 paved the way for close and intensive relations in the framework of the Soviet bloc.

In my paper I focus on the cultural relationship between Bulgaria and one of the socialist countries, Czechoslovakia, during the Cold War. I rely mainly on Bulgarian archival documents, periodical press and secondary literature, related to the subject.

Since 1945 onwards Bulgaria's cultural cooperation with Czechoslovakia was conducted through several state political, state and cultural institutions – Ministry of Foreign Affairs, the National Committee of the Fatherland Front, the Ministry of Public Education, the Ministry of Information and Arts, the Committee for Science, Arts and Culture, the Committee of Czechoslovak-Bulgarian Friendship, the Bulgarian cultural institutes in Prague and Bratislava through their journals, the Czechoslovak cultural center in Sofia, and last but not least, by the Bulgarian cultural organizations in Prague, Brno, and Bratislava. The bilateral cooperation included all fields of culture – education, science, music, history, ethnology, literature and linguistics, radio transmission and film propaganda, and, last but not least, tourism.

## **Mgr. Maroš Melichárek, PhD.**

**Department of History, Faculty of Arts, Pavol Jozef Šafárik University**

Košice, Slovakia

### **The Idea of (Br)otherhood and Unity in Yugoslav Popular Music in the 1960s, 1970s and 1980s**

Panel: YUGOSLAVISM 2

Music has been an important part of Yugoslav society, identity and national consciousness throughout the whole existence of Socialist Federal Republic of Yugoslavia. This article focuses on implementation of (Br)otherhood and Unity ideology into Yugoslav popular music in 1960s, 1970s and 1980s of 20th century in wider historical, cultural and political context. Building on wide range of primary and secondary sources (mainly of western, central and south-eastern European provenience), that has not been yet used and analysed in depth, it seeks to analyse how state ideology affected Yugoslav music and thus society. The aim of the conference paper is by using comparative analysis and critical discourse analysis – CDA, bring completely new and yet unpublished view on phenomenon of Brotherhood and Unity ideology and its connection to popular music - put much-needed light on the complicated social and cultural relations between Yugoslav nations through music phenomenon. We shall focus not only on the most popular Yugoslav musicians as Zdravko Čolić (Druže Tito Mi Ti Se Kunemo, Jugoslavijo/Od Vardara pa do Triglava) Lepa Brena (Živela Jugoslavija, Jugoslovenka etc.), Električni Orgazam (Igra rokenrol cela Jugoslavija), Bijelo Dugme (Pljuni i zapjevaj moja Jugoslavijo) but also on reflections of Brotherhood and Unity in Yugoslav music subcultures and compare them. This topic is very important since state doctrine, national narratives, historical memory affect current and also future development of Ex-Yugoslav regions what is clearly visible on elaborated material.

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## **Piotr Mirocha, M.A.**

**Institute of Slavonic Studies, Jagiellonian University**

Cracow, Poland

### **Regional identities and alterity in the Croatian and Serbian media discourse on Europe after 2012: a corpus-assisted study**

Panel: CONSTRUCTING COLLECTIVE IDENTITIES

Identities and alterity are to a large extent constructed via media discourses. Discursive structures include referential, predicational and argumentative strategies constituting both differences, as well as sense of belonging together. It is no different in the case of the latest developments in the press representations of Europe in Croatia and Serbia after 2012, which are very often defined in reference to the region and the non-European 'outside'.

This study analyses a large corpus of newspaper articles from Croatian (conservative *Večernji list*, liberal *Novi list*) and Serbian (centre-right *Politika*, liberal *Danas*) press, using a synthesis of quantitative (collocation analysis, topic modelling) and qualitative methods (analysis of discursive strategies and topoi in representative samples).

The main research question is what representations of the region (cf. Balkanism and overcoming Balkanism) and the 'outside' (cf. discourses on migration) are most typical to

various national and ideological discourse profiles. Such a linguistically oriented discourse analysis allows answering a question about the broad, overall discursive picture of the region. It enables to determine what are the connotations of the Southeastern Europe defined against Europe and in which topics of the discourse on Europe the regional identity is avoided and, on the contrary, where it is affirmed.

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### **Katarina Mitrović, M.A.**

**Institute of Ethnology and Anthropology, Faculty of Philosophy, University of Belgrade**

Belgrade, Serbia

#### **Coexistence and postponed adulthood: parents as the best roommates**

Panel: FAMILY AND COMMUNITY

In my presentation I will focus on transition to adulthood in Serbia, cultural aspects and context that led to the phenomenon of “extended/prolonged adolescence” and “postponed adulthood”. This phenomenon, that could be defined as prolonged economic and financial dependence of young people within their birth families, is usually explained through the lens of bad economies and difficulties on the job market, longer educational process and later achievement of professional status for some professions (Milić 2001, 165). Even if I will draw on factors previously mentioned, in the main focus will be cultural practices and their influence on family dynamics in Serbia. I will be particularly interested in ‘child-centrism’ and the approach to the youth within the families as privileged from responsibilities and duties, while growing up, and also when “children” and “youth” are adults in legal terms (at the age of 18), administrative terms (at the age of 26), and cultural terms (at the age of 30). I will analyze if prolonged adolescence could be seen as the matter of rational choice, especially in the sphere of family cohabitation. Could we talk about parents as “the best roommates”, and what would be the benefits of this kind of relationships?

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### **Maja Muhić, Ph.D.**

**South East European University**

Tetovo, Macedonia

#### **Liminal spaces: on taxi drivers, commuting narratives, and social cohesion**

Panel: RECONCILIATION 1

Liminality is a social space that is “betwixt and between the original positions arrayed by law, custom, convention, and ceremony” (Turner 1977: 95). In a steadier context according to Sturdy et al. (2006) this is a space where the regular routines of the formal organization are suspended. The premise of liminality understood as a fluid and largely unstructured space where normal order is suspended and which is experienced as both unsettling and creative (Sturdy 2006) is the axes of this paper. The central aim is to search for the everyday life processes and practices that contribute towards the strengthening of mutual dialogue

and social cohesion in a society not in the official policies, documents and governmental discourses but rather in the hidden narratives (Scot 1985) and everyday situations.

The liminal space chosen for this research is the closed taxi cabin of “illegal taxi” drivers that commute daily between ethnically diverse cities (Tetovo and Skopje in the Republic of Macedonia), carrying ethnically, culturally, religiously, age and gender diverse population. These taxi journeys are not a luxury. In fact, they are a liminal opportunity that helps one know his/her fellow travellers and the world around them better thus opening the space for stories, revelations, and confessions that bring concepts of tolerance, multilingualism, multiconfessionalism, and coexistence in the Balkans to its forefront. The process in which this is brought up are often confusing, convoluted and paradoxical but they are nonetheless a true exemplar of discourses and practices that transcend the stereotypical conceptualizations of the success or failure of multiculturalism in the Balkans.

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### **Risto Pekka Pennanen, Ph.D.**

**Sibelius Academy, University of the Arts Helsinki / Tampere University**

Helsinki, Kuopio, Finland / Tampere, Finland

#### **Crossing ethnic lines in folk music business: Mixed professional line-ups, repertoires and audiences in Habsburg Bosnia-Herzegovina**

Panel: BEYOND ETHNIC LINES

During the Habsburg rule in Bosnia-Herzegovina, professional folk bands very often had repertoires which suited the tastes of ethnically mixed audiences. The line-ups of such groups could be ethnically mixed or of one ethnicity only. Especially the Roma – Bosnian or from Slavonia or Serbia – were instrumental in spreading inter-ethnic repertoires and musical fusions that satisfied the requests of heterogeneous audiences at monthly fairs, public festivals, dance events, cafés and restaurants. Crossing ethnic borders and repertoires was indeed one of the most successful business strategies of professional folk bands, and, for obvious reasons, organizers of musical and dance events favored such ensembles.

The most important sources revealing the diversity of line-ups and repertoires are surviving music licences, early commercial recordings and contemporary printed sources.

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### **František Šístek, M. A., Ph. D.**

**Institute of History, Czech Academy of Sciences / Institute of International Studies,  
Faculty of Social Sciences, Charles University**

Prague, Czech Republic

#### **Tolerance, Ignorance, and Coexistence in the Narratives of the Jews of Montenegro**

Panel: COEXISTENCE 3

Until recently, it was a common knowledge that “there are no Jews in Montenegro“. After the Second World War, several dozen families and individuals of Jewish origin did indeed

live in Montenegro, scattered, intermarried with people of other national and religious backgrounds, largely secular and assimilated. The Jewish Community of Montenegro (Jevrejska zajednica Crne Gore) was founded and recognized by the state only in 2012. Following the constitution of an organized community, a process of a narrative (re)invention of Jewish history and identity in Montenegro has been under way, both on a collective as well as individual level. The paper will focus on the narratives of tolerance, ignorance and coexistence as expressed by members of the Jewish community of Montenegro in their own publications, in public discourses intended for wider audiences (e. g. public speeches, media) and interviews conducted during field research. The paper will analyze narratives of history (especially WWII) as well as narratives of Jewish lives and coexistence within the multithnic and multireligious society of today's Montenegro. The concepts of tolerance and coexistence have assumed a central role in the largely positive narrative of Jewish history and present on the Montenegrin soil. However, the less noble notion of ignorance (rather than hatred and anti-semitism) can also be encountered in some narratives.

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### **Mgr. Markéta Slavková, PhD.**

**Institute of Ethnology, Czech Academy of Sciences**

Prague, Czech Republic

### **MIR, Srebrenica Stories: Co-creating a radio documentary in Contemporary Bosnia and Herzegovina**

Panel: COEXISTENCE 3

Co-creation is a process or an act when different parties cooperate together in order to produce mutually valued outcome. Similar attitudes are to be found also in postmodern social sciences, where knowledge production is seen more increasingly as a collaborative process between the researcher and research participants. Stephen Tyler defines postmodern ethnography in *Writing Culture*: “as a cooperatively evolved text consisting of fragments of discourse intended to evoke in the minds of both reader and writer an emergent fantasy of a possible world of commonsense reality, and thus to provoke an aesthetic integration that will have a therapeutic effect” (Tyler, 1986: 125).

In this presentation, I aim to explore these ideas using a particular example of the process of co-creating a radio documentary (which can be in a broader sense perceived as a text or more precisely an audio story). In late January 2019 a documentarist Viola Tokárová and I travelled to my long-term fieldwork site – the municipality of Srebrenica and Sarajevo, Bosnia and Herzegovina. In collaboration with several of my long-term research participants we co-created an audio documentary for the Czech Radio (Český rozhlas Plus) titled *MIR, Srebrenica Stories*, which was broadcasted in late May 2019.

## **Božica Slavković Mirić, Ph.D.**

**Institute for recent history of Serbia**

Belgrade, Serbia

### Everyday life and coexistence- example of Kosovo and Metohija in the Kingdom of Yugoslavia

Panel: COEXISTENCE 1

With the help of the relevant literature, magazines and archival sources, the paper analyzes the everyday life in a multi ethnic environment such was Kosovo and Metohija in the Kingdom of Yugoslavia. Based on the census results between the two world wars, Serbs and Albanians made up the largest percentage of the population in Kosovo and Metohija. Mutual influence between Serbs and Albanians was significant, which could be observed in the external appearance and behavior, but there were some differences as well. Hospitality was very important for them, as they often visited each other, and everybody was considered a guest, regardless of age, gender, ethnicity or religion. There were mixed villages in which both Serbian and Albanian language were in use. For Serbian and Albanian was hard to appropriate the modern influences from nearby towns, because the farmer jealously guarded their way of life, customs and traditions. However, positive qualities such as hospitality and humor, then colorful costumes, traditions, a great number of different customs and folk literature are some of the important features of the population of Kosovo and Metohija preserved to this day.

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## **Petr Stehlík, Ph.D.**

**Department of Slavonic Studies, Faculty of Arts, Masaryk University**

Brno, Czech Republic

### Yugoslavism in the 21st Century? On the Afterlife of a Seemingly Retired Idea

Panel: YUGOSLAVISM 1

For most of its history, Yugoslavism has been conceptualized as a national-integrational and/or state-building ideology. With the demise of the SFRJ and the Milošević regime's "abduction" of the Yugoslav name, Yugoslavism lost its privileged position on the marketplace of ideas and became an ideological specter haunting the minds of post-Yugoslav nationalist elites. However, what seemed to be a historically compromised idea at the end of the 20th century appears to be alive and kicking from the perspective of 2019. The aim of this paper is to present some of the reconceptualizations of Yugoslavism put forth over the past two decades by scholars and journalists such as Mitja Velikonja, Vjekoslav Perica, Tanja Petrović, Viktor Ivančić and Dragan Markovina. Particular attention will be paid to the new incarnation of Yugoslavism as a subversive strategy and alternative to the dominant nationalist discourse in Post-Yugoslavia and to the related vision of a common cultural space as a vehicle of reconciliation between mutually antagonistic societies.

**Marjana Strmčnik, Ph.D.**

**Faculty of Arts, University of Ljubljana**

Ljubljana, Slovenia

## Re-invented Celebration: The Day of Youth

Panel: YUGOSLAVISM 2

Yugoslav concept of „Brotherhood and Unity“ was developed during WWII within the partisan struggle against neo-fascist forces that attacked and occupied the Kingdom of Yugoslavia. Within the socialist state, it was institutionalized as a bearer of equality and inter-connection of all Yugoslav nations and generations.

The idea itself was passed over to all citizens through state apparatuses but also as an inter-generational transfer from elder to younger generations, so from bottom up. Through ongoing process slowly became intertwined within the society; not only by narration but also through rituals. The emphasis was on the young generations that represented the future of the state.

One of the rituals that involved the whole population, was a celebration of „Day of Youth“ („Dan mladosti“) in Belgrade, each year on May 25th. It was a cultural manifestation on which a „Baton of Youth“ - a baton that connected the youth of six socialist republics, was given to Josip Broz Tito, as a birthday gift. With this manifestation, the youth expressed its commitment to the idea of „Brotherhood and Unity“ and love and respect to Tito.

After Tito's death in 1980 the idea of „Brotherhood and Unity“ continued. So did manifestation in Belgrade, but only until 1988, when raising nationalisms and economic crisis substantially influenced the way of life and politics of relations among socialist republics.

Decades-old political and national tensions erupted on the surface at the end of the 1980s and resulted in Yugoslav wars in the 1990s.

But rituals and ideas, once integrated into societies, don't disappear so easily. Particularly those that connected people through their every day's lives. Despite the fact that state ceased to exist, connections remained. And memories. And the nostalgia of generations that grew up together before nationalism and war separated them.

Not surprisingly, the idea of re-construction of the celebration of Youth came to life within new social contexts in Kumrovec/Croatia as „Day of Youth and Joy“ („Dan radosti i mladosti“). On this manifestation, thousands of people from ex-Yugoslavia, as well young people who do not have that experience, but heard the narrations from others, gather once per year (on Saturday, closest to May 25th) in a small village, where Tito was born.

Aim of this paper is to present how ideas, of one political era that ceased to exist, were transformed to serve the present time. There are many interesting aspects of commemoration, but I will focus on following: 1) Nostalgic representations of past homeland and its symbols, 2) Perspectives on socialism, and 3) New ideological and political agendas.



## **Nikola Zečević, MSc**

**Humanistic Studies, University of Donja Gorica**

Podgorica, Montenegro

### **Populism and Historical Revisionism in the Post-Yugoslav Region After 1989**

Panel: CONSTRUCTING COLLECTIVE IDENTITIES

The paper analyzes the relation between (anti)fascist heritage in the Post-Yugoslav countries and the ways it is relativized and decontextualized. It also explores current historical revisionism as a causal factor in the distortion of historical facts and multilayered categories, and its misuse for nationalist and ideological purposes. The aim of the paper is to stress the incompatibility of the identified social phenomena and processes with the fundamental European values, and its scientific and methodological groundlessness. Accordingly, the paper outlines dominant populist discourses and practices, promoted by high-ranking state officials and identifies the reasons for such political behavior.

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## **Mgr. Ekaterina Zheltova**

**Institute of International Studies, Faculty of Social Sciences, Charles University**

Prague, Czech Republic

### **Narrating love and peace in the Albanian-Greek borderlands**

Panel: COEXISTENCE 2

Border communities and people living transnational lives construct the social reality of their everyday lives in a continuous communication with the two neighboring nation-states simultaneously. Each of those imagined communities has to offer its own version of nationalism as a way of thinking, living, and belonging. These nationalisms emerge and evolve in a dialectic manner and co-exist constantly denying each other, but also sharing common symbolic sources and constructing one another. The borderland region of the Albanian-Greek frontier is one of the vivid examples of a space existing in a dichotomy of controversial national narratives, different languages spoken sometimes by the closest neighbors, long-existing conflicts, often economic or political but usually interpreted in ethnic terms. However, it is also an example of human ability to coexist peacefully, to overcome the conflicts and traumas of the past, and to create shared forms of culture. In this presentation based on several fieldwork trips I will focus on how people from several locations of the region narrate their experience of coexistence, peace, and tolerance.

## **Rade Zinaić, Ph.D.**

**St. Jerome's University**

Waterloo, Canada

### **The Anticolonial Dialectics of (Br)otherhood and Unity**

Panel: YUGOSLAVISM 1

Scholarship in Holocaust and Genocide Studies connecting Nazism and European colonialism has made it possible to recast the Yugoslav antifascist struggle as an anticolonial movement. Indeed, a reading of Yugoslav partisan literature reveals the contours of an emancipatory dialectic akin to the one identified by Frantz Fanon in *The Wretched of the Earth* (1961). Fanon's judiciously elastic conception of decolonization allows us to theorize both Third World revolution and European antifascism. "Because decolonization comes in many shapes" he writes "reason wavers and abstains from declaring what is a true decolonization and what is not." This statement carries extra analytical potential when read alongside Fanon's observation that "Nazism transformed the whole of Europe into a genuine colony" and that "it is utopian to try to ascertain in what ways one kind of inhuman behavior differs from another kind of inhuman behavior." As such, I use the work of Fanon and Edin Hajdarpašić to read the Yugoslav principal of (br)otherhood and unity not as slogan or inter-ethnic policy, but as a violently contradictory process of gendered political labour against colonial "exploitation, misery, and hunger"; a sobering yet hopeful dialectics of critical solidarity that sheds light on the relationship between antifascism and anticolonialism.

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## **Anja Zlatović, M.A.**

**Faculty of Philosophy, University of Belgrade**

Belgrade, Serbia

### **Using the elements of Irish culture in a process of identity construction in Serbia**

Panel: CONSTRUCTING COLLECTIVE IDENTITIES

The research focuses on the scene in Belgrade based around the elements of what is perceived as traditional Irish culture. It looks into the ways that people, through interest and participation in the scene, start to build up their personal, group and ethnic identities. In Serbia there is a broad community of people who respect Irish culture, listen and/or perform Irish music, dance Irish dance, and organize Irish nights, St. Patrick celebrations, Belgrade Irish festival etc. What is specific about Serbian community is that it is created by the "local" people – it is not made of Irish immigrants, but Serbs who don't have evident political or religious connections with the Republic of Ireland. The research tries to answer the question of why exactly does Irish culture prove to be so interesting for identity construction to a certain community in Serbia. The main hypothesis is that it is a way of creating identity that contrasts Serbian political and cultural one, but that is still connected to the country which is perceived to be similar in mentality and history, while, at the same time, being the part of the West.

## FILM PANELS

FILM PANEL 1: BOTTLE HERDERS (2015)

**Director: Gabriela Fatková, Ph.D.**

assistant director: Milan Durňak

producer, screenplay writer: Gabriela Fatková, Ph.D.

director of photography: Roman Kübelbeck, Gabriela Fatková

editor, sound mixer: Milan Durňak

music: SaQi - album: Quest 's End, track: Saturn feat. The Human Experience, online: freemusicarchive.org, licensed under Creative Commons Attribution-Noncommercial-Share Alike 3.0 License

### Synopsis

Film focuses on former nomadic shepherds – Bulgarian Sarakatsani and their ways of continual reconstruction of various images of their pastoral past (shepherding, collectivization, persecution in socialist period). Author observes during the 8 year long fieldwork 3 families and their ways of dealing with past. Informants tell their shepherd stories while chained in the factory line production of plastic bottles.

### Biography of the author

Gabriela Fatková is a social anthropologist conducting fieldwork in Bulgaria. She focuses on contemporary social organization, migratory strategies and reconstruction of past by former nomadic shepherds. She also teaches courses of Anthropology of religion, Balkan as an anthropological problem and Bulgarian ethnography.

### Biography of the team

Roman Kübelbeck is a traveler and photographer. “Bottle herders” project was his first filming experience.

Milan Durňak is a Ph.D. candidate in Ethnology and Charles University in Prague and independent filmmaker. In his film production he focuses on possibilities of film material as research data and semiotic reading of the film montage.

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FILM PANELS 2 & 3: Visual Anthropology Center – VAC (Belgrade)

**Relja Pekić, M.A., Nina Mladenović,  
Mikloš Barna-Lipkovski, M.A.**

### ABOUT VISUAL ANTHROPOLOGY CENTER – VAC (BELGRADE)

The VAC is an independent non-profit organization, which serves as a creative hub and a database. The goal of VAC is to explore the possibilities of the visual communication via the use of visual anthropology and ethnographic film, and, thus, question the borders between social sciences and art.

## **ABOUT SCHOOL OF VISUAL ANTHROPOLOGY – ШКОЛА ВИЗУЕЛНЕ АНТРОПОЛОГИЈЕ (ШВА)**

During the 10 days of the school of visual anthropology in Belgrade in 2018 and 2019, young professionals in the fields of film arts, journalism, photography, anthropology, sociology etc. had the opportunity to improve their skills during the lectures, film exercises and photo essays that the school offered.

The theme of this year's School was Borders, Boundaries and Frontiers. The attention was placed namely on the European migration crises, war conflicts in the Middle East as well as the history and contemporary social issues in the former Yugoslavian countries. The thematic selection of the participants emphasized the so-called ontological, psychological and epistemological boundaries between subject and object as well as topics with (meta) methodological approaches that address the boundaries between scientific representation and art.

SVA mentors this year were Relja Pekić, Nina Mladenović, Antonin Blanc, Daniel Sandner, Mikloš Barna-Lipkovski. The international schools managed to unite participants from many different countries including Serbia, Croatia, Northern Macedonia, Hungary, Romania, Bulgaria, Italy, Luxembourg, Netherlands, Germany, Spain, France, United Kingdom, USA, Mexico, Pakistan, India, Belarus, Lithuania, Russia.

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### **VAC- FILM panel 2**

#### **SCHOOL OF VISUAL ANTHROPOLOGY 6 - 2018**

##### **1. Boat Stories**

Authors: Sasha Ihnatovich, Zoltan Ka, Jasmina Mustafić, Savvasachi Anju Prabir  
Duration: 12 min

On the Sava river in Belgrade floats an abandoned 90-year-old boat. Nikola and his friends bring life on its board. Attracted by the buzz of activity newcomers arrive. Nikola welcomes all, but not everyone is ready to cross the bridge.

##### **2. Fragmentos**

Authors: Rebecca Higgins, Tamara Jecić, Yuri Martinez, Andrea Probst,  
Nicolina Sangs, Ana Stanojević,  
Duration: 6 min

Mexico and Serbia. Separations and coincidences run parallel in the lives of two people connected through distant memories. Following the letters of someone from her past, Yuri is led to a specific place in a new and unknown city, guided by past memories and current conversations.

##### **3. Belgrade is blue like an orange**

Authors: Antonin Blanc, Duygu Topcu  
Duration: 11 min

Did you ever think the other had something to say about the way you lived? Did you ever think your education was perhaps the wrong one? Did you ever think that in fact the other side was maybe right? It's good if you did, here is the story of someone that didn't.

## 4. Muddy stories

Authors: Kristijan Vojnić, Isidora Pekić

Duration: 3 min

Under the bridge of Sava out of the sparkling of its muddy surface “Muddy stories” arose. “Muddy stories” is a pioneer work in the genre of Ethno-sketches. The authors’ main focus is the relationship of Belgrade citizens to the river of Sava. This short footage experiments with montage and sensory anthropology in an attempt to cherish the uniqueness and personal style of the interviewees.

## 5. Are you filming Tito or me?

Authors: Marigo Antov, Helena Vodopija, Vigor Vukotić, Darko Popovski

Duration: 12 min

“Are you filming Tito or me?” deals with the materialization of the memory of Yugoslavia, examining how the protagonists view the former state from today’s perspective. Objects from that time today bear a large symbolic seal, positive or negative. Yugoslavia lives in dusty objects on a shelf, old turntables and four-wheeled history – little Yugo. The film addresses the questions of Yugo-nostalgia, materiality and memory.

## 6. Stolen Footage

Authors: Sasha Ilnatovich, Zoltan Ka, Georgina Karadjovska, Jasmina Mustafić,

Savyasachi Anju Prabir

Duration: 9 min

Filmmaking journey through the night city scapes leads us to the almost unseen side of the night life in Belgrade. The film challenges the position of the filmmaker as an observer and raises questions about power relations which support objectification and otherness.

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## SCHOOL OF VISUAL ANTHROPOLOGY 7 - 2019 panel 3

### 7. Zašto? (Why?)

Authors: Karin Schuitema, Seren Efil, Vasileia Tsakli

Duration: 12 min

On the 24th of April 1999 the Radio and Television of Serbia in Belgrade was bombed by NATO. The film takes place at the remains of the RTS, the television and radio station building next to the Tašmajdan, the Park where the bomb fell. Near those remains, there is a memorial stone with the question “why” and the names of the people who died during the bombing. The filmmakers spend three days in the park close to the monument and remains of the building and asked passers by the simple question ‘why?’

## **8. Not a cult**

Authors: Andrée Turpel, Daniele Quadraccia, Dumitrița Luncoă

Duration: 13 min

This movie explores the community inside the “Green Studio”, a small hostel in Belgrade. It shows people living together and create a space of family, solidarity for them, friends and guests. Following Tamara, who runs this hostel, gives a glimpse into the life of this community, which offers, to its residents and visitors a “free place” where they recreate for them a sense of a family and belonging.

## **9. Flux**

Authors: Vanessa Macedo, Ece Ezer, Milda Baginskaite, Umair Bilal

Duration: 19 min

What’s a day like in Belgrades transportation system? The film deals with different types of transportation in Belgrade, about the everyday problems of Belgrade citizens. This project was conceived as a collage of different research methods with the aim of evoking political views and memories.

## **10. Barber Queen**

Authors: Işıl Karataş, Pia Bühler, Viktoria Kostova, Joyce Stefanova

Duration: 9 min

Barber Queen is a synesthetic experience which takes the audience to the hypersensitive world of various delicate changes of the self, illuminating the intimate stories of five different individuals who are undergoing visual transformations. The stories are intertwined and therefore all the scenes are combined into a series of close-ups metaphorically implying the experiencing of various sensations, emotions, and feelings, creating a playful dialog between all participants.

## **11. Records**

Author: Vanessa Zallot

Duration: 15 min

The film explores the rhetorical performances of anthropological filmmaking and follows two groups conducting their research in a Downtown Hostel and the Blok 23. The films reflects on an anthropological fieldwork as well as the filming process and give an insight into the anthropologist’s own approach to research.

## **12. Block 23**

Authors: Anna Bernal, Sebestyén Fiumei, Katarina Lukec, Danial Shah

Duration: 9:30 min

This film gathers personal stories of the residents of the blok 23, tightly intertwined with the space of the block. How do people’s stories and memories fill this space and shape the notion of the block?

### **13. A journey with Migo**

Author: Jan Stöckel

Duration: 8 min

What do the legal profession and surrealist art have in common? You can find an answer to this question in this short film, which takes you on a journey with Migo, an expert in both worlds. The film depicts a short walk from his law office to Centrala café, which surprisingly reveals multitude of realities in between.

### **14. Luggage**

Authors: Juva Minet, Tanja Drobňjak

Duration: 8 min

Few travelers meet in a hostel for a workshop during which they discuss what they carried for 10 days. Their luggage tell interesting stories about their owners and sometimes say more than words.

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## **ACADEMIC BOOKS PRESENTATIONS**

### **Book 1: Etnički konflikti (Ethnic Conflicts) – Filip Tesař (30 min. including the discussion)**

Presenters: Mgr. Filip Tesař, Mgr. Adin Ljuca, Dr. Ivan Čolović

### **Book 2: Ethnic and National Identity in BiH: Kinship and Solidarity in a Polyethnic Society – Keith Doubt, Ph.D. and Adnan Tufekčić, Ph.D. (30 min. including the discussion)**

Presenter: Keith Doubt, Ph.D.

### **Book 3: Balkanizing Europeanization: Fight against Corruption and Regional Relations in the Western Balkans – Dr. Vladimir Vučković and Mgr. Vladimir Đorđević, Ph.D. (eds.)**

Presenters: Mgr. Vladimir Đorđević, Ph.D., Dr. Vladimir Vučković, Branislav Radeljić, Ph.D. (30 min. including the discussion)

## **ROUND TABLE – The future of Balkan Studies in the Czech Republic**

Introduction: doc. PhDr. Ladislav Hladký, CSc.

Chair: PhDr. Dana Bittnerová, CSc.

Round table language: Czech, Slovak

Organizační komitét 5. mezinárodní konference *Balkánský expres*, uspořádané na téma *Living together – Tolerance, Coexistence, Reconciliation* se rozhodl v rámci této konference zorganizovat diskusní „kulatý stůl“ o směřování současné české balkanistiky. Naším cílem je vyzdvihnout výzkumy a texty, které na poli české a slovenské balkanistiky v posledních letech vznikly, v současnosti vznikají a případně mohou vzniknout.

Záměrem je:

rekapitulace současných badatelských zájmů balkanistů z oblasti společenských věd (etnologů, antropologů, historiků, folkloristů, literárních historiků, jazykovědců, sociologů, politologů a dalších)

zmapování pracovišť, která se zabývají studiem Balkánu a česko-balkánských vztahů  
prohloubení vzájemné informovanosti, diskuse o spolupráci

vytvoření společných badatelských projektů v oboru etnologie, antropologie, folkloristiky aj.

Balkán chápeme jako region, v němž na území řady států žijí svěbytné národy, národnosti a etnické skupiny, které mají nejen osobité sobě vlastní kulturní charakteristiky, ale i charakteristiky společné, podmíněné historickým vývojem. Balkán rovněž vnímáme jako region různých jazykových kompetencí, identit, a také kontaktu různých církví, náboženství a ideologických směrů. Přistupujeme k němu v jeho geografické celistvosti a kulturní mnohoznačnosti. Do našeho studijního zájmu vstupují obyvatelé Balkánu i v souvislosti s česko-balkánskými kontakty a oboustrannými migračními procesy. V kontextu vědy bychom chtěli zároveň upozornit na propojování české a slovenské balkanistiky.

Projektovaná podoba kulatého stolu: vstupní vyžádané referáty, referáty přihlášené, diskuse.



## ACCOMPANYING PROGRAM

### Exhibition Opening

Artist and Exhibition Author: Dejan Batrićević

### MONTE BIANCO NEGRO

2 solo exhibitions

08 November — 24 November 2019

1st OPENING: Friday, 8 November / 5:30 PM

Czech Academy of Sciences (CAS) / Institute of Ethnology  
Na Florenci 3, Prague.

OPENING SPEECH: doc. dr. Alenka Bartulović / Assistant Professor / Department of Ethnology and Cultural Anthropology, Faculty of Arts, University of Ljubljana

2nd OPENING: Monday, 11 November / 7:00 PM

Lastavica - Udruženje građana bivše Jugoslavije  
Opletalova 16, Prague.

OPENING SPEECH: František Šístek, M. A., Ph.D. / Department of Russian and East European Studies, Institute of International Studies, Faculty of Social Sciences / Charles University, Prague

TEXT: Mr. Janko Ljumović, Mga. / Associate Professor / Faculty of Dramatic Arts Cetinje / University of Montenegro

The name of the exhibition “Monte Bianco Negro” is more than just a simple title chosen to reflect the black and white visual works of Dejan Batrićević. Through the name and character of the exhibited works themselves, the artist clearly demonstrates his esthetic as well as political stand, which enriches the public discourse with a strongly (and permanently) needed ironical perspective as opposed to the dominant, conservative and boring instrumentalizations of national myths, works and personalities. The artist is playing with the cultural context, especially in the field of cultural heritage, distancing himself from the world of creative industry focused on commerce without taking the time to consider esthetic, cultural and political questions. And even if some do take them into account, they rarely go all the way, failing to create a completely new and autonomous world of signs. There is no better way of treating stereotypes than the way Batrićević is playing with them. That is actually a welcome way of producing meaning, a way which succeeds in its true critique of mythologization, a phenomenon which represents the key reason why the Balkans have retained its status as a periphery of Europe for such a long time. Since the particular focus is on Montenegro, what we are witnessing is primarily a deconstruction of the myth of humanity and heroism. This is successfully done by the eroticization of the image. Batrićević’s heroes and highlanders find themselves in a zone of transgression, more precisely erotic transgression. If we accept the idea that the “erotic experience is perhaps close to sacredness”, such treatment is completely legitimate, because all these themes are indeed holy to us, they are the “sacred reality, reality which can shake us to our extreme limits” (George Bataille). It seems that they can live just like in a fairy tale, and fairy tales are the second big topic of the exhibited works. They can, but they do not want to! And why not call a fairy tale land Monte

Bianco Negro, following the example of Erich von Stroheim, great personality of the silent movie era, who in 1925 made the movie “Merry Widow“, set in a land of Montebianco, while actually referring to Montenegro. Even Montenegrin fairy tales, just like other literary works from “those“ times, have been surrounded by controversies and subjected to misuse. For a long time, they used to be read with a primary focus on their historical and epic character, without eroticism, without poetry, without ethical questions. The fact that the works of Dejan Batrićević radiate their messages in the field of book publishing which contributes to new readings of cultural history, confirms the courage of the publisher who has offered to the public an important element of the book today, and not only today – design, in other words, its visual identity.

### **Biography**

Dejan Batrićević (\*1990, Cetinje) is a Montenegrin illustrator and graphic designer. After graduating from the Faculty of Fine Arts in Cetinje, he further pursued his studies at the Academy of Arts in Novi Sad (Serbia) and Ondokuz Mayıs University in Samsun (Turkey). Since 2017, he has been studying at the Academy of Fine Arts and Design in Ljubljana (Slovenia). He recently participated at collective exhibitions in several European countries, held a solo exhibition of his illustrations at the Center for Contemporary Arts in Podgorica, illustrated an anthology of Montenegrin fairy tales and won several awards and contests, including first price at the international contest for the design of the Montenegrin pavillion at Dubai Expo 2020.

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### **LIVE MUSIC / CONCERT**

Džezvica (IPA: [dʒɛzvitsa]) draws inspiration for their music from rhythms and melodies of Balkan peninsula and its surroundings. The band performs songs from Macedonia, Bulgaria, Serbia and Croatia as well as Hungarian, Romanian and Greek ones. Although influenced by it, they play the songs in their own characteristic way. It is partly because of Džezvica’s line-up: accordion, guitar, cajon, cello, viola, flute and characterful woman vocal heterophony.



## **AUTHOR READING**

### **Mgr. Blanka Čechová, M.St. – Total Balkans: One Woman's Search for Justice in Kosovo**

Can billions be embezzled hundred by hundred? Does democratization make sense? And does an individual have any chance to make a difference inside a huge organization? A young lawyer sets out for a breathtaking mission in Kosovo to find the answers. She witnesses crushing injustice, survives a line of incredible adventures, disillusionments and doubts, and finally, she becomes the black sheep inside the respected organization and the hero of local people, who realize that somebody finally cares.

## Special thanks to:

### Institutions

Faculty of Humanities, Charles University

Institute of Ethnology of the Czech Academy of Sciences

Institute of History of the Czech Academy of Sciences

The Institute of International Studies, Faculty of Social Sciences, Charles University

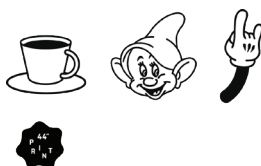
Czech Association of Slavic, Balkan and Byzantine Studies

### Conference Logistics

Graphic Designer: Dejan Batrićević

Graphic Studio 44" PRINT (print and sponsorship)

[www.44print.cz](http://www.44print.cz)



### Interpreters

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Mgr. Lucie Remešová

### Interpreting and Proofreading

Mgr. Alžběta Wolfová

### Conference Assitants Manager

Bc. Lubomír Příkaský

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Mgr. Klára Žaloudková

### Logistics Support

Mgr. Adin Ljuca

Boris Skenderija

### Round Table Co-organization, Sponsorship

doc. PhDr. Ladislav Hladký, CSc.

### Interpreting Headset supply

William Barnard, Ph.D.

CIEE Auxiliary Prague  
<http://www.cieeprague.cz/>, <https://www.ciee.org/>



**Accommodation Provider**

Radek Boháč  
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**Accompanying Program**

Catering, sponsorship  
Gigi Mandul

Lastavica, z.s. – Udruženje građana bivše Jugoslavije  
<https://lastavica.org/>

“U Pavouka” Medieval Tavern  
<http://upavouka.com/>

**Author Reading**

Mgr. Blanka Čechová, M.St.  
<https://www.blankacechova.com/>

**Exhibition Author and Artist**

Dejan Batrićević

**Music Band**

Džezvica  
<https://www.dzezvica.cz/en/>



**YouTube Channel IMS FSV**

Jakub Dolejší  
Jan Sochor

**Documentarists**

Viola Tokárová DiS.

### **CONFERENCE PUBLICATION**

Conference papers will be published in one of the conference official languages. Each participant will receive detailed information on quotation norms and graphic standard within two weeks after the conference. The deadline for text submission is January 31, 2020. Expected publishing is the first half of the 2021.

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