



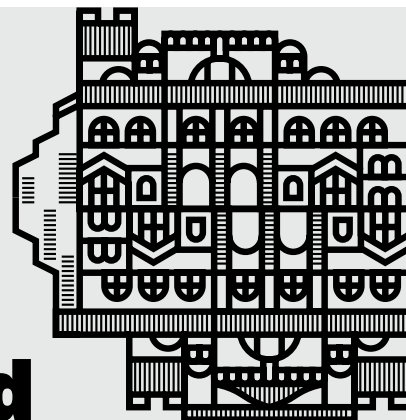
6th International  
Balkan Studies Conference

November 12–13  
Prague, Czech Republic

Balkan Express 2021

#BALKANEXPRESS

# Neighbors and neighborhood in the Balkans



## PROGRAM



The Czech Academy  
of Sciences

**Strategy AV21**

Top research in the public interest

The conference has been supported  
by Strategy AV21 – Top Research in the Public  
Interest, research program of the  
Czech Academy of Sciences.

Date: November 12–13, 2021  
Address: Pátkova 2137/5, 182 00 Praha 8  
Conference language: English

Organizing committee:  
PhDr. Dana Bittnerová, CSc.,  
PhDr. Mirjam Moravcová, DrSc.,  
Mgr. Ivana Skenderija,  
Mgr. Markéta Slavková, Ph.D.,  
František Šístek, M.A., Ph.D.

Organizing institutions:  
Faculty of Humanities, Charles University;  
Institute of History of the Czech Academy of Sciences;  
Institute of Ethnology of the Czech Academy of Sciences.  
Institute of International Studies, Faculty of Social Sciences,  
Charles University;  
Czech Association for Slavic, Balkan and Byzantine Studies.

Contact: [konference.balkan@gmail.com](mailto:konference.balkan@gmail.com)



FACULTY  
OF HUMANITIES  
Charles University



INSTITUTE  
OF INTERNATIONAL STUDIES  
Faculty of Social Sciences  
Charles University



Institute of Ethnology  
Czech Academy of Sciences

HISTORICKÝ ÚSTAV  
Akademie věd České republiky  
INSTITUTE OF HISTORY  
Czech Academy of Sciences

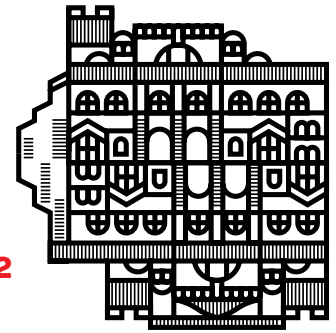


ČSSBBS



**Friday, 12. 11. 2021.**

**Faculty of Humanities,  
Charles University**



**ROOM 1**

**ROOM 2**

**8:30 — 9:30** Registration

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**9:30 — 9:50** Conference Opening

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**10:00 — 11:30** Panel 1 (3 presenters)

Panel 2 (3 presenters)

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**11:30 — 11:45** Coffee break

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**11:45 — 13:15** Panel 3 (3 presenters)

Panel 4 (3 presenters)

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**13:15 — 14:15** Lunch delivery

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**14:15 — 15:45** Panel 5 (3 presenters)

Panel 6 (3 presenters)

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**15:45 — 16:00** Coffee break

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**16:00 — 17:00**

Academic book presentation:  
Imagining Bosnian Muslims  
in Central Europe

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**17:00 — 17:30** Break

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**17:30 — 18:00** Wine & snacks

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**18:00 — 19:00** Džezvica live music

# Saturday, 13. 11. 2021.

**Faculty of Humanities,  
Charles University**

## **ROOM 1**

**10:00 — 11:30** Panel 7 (3 presenters)

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**11:30 — 11:45** Coffee break

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**11:45 — 13:15** Panel 8 (3 presenters)

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**13:15 — 14:00** Lunch delivery

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**14:00 — 15:45** Panel 9 (Ethnographic film projection,  
M. Slavková & V. Tokárová – M.I.R.)

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**15:45 — 17:00** Group transfer to Lastavica

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**17:00 — 17:15** Closing speech by the organizing committee

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**17:15 — 17:40** Author reading by the ambassador of BiH in the Czech Republic,  
Martina Mlinarević Sopta / Lastavica

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**17:40 — 18:15** Buybook Sarajevo author reading and discussion:  
Faruk Šehić / Lastavica

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**18:15 — 18:45** (Exhibition opening) Elijas Tauber – When the neighbors  
where real human beings

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**18:45 — 24:00** Reception & networking / Lastavica

Panel 1 – **Neighborhood in the Balkans from the 19th century to the WW2**  
(10:00 – 11:30)

10:00 – 10:30 **Mario Katić**  
**Neighbors and Neighborhood in Bosnia during the Austro-Hungarian Empire. The Example of Vareš.**

10:30 – 11:00 **Krzysztof Popek**  
**Muslims in the rural and city councils in Bulgaria at the turn of the 19th and 20th century**

Panel 2 – **Neighborly relations in Kosovo** (10:00 – 11:30)

10:00 – 10:30 **Božica Slavković Mirić**  
**Neighborly relations in Kosovo and Metohija between the two world wars – examples of family cooperatives (porodične zadrugе)**

10:30 – 11:00 **Marzena Maciulewicz**  
**Neighborhoods and Neighborly Relations in Mitrovica, Kosovo**

11:00 – 11:30 **Rozafa Berisha**  
**Café routine, waiting, and everyday sociability among youth in Kosovo**

Panel 3 – **Neighbors: Co-existence and reconciliation** (11:45 – 13:15)

11:45 – 12:15 **Božidar Jezernik**  
**Czech Roots of the name Yugoslavia**

12:15 – 12:45 **Antonio Grgić**  
**The role of the monuments dedicated to the People's Liberation War in the reconciliation of neighbors in Yugoslavia after WWII**

12:45 – 13:15 **Ruža Fotiadis**  
**“Traditional Friends”, “Orthodox Brothers” – and “Good Neighbors”? The Making of the Greek-Serbian Friendship during the 1990s**

**FRIDAY, Nov. 12**

**Panels 1–6**



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Panel 4 – **Neighborhood and neighborly relations in Bosnia and Herzegovina**  
(11:45 – 13:15)

11:45 – 12:15 **Aline Cateux**  
**Mostar, a geography of pain.**

12:15 – 12:45 **Eneja Urnaut**  
**Ordinary Heroes — Visual Arts as the Tool for Reconciliation**

12:45 – 13:15 **Alenka Bartulović**  
**Old Neighbors, New Neighbors: Absence, Migrations, and the “Ruralization” of the City**

Panel 5 – **Neighbors and Nationalism (Montenegro, Serbia & BiH)** (14:15 – 15:45)

14:15 – 14:45 **František Šístek & Boban Batrićević**  
**Hidden Neighbors: Jews in Montenegro during the Second World War**

14:45 – 15:15 **Keith Doubt**  
**A Rhetorical Analysis of Nož: Vuk Drašković’s Mein Kampf**

15:15 – 15:45 **Martina Plantak & Edina Paleviq**  
**Zar je važno dal se peva ili pjeva: Everyday nationhood and protest music in contemporary Montenegro**

Panel 6 – **Discourses of Otherness and practices of neighborhood** (14:15 – 15:45)

14:15 – 14:45 **Piotr Mirocha**  
**‘Significant Others’? Representation of neighboring countries in Croatian and Serbian press discourses on Europe after 2007**

14:45 – 15:15 **Shkelzen Gashi**  
**The Kosovo War during 1998—1999 — in the history textbooks in Kosovo and Serbia**

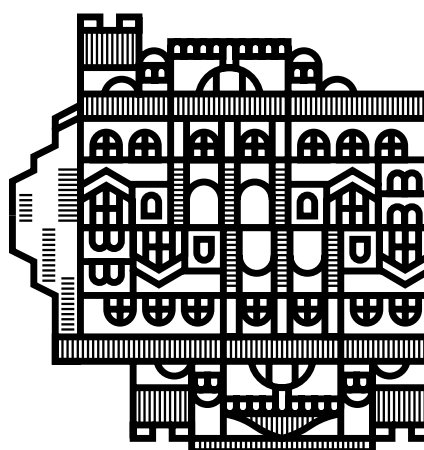
15:15 – 15:45 **Katarina Mitrović**  
**Living with parents: neighborhood as a reason to stay**



**6th International  
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**Academic book  
presentation** (16:00 – 17:00)

*Imagining Bosnian Muslims  
in Central Europe*

Moderator: **Mario Katić**

Participating authors:

**František Šístek** (editor)  
**Alenka Bartulović**  
**Božidar Jezernik**  
**Zora Hesová**  
**Ladislav Hladký**  
**Petr Stehlík**

**Live music** (18:00 – 19:00)

*Džezvica*

Panel 7 – Greece & its neighbors  
(10:00 – 11:30)

10:00 – 10:30 **Petros Marazopoulos**  
**“Reversed Nesting Orientalisms”**  
**The concept of Orientalism**  
**into a European context**

10:30 – 11:00 **Maria Paschalina Dimopoulou**  
**Greek perceptions of the Macedonian**  
**Name Dispute (1991–2019)**

11:00 – 11:30 **Konstantinos Tsivos**  
**The co-existence of Greek and Macedonian**  
**emigres in post-war Czechoslovakia:**  
**a graft that did not bloom**

Panel 8 – The ideas of neighborhood  
& komšiluk in the Balkans (11:45 – 13:15)

11:45 – 12:15 **Bojan Baskar**  
**„Because We Are Neighbors“**

12:15 – 12:45 **Zora Hesová**  
**„Citizens and neighbors“, „komšiluk**  
**i džemat“: concepts of neighborly**  
**coexistence in Bosnian Muslim texts**

12:45 – 13:15 **Sandra Grudić**  
**Reconstructing Bosnian Komšiluk**

Panel 9 – Ethnographic film projection  
(14:00 – 15:45)

**Markéta Slavková & Viola Tokárová**  
**M.I.R. (an ethnographic film from postwar**  
**Srebrenica, Bosnia and Herzegovina)**

**SATURDAY, Nov. 13**

**Panels 7–9**



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**“Lastavica” café gallery**  
Opletalova 16, Praha (17:00 – 24:00)

17:00 – 17:15 **Closing speech**  
**by the organizing committee**

17:15 – 17:40 **Author reading**  
**by the ambassador of Bosnia**  
**and Herzegovina**  
**in the Czech Republic,**  
**writer and journalist**  
**Martina Mlinarević Sopta**

17:40 – 18:15 **Buybook Sarajevo**  
**author reading and**  
**discussion: Faruk Šehić**

18:15 – 18:45 **Exhibition opening**  
**Elijas Tauber**

*When the neighbors  
were real human beings*

18:45 – 24:00 **Reception**  
**& networking**

The majority of the program is going to be held at the  
**Faculty of Humanities, Charles University.**  
Address: **Pátkova 2137/5, 182 00 Praha 8**

Afternoon and evening Saturday program including  
the reception is going to be held at the  
**“Lastavica” café gallery.**  
Address: **Opletalova 16, 110 00, Praha 1**

**The Zoom link** is going to be sent to all of the participants  
via email few days prior to the event.

If you wish to register as a passive participant,  
please, send an email to the following address:

**[konference.balkan@gmail.com](mailto:konference.balkan@gmail.com)**

\* Program may be a subject to change.

\*\* The conference has been supported  
by Strategy AV21 – Top Research in the Public Interest,  
research program of the Czech Academy of Sciences.

\*\*\* All the participants, who plan on attending  
in person, must provide a proof of non-infectiousness  
or a valid Covid vaccination certificate.

Thank you for understanding.

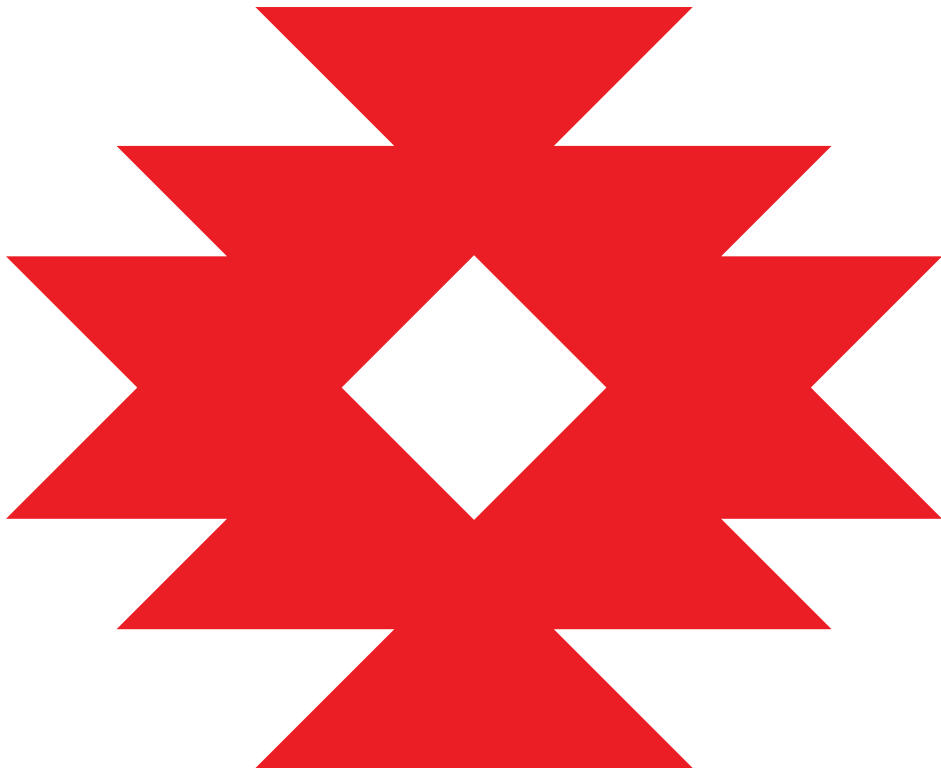




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Organizing institutions

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**Czech Association for Slavic, Balkan and Byzantine Studies**

Organizing committee

**PhDr. Dana Bittnerová, CSc. / Faculty of Humanities, Charles University**  
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**PhDr. Mirjam Moravcová, DrSc. / Faculty of Humanities, Charles University**  
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**Mgr. Markéta Slavková, Ph.D. / Independent Researcher**  
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**Mgr. Ivana Skenderija / Institute of Czech Studies, Faculty of Arts, Charles University**  
ivana.skenderija@gmail.com

**František Šístek, M.A., Ph.D. / Institute of History, Czech Academy of Sciences / Institute of International Studies, Faculty of Social Sciences, Charles University**  
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Facebook: [www.facebook.com/KonferenceBalkan](http://www.facebook.com/KonferenceBalkan)

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

Conference venue:

**Faculty of Humanities, Charles University,**  
**Pátkova 2137/5, 182 00, Prague 8**

Saturday afternoon & evening location  
(author reading, exhibition):

**“Lastavica” café gallery,**  
**Opletalova 16, Prague**

Conference language: English

Conference format: hybrid

# About the conference

In 2021, the 6<sup>th</sup> International Balkan Studies Conference „Balkan Express” will aim to rethink the Balkans through concepts and ideas of neighbors, neighborhood and neighborly relations.

The central role of the notion of neighborhood (*komšiluk*) in the daily lives of people in the Balkans and the importance of neighborly relations in Balkan societies in general seems to be beyond doubt.

On the one hand, the traditional Balkan notion of neighborhood, formed under Ottoman and Mediterranean social and cultural influences, tends to be conceptualized in an inclusive manner, emphasizing the special relations, respect and mutual assistance among close neighbors regardless of their faith and ethnicity. Neighborhood is primarily understood as an intimate space of deep bonds, affections, mutual help and tolerance. In this perspective, neighborly solidarity helps to neutralize the effects of the anonymous outside forces of modern state, nationalism, and economic exploitation of individual lives. In the extreme situations of military conflicts, ethnic cleansing and ideological clashes, many tended to save lives, property and dignity of their neighbors.

On the other hand, the Balkans are also frequently conceptualized as a region characterized by deep and long-lasting mutual animosity and repetitive violence among neighbors. Neighborhood is thus represented as a breeding ground of distrust, jealousy, hatred and conflict. In this view, Balkan neighbors simply kill, loot, rape and expel one another with greater frequency and fury than other Europeans.

The 6<sup>th</sup> “Balkan Express” conference would like to revisit the notions, practices and discourses of neighbors and neighborhood in the Balkans (historical, anthropological, political and economic perspectives). The conference adopts an interdisciplinary approach, enabling different fields of knowledge production and ways of understanding neighbors and neighborhood. This year the conference is going to take form of a hybrid event due to the coronavirus pandemics. It will be possible to attend the conference both physically and virtually. In addition to a rich academic program, the conference will also provide a glimpse into Balkan cultural and artistic production.

## **Topics of interest include, but are not limited to:**

- *Komšiluk* (neighborhood) as an intimate space of special bonds in discourses and practical life
- Other concepts describing neighborly relations and neighborhood in the Balkans (e.g. *zavičaj*, *zadruga*, *zajednica* or *mahala* \_ the physical neighborhoods in post-Ottoman Balkan cities and towns)
- “Neighbors killing neighbors” and/or “Neighbors saving neighbors”
- Broken Bonds and “Impossible Neighborhood”
- Absent neighbors (dead and expelled neighbors, neighbors living abroad, neighborhoods affected by negative demographic trends)
- Neighborhood in contemporary political discourses and practice (inter-state relations between ‘Balkan neighbors’, notions of good/bad neighborly relations between various ethnic groups, the project of EU enlargement progressively incorporating Europe’s ‘Balkan neighborhood’).

## Measures regarding the coronavirus SARS-CoV-2 and the COVID-19 disease

With effect from 00:00 (midnight) on 1 November 2021 until the revocation of Extraordinary Measure of the Ministry of Health file no. MZDR 14601/2021-26 of 20 October 2021, the following applies to examinations, educational events, congresses and graduations (point I/12):

under § 2 (2) e) of Act no. 94/2021 Coll., the conditions are stipulated for the holding of concerts and other musical, theatrical, film and other artistic performances, including circuses and variety shows, sports matches, matches, competitions, etc. ("sports matches"), congresses, educational events and full-time rehearsals, except educational events and examinations that constitute a component of education under Act no. 561/2004 Coll., on pre-school, primary, secondary, higher vocational and other education (the Schools Act), as amended, or Act no. 111/1998 Coll., on higher education institutions and amending other acts (the Universities Act), as amended, unless it is an academic ceremony attended by more than 20 persons at one time, such that

- a. in the case of events held in premises with a capacity of up to 3,000 spectators, visitors or audience members ("spectators"), all spectators must meet the conditions set out in point I/16,
- b. in the case of events held in premises with a capacity of more than 3,000 spectators, 3,000 spectators must meet the conditions set out in point I/16 and, of the number of spectators in excess of 3,000, at least half of those spectators must meet the conditions of point I/16 c) or d) and the remaining capacity can be occupied by persons who meet the conditions set out in point I/16 a) or b),
- c. the attendance of persons who show clinical signs of Covid-19 or who do not fulfil the conditions set out in point I/16, with the exception of children under the age of 6, shall be prohibited; the organizer of the event is obliged to check the fulfilment of the conditions set out in point I/16 when a person enters the event, and the person is obliged to prove the fulfilment of the conditions set out in point I/16; in the event that the person fails to prove fulfilment of the conditions set out in point I 16, the organizer is prohibited from admitting such a person to that event,
- d. a minimum distance of 2 m must be maintained between spectators and the stage or other place intended for performers or sporting activity

This means that:

- The current arrangement for universities remains the same as before (students are not required to prove absence of infection in order to participate in education and examinations, but they must do so in order to participate in graduations and matriculation, and if they are accommodated in dormitories).
- Children under the age of 12 are not required to prove absence of infection (e.g. when attending graduation ceremonies).
- The main change concerns the validity period for antigen and PCR tests: antigen tests are now valid for 24 hours, and PCR tests 72 hours.

Absence of infection can now be demonstrated in the following ways (point I/16):

- a. the person has taken a RT-PCR test for the presence of the SARS-CoV-2 virus, with a negative result, no later than 72 hours prior to the event, or
- b. the person has taken a POC test, administered by a healthcare worker, for the presence of antigens of the SARS-CoV-2 virus no later than 24 hours prior to the event, with a negative result, or
- c. the person has been vaccinated against Covid-19 and demonstrates this through a national vaccination certificate or a certificate issued in accordance with the European Union Regulation on the EU Digital COVID Certificate, provided that at least 14 days have elapsed since the completed vaccination schedule; a national certificate of vaccination is defined as written confirmation issued in at least the English language by an authorized entity operating in a third country, a specimen of which is published in the list of recognized national certificates on the website of the Ministry of Health of the Czech Republic; the written confirmation must include details of the vaccinated person, the type of vaccine administered, the date the vaccine was administered, and identification of the entity that issued the certificate. This data must be verifiable by remote access directly from the written confirmation, provided that the vaccination:
  - I. using a medicinal product containing a Covid-19 vaccine which has been granted a marketing authorization in accordance with Regulation (EC) no.726/2004, or
  - II. using a medicinal product whose manufacture was compliant with the patent of the medicinal product referred to in point (i), provided that the medicinal product is also approved by the World Health Organization for emergency use; or
- d. the person has recovered from Covid-19, and this has been confirmed in a laboratory, have completed the period of isolation as mandated by the extraordinary measure of the Ministry of Health, and no more than 180 days have elapsed since their first positive rapid antigen test (RAT) for the presence of antigens of the SARS-CoV-2 virus or RT-PCR test for the presence of the SARS-CoV-2 virus, or
- e. the person takes, on the spot, a rapid antigen test (RAT) to determine the presence of SARS-CoV-2 virus antigen for self-testing (use by a lay person) with a negative result; the same shall apply if the person demonstrates on the spot that they have taken a rapid antigen test (RAT) under the supervision of a healthcare professional via an online service within the last 24 hours and proves that they have taken the test, with a negative result, by confirmation from the health service provider.

Respiratory protection: The wearing of respirators is mandatory in indoor areas at the Charles University.

Source: <https://cuni.cz/UKEN-379.html?news=10806&amp;locale=en>

**GDPR** All conference participants will be asked to sign a standard GDPR form as required by Czech institutions.

# Abstracts

(IN ALPHABETICAL ORDER BY PRESENTERS' LAST NAME)

**doc. dr. Alenka Bartulović**

Panel 4 / Room 2

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

**Ljubljana, Slovenia**

## **Old Neighbors, New Neighbors: Absence, Migrations, and the “Ruralization” of the City**

In recent years, there has been a great deal of work on neighborhoods, neighborhood relations, and the politicization of these relations in post-war Bosnia–Herzegovina. Moreover, the language and politics of post-war BH international reconstruction reinforced the relevance of neighborhood/ komšiluk as an important device of ethnic reconciliation. Here, the discourse of reconciliation builds on the prevailing reading of neighborhood as a reflection of broader ethno-national relations. Yet, as some scholars have recently noted, the ethnicization of neighborhood is highly problematic as it reduces the complexity of the specific type of localized relations to a simple logic of ‘groupism’ (Brubaker 2002). Therefore, this paper is an ethnographic study of the transformation of a particular komšiluk in Sarajevo that emerged after World War II during the Yugoslav modernization process, when the rural population was drawn to the large industrial cities. Since Sarajevo also experienced intense migration during and after the war in the 1990s, special attention will be paid to the perceptions of the new neighbors who came to the city from the Bosnian countryside and became new neighbors. It will also shed light on how people in Sarajevo’s particular neighborhood relate to the lost neighbors, i.e. those who left the city during the war, and how they interpret their absence and the social effects created by their emigration.

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**Prof. Dr. Bojan Baskar, Professor of Social Anthropology and the Mediterranean Studies**

Panel 8 / Room 1 (online format)

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

**Ljubljana, Slovenia**

## **Because We are Neighbors**

Ethnographic writing on komšuluk hardly pays any attention to the theological background of the notions of the neighbor and the obligations and rights among neighbors. This statement equally applies to all the three ‘Religions of Book’ (Judaism, Christianity, and Islam) and their respective civilizations. The paper aims to take a preliminary view at these notions as developed by the three religious and ethical systems. Surprisingly, it is only Islam that possesses an elaborated corpus of definitions, sayings, and rules regulating the relations among neighbors. There is an explicit Islamic ethics that applies to all neighbors, regardless of their faith. Judaism and Christianity, on the other hand, have preferred to elaborate, and to legislate, on the notion of the proximus (prochain, prossimo, Nächste, bližní, etc.). Proximus may also be the neighbor, but more often he is not.

Faculty for Montenegrin Language and Literature – Cetinje

**Cetinje, Montenegro**

## **Hidden Neighbors: Jews in Montenegro during the Second World War**

In the interwar period, some 50 Jews lived scattered in different Montenegrin towns. After the occupation of Yugoslavia in 1941, hundreds of Jewish refugees mostly from Serbia and Bosnia sought refuge in Montenegro under Italian occupation. The presentation will focus on the fate of these “hidden neighbors“ under subsequent Italian and German occupation regimes. It will address the issues of solidarity and help but also surprisingly virulent antisemitic propaganda in the discourse of local collaborationist forces.

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**Rozafa Berisha, Ph.D. candidate  
in Social Anthropology**  
University of Manchester

Panel 2 / Room 2 (online format)

**Manchester, United Kingdom**

## **Café routine, waiting, and everyday sociability among youth in Kosovo**

Youth cultures of waiting have been interpreted by anthropologists as a response to economic and temporal marginalization. It is claimed that in lack of future prospects, youth cultures of waiting have emerged as a coping mechanism to deal with boredom and abundance of time. Such discourses that explain youth café routine in terms of unemployment and waiting are present in Kosovo too. Drawing on ethnographic fieldwork conducted in the city of Southern Mitrovica in Kosovo, I propose a more nuanced account of the Kosovar youth café routine by arguing that this is an inherently ambiguous practice: it is a marker of economic marginalization, boredom, and waiting, while at the same time a source of pleasurable intimacy and sociality. While café routine among Kosovar youth indicates a collective sense of waiting that translates into an unproductively felt time and boredom, it is also a practice that is actively sought after and valued for its pleasurable intimacy, a sense of slowed time and a strengthening of existing and new social relations. I argue that those qualities were rooted in the ritualized practice of coffee drinking that formerly took place within familial and neighborly relations, and which has historically been present in the region. As such, to account for the ambivalence of youth café routine, I bring together anthropological approaches on youth temporalities and regional works on everyday sociability and neighborly relations. By so doing, it is possible to view café routine as a reflection of global trends of youth waiting and unemployment as much as a historically and culturally informed practice.

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University of Louvain-la-Neuve

**Lyon, France**

## **Mostar, a geography of pain.**

During the war in Bosnia–Herzegovina (1992—1995), the western part of the city of Mostar was subjected to a violent campaign of ethnic cleansing by the Croat Armed forces. The non-Croat population was either killed or deported to concentration camps, or outside the country. Today, in these neighborhoods, a few people have come back to their homes and flats but many haven't, leaving empty homes slowly decaying. This part of the city is a canvass of former neighbors who may have helped each other, arrested each other, hurt each other, hidden each other. Daily life is taking place in streets sometimes saturated by empty spaces carrying a wide variety of emotions for those remaining in the area but also for newcomers who are themselves internally displaced people coming from other regions of the country. This presentation will explore the geography and temporality of pain formed by these very heterogenic experiences of these mostarian spaces. We will show how these intricated experiences form a daily life held together by silencing emotions.

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**Keith Doubt, Ph.D., Professor emeritus**

Panel 5 / Room 1 (online format)

Sociology Department, Wittenberg University

**Springfield, Ohio, USA**

## **A Rhetorical Analysis of Nož: Vuk Drašković's Mein Kampf**

Nož was written by the Bosnian Serb author, Vuk Drašković, who is a leading nationalist politician in Belgrade. Published in 1982, the novel became a best-seller vis-à-vis other Serbian authors. The novel, which takes place during World War II, begins with the gruesome, sadistic killings of a Serbian family by a neighboring Muslim family. The Muslim family that murdered the Serbian family were not just neighbors but ritual kin, kumovi. When their kum entered their home as the family was celebrating Christmas, he blasphemed not only Christianity but the integrity of the revered ritual kinship that connected the two families. Drašković's novel foremost expresses a hatred of interethnic ritual kinship.

The novel functions like Hitler's Mein Kampf. In his analysis of Mein Kampf, communication scholar and rhetorician Kenneth Burke said in 1939, "This book is the well of Nazi magic, crude magic, but effective." In a similar way, Nož is the well of Serbian nationalist's magic. Drašković cut deeply into the interconnecting kinship fabric that held Bosnia and Herzegovina together throughout its long history. Drawing upon Burke's famous essay, "The Rhetoric of Hitler's Battle," this study develops a rhetorical analysis of Drašković's novel.

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Humboldt University of Berlin, Chair for South-East European History

**Berlin, Germany**

## **“Traditional Friends”, “Orthodox Brothers” — and “Good Neighbors”? The Making of the Greek–Serbian Friendship during the 1990s**

During the Yugoslav Wars of the 1990s, the notion of a Greek–Serbian friendship as a traditional bond between the two nations dominated the public discourse in both countries. Based on alleged common historical experiences, perceived threat scenarios and foreign policy considerations, it evolved as a social phenomenon and facilitated a far-reaching emotionalization, particularly of the Greek society. The idea of a special proximity and solidarity between the “traditional friends” and “Orthodox brothers” Greece and Serbia aroused, on the one side, great sympathy among the Greek public for the Serbs in the Yugoslav conflict — and, on the other side, concern among the Balkan neighbors and Western allies.

Based on the analysis of Greek and Serbian media as well as interviews and archival sources, the paper aims to investigate discourses and practices of friendship, neighborhood and enmity in times of socio-political change and, in doing so, connects to a recent scholarly debate about friendship in International Relations.

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**Shkelzen Gashi, M.A.**

Panel 6 / Room 2

Independent Researcher

**Pristina, Kosovo**

## **The Kosovo War during 1998—1999 — in the history textbooks in Kosovo and Serbia**

How the history schoolbooks in Kosovo and Serbia present the crimes committed by Serbian army and police against Albanians, and the crimes of the Albanians armed groups against the Serbs? Do the textbooks from Kosovo and Serbia mention the meetings, agreements, and collaboration of the political and military representatives of the Albanians with their Serb counterparts?

The presentation only of the crimes committed by the other side, presenting oneself as the victim and the other as the aggressor, exaggerating the crimes of the other side, as well as a silence on Albanian-Serbian collaboration, meetings and agreements, shows that the two countries are not sowing in the next generation the seeds of reconciliation.

Taking into account the above mentioned considerations, it could be said that Serbia and Kosovo promote inter-ethnic hatred, not only between the citizens of Kosovo and Serbia, but also between the citizens of Kosovo itself — Albanians and Serbs — since the history schoolbooks published by the Ministry of Education in Kosovo are used from the Albanian pupils in Kosovo, while the history schoolbooks published by the Ministry of Education in Serbia are used, not only in Serbia, but also by the Serbian pupils in Kosovo.



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

**Graz, Austria**

## **The role of the monuments dedicated to the People's Liberation War in the reconciliation of neighbors in Yugoslavia after WWII**

The Yugoslav communist ideology was, among other things, a specific response to the terrible trauma of WWII. Genocide and ethnic cleansing aimed at creating homogeneous ethnic areas were carried out through terrible sadism and primitive methods. During WWII neighbors attacked neighbors on the basis of their nationality, political affiliation or for mere material reasons, i.e. looting neighbor's possessions.

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**Sandra Grudić, Ph.D. candidate**

Panel 8 / Room 1 (online format)

Clark University / Strassler Center for Genocide and Holocaust Studies

**Holden, Massachusetts, United States**

## **Reconstructing Bosnian Komšilik**

The 1990s conflict in Bosnia was characterized by neighborhood violence. Within localities it was the local actors, who despite generally cordial relations with their neighbors before the war, were responsible for perpetrating most of the violent acts. Following the war, various scholars turned their attention to the meaning and importance of komšilik, the neighborliness, to Bosnian culture in trying to understand how friendly neighborly relations turned violent during the ethnic conflict.

Although this discussion resulted in valuable scholarly contributions and debates regarding the (most often overgeneralized) nature and meaning of pre-war komšilik in Bosnia, the literature tends to approach komšilik as a static concept that persisted over time and had near-universal characteristics throughout Bosnia over long periods of time. My contribution will focus on its layered nature. Through ethnical mapping of a typical Bosnian urban neighborhood before the war, I intend to demonstrate the high degrees of ethnic mixing in an urban setting and challenge the notion that ethnicity defined neighborly relations or that komšilik is a static concept. I propose that viewing komšilik as a dynamic rather than static concept would allow for a more accurate understanding of its meaning, practices, and the role of neighborly relations in both escalation and de-escalation of local violence during the war.

Charles University

**Prague, Czech Republic**

## **„Citizens and neighbors“, „komšilik i džemat“: concepts of neighborly coexistence in Bosnian Muslim texts**

The contribution aims to look at the ways in which Muslim modernist and traditionalist, lay and clerical, establishment and oppositional actors constructed the Bosnian suživot as an essential feature of their national identity. After identifying several text of key authors (such as Mehmed Hanžić, Husein Džozo, Ahmed Alibašić, Fikret Karčić, Mustafa Cerić, Husein Kavazović; as well as Muslim resolutions from 1942 and recent fatwas), the contribution will analyze their cultural, religious and political framing of coexistence and neighborhood.

The thesis is the following: If the main reason for theorizing coexistence is political and historical, the religious aspect of justifying coexistence has gradually gained prominence. The contribution will analyze this gradual transformation from dealing with coexistence as a civic and political value to increasingly dealing with it as a religious value.

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**Božidar Jezernik, Ph.D.**

Panel 3 / Room 1

University of Ljubljana

**Ljubljana, Slovenia**

## **Czech Roots of the name Yugoslavia**

The name Jugoslavija (Yugoslavia) first appeared in an article in the newspaper Slovenija in Ljubljana on Friday, October 19, 1849. The author of the article declared that he was not interested in politics, but only in the literary unification of Yugoslavs within the Austro-Hungary Empire. For this reason, he referred to the language they spoke as the common Yugoslav language and said that he was not calling for arms, “but only for spiritual, literary union,” and argued for the assertion of the “one and only Yugoslav literary language”.

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University of Zadar, Department of Ethnology and Anthropology

**Zadar, Croatia**

## **Neighbors and Neighborhood in Bosnia during the Austro-Hungarian Empire. The Example of Vareš.**

Based on century old ethnographic account made by a local teacher, Mijo Žuljić, in the city of Vareš, central Bosnia, I will present and discuss new insights into inter-religious and inter-ethnic relations between Catholics, Muslims and Orthodox. The formed relations based on Ottoman Empire political and social context, during the Austro-Hungarian rule, are being reinterpreted and result with the creation of “the new neighborhood”, additionally enriched and complicated by new settlers arriving from different parts of the A-U Empire. With Žuljić descriptions, we are able to gain the insiders point of view into these important processes for the formation of the contemporary Bosnian and Herzegovina society.

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**Marzena Maciulewicz, Ph.D.**

Panel 2 / Room 2 (online format)

Institute of Slavic Studies, Polish Academy of Sciences

**Warsaw, Poland**

## **Neighborhoods and Neighborly Relations in Mitrovica, Kosovo**

The paper elaborates on the characteristics of selected Mitrovica's neighborhoods, demographic composition of the city as well as relations among its inhabitants. Special attention is paid to the mixed neighborhoods in a context of research on relations within mixed communities in the Balkans. It is based on the results of qualitative and quantitative field research conducted in Mitrovica in 2017 and 2018.

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**Ioannina, Greece**

## **“Reversed Nesting Orientalisms”: The concept of Orientalism into a European context**

My paper aims to examine ways in which the term “Balkans” has been negotiated in Modern Greek culture during the 19<sup>th</sup> and 20<sup>th</sup> centuries, based primarily on Modern Greek literary texts of various kinds; however, in order to approach the issue more globally, other types of textual evidence of the relevant period is being discussed, such as diplomatic, historical or political texts. The goal of my research is to develop a theoretical pattern which explains the variety of Greek attitudes towards the Balkan nations. More specifically, the Greek ‘national’ word concerning the Balkans at the end of the 19th century is gradually replaced by constructed narratives highly characterized by ideological and political overtones, during the period of Balkan socialism. After the end of the Cold War, and as we approach to the modern era, Greek representations regarding the Balkans possess a clear imaginary geographical goal: to distinguish the European, Western and civilized Greece from the non-European, Eastern and primitive Balkans. To describe this evolutionary scheme, based on the theoretical framework composed of seminal works, among others Edward Said’s ‘Orientalism’, Maria Todorova’s ‘Balkanism’ and Milica Bakic-Hayden’s ‘Nesting Orientalisms’, I discuss the ideological and discursive mechanism which I call ‘Reversed Nesting Orientalisms’. Thus, I highlight the imaginary relationship as it was created, evolved and consolidated in terms of narrative representations within the Modern Greek culture, with the broader goal to reach a deeper understanding of the historical, political, cultural and ideological factors which shaped the Modern Greek word about the Balkan nations.

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**Piotr Mirocha, M.A.**

Panel 6 / Room 2

Jagiellonian University

**Cracow, Poland**

## **‘Significant Others’? Representation of neighboring countries in Croatian and Serbian press discourses on Europe after 2007**

Press discourses play a significant role in the reproduction of stereotypical political imaginary, also with regard to neighboring countries. While qualitative discourse analysis typical i.a. for social sciences may reveal details about attitude of specific social actors, it risks being impressionistic and/or biased. Instead, this presentation will discuss results of the research based on a large corpus of ca. 20,000 articles published between 2007 and 2017 (i.e. stretching through various crisis-like moments, but excluding the recent pandemic), representing European discourses in four Croatian and Serbian non-tabloid newspapers of various ideological profiles. With the help of corpus/quantitative instruments, the research determines which neighboring countries are particularly frequently reported on by Croatian and Serbian press, accordingly. As the concluding step, notion of semantic/discourse prosody, elaborated in the framework of corpus-assisted discourse studies, is applied in order to reveal the most frequent discourse strategies used with respect to these countries. For instance, it will be generalization and sensationalization in the case of the representation of Serbia in Croatian conservative media. On the other hand, bias and absence is rather found in the case of the representation of Kosovo in Serbian media of the analogous ideological orientation.

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

**Belgrade, Serbia**

## **Living with parents: neighborhood as a reason to stay**

The phenomenon of “extended youth” can be defined as “prolonged” transition to adulthood, followed by financial, residential and other dependence of young people in their parental homes (Milić 2001; Corijn and Klijzing 2001). Authors all over the world are examining this phenomenon in order to analyze liminalities of youth, “stuckedness” in places and time “in between”. If we have the Balkans in mind, “extended youth” and “mature coresidency” are usually defined and explained as a consequence of bad economies and unstable political situation. In my presentation I will question the phenomenon of “extended youth” in Belgrade while focusing on the impact of cultural representations. Having in mind that spaces are not just physical and meaningless coordinates, I will question how cultural representations of space, especially of the city and its neighborhoods, shape thoughts on independent living and moving out of family home. It will be particularly interesting to see how city spaces are constructed and how interlocutors interact with their neighborhoods. The presentation will be based on the results of field research and in-dept interviews conducted in Belgrade from August 2019 to November 2020 among young adults and their parents.

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**Edina Paleviq, Ph.D. candidate**

Panel 5 / Room 1

Andrassy University Budapest

**Budapest, Hungary**

## **Zar je važno dal se peva ili pjeva: Everyday nationhood and protest music in contemporary Montenegro**

This paper approaches nationalism and national identity of two opposite ethnic groups living under the same borders, namely Montenegrins and Serbs, from the point of view of everyday life. Following Michael Billig’s theory of banal nationalism and completing it with the theory of everyday nationalism, the paper aims to explore the connection between national identity and symbols of everyday nationalism through the role of the music.

Following the change of government in 2020 in Montenegro, which resulted in the additional deepening of already shaken relations between the two ethnic groups, and which consequently resulted in protests, the paper will try to connect the theory of everyday nationalism and the role of protest music in creating national identity through exclusion of “others.” The paper includes the discussion of musical representation of Montenegrin and Serb national identity during the protests in 2020, considering interesting the fact that the Montenegrin ethnic group was mostly singing Croatian patriotic / nationalistic songs, used during the war in the 1990s to raise the morale of Croatian soldiers and nation during the defense against Serbian and Montenegrin war aggression.

The second part of the paper will explore how were the protest songs perceived both in Serbian and Croatian media. Using media research analysis, we will explore how are the articles written, as well as look into the commentaries from the public.

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Faculty of Social Sciences, Charles University

**Prague, Czech Republic**

## **Greek perceptions of the Macedonian Name Dispute (1991—2019)**

The relationship between Greece and North Macedonia has been turbulent since the declaration of independence of the latter in 1991. The nationalist origins of the conflict between the two countries can date back to the nationalist movements of the late 19th century, through the Hellenization process of Greek Macedonia in the Interwar period, and continue in the 20<sup>th</sup> century's Cold War divisive politics between Greece and Yugoslavia. This paper focuses on the evolution of the dispute between the two countries, by presenting the timeline of their relations. This paper analyses the Greek state's political and diplomatic actions vis-à-vis the Republic of Macedonia (or FYROM) from the 1990s until the 2010s and the solution of the name dispute in 2018 with the Prespa Agreement. It also explores the Greek public opinion throughout the period regarding the neighboring country, how it has been shaped before and after the Prespa Agreement and how it shaped government practices. The purpose of this paper is to highlight the reasons that could hinder further cooperation of the two countries as they are seen from the Greek perspective.

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**Martina Plantak, Ph.D. candidate**

Panel 5 / Room 1

Andrassy University Budapest

**Budapest, Hungary**

## **Zar je važno dal se peva ili pjeva: Everyday nationhood and protest music in contemporary Montenegro**

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Institute of History, Jagiellonian University

**Cracow, Poland**

## **Muslims in the rural and city councils in Bulgaria at the turn of the 19<sup>th</sup> and 20<sup>th</sup> century**

The modern Bulgarian state, created in 1878, was not ethnically and religiously homogeneous. In 1881, 26% of the country's population was Muslims (527,000) and in 1910 — 14% (602,000). Instead of that Muslims did not hold any post in Bulgaria's central administration as well as generally at the level of the districts (okrag) and counties (okoliya). It was different in commune (obshtina) governments. Muslims were duly represented in the councils in the cities and villages in the north-eastern parts of the country and the Rhodope Mountains (the areas where they were concentrated) and had the opportunity to play an important role in making decisions on key issues related to local finance, infrastructure, and education together with Bulgarians. In some cases, they managed to efficiently participate in the functioning of local governments, while in others they played only a symbolic role. The case of Muslim and Bulgarian rural and city councilors in Bulgaria at the turn of the 19th and 20th centuries can be analyzed as an interesting example of the durability of the centuries-old tradition of komshuluk. The paper is based on the original studies of the materials found in the State Archive in Varna, as well as on the press from this period.

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**Mgr. Markéta Slavková, Ph.D.**

Panel 9 / Room 1

Independent Researcher

**Prague, Czech Republic**

## **M.I.R. (ethnographic film projection)**

The ethnographic film M.I.R. offers an insight into everyday lives and perspectives of four men of Bosnian Muslim origin. Mire, twin brothers Ibro and Ibrahim and Ramo are friends, who live in postwar Srebrenica. Their individual life stories differ but what connects them is the last war in BiH and the Srebrenica genocide in 1995, which inevitably changed their lives and left their families incomplete. Despite their troubled past, these child survivors of war emphasize the necessity of reconciliation and mutual coexistence. The title of the film M.I.R. tries to underline this message, for "mir" means peace in multiple Slavic languages. The film is an experimental "ethnographic road movie" in the style of cinéma vérité — it is a reflexive work, which facilitates dialog in between the Srebrenica genocide survivors, Czech anthropologist Markéta and documentarist Viola.



Senior Research Associate, The Institute for Recent History of Serbia

**Belgrade, Serbia**

## **Neighboring relations in Kosovo and Metohija between the two world wars — examples of family cooperatives (porodične zadruge)**

In Kosovo and Metohija, between the two world wars, the patriarchal way of life prevailed, so the population was organized in the form of tribes, fis and family cooperatives. These communities represented economic and social units in which each member had a specific role, among other things, in preserving and nurturing traditions and customs. In Metohija, Albanian family cooperatives had up to 80 members. There were also two-faith cooperatives (Catholic and Islamic) in which special attention was paid to customs and religious obligations. The members of the family cooperative formed one blood community, kindred, fis and did not marry each other as long as there was an awareness of the common origin. Members of one kindred who lived in the same village formed one mahala (in Albanian “maala”, in Turkish “takim”) which bore the name of the kindred. Under the influence of agrarian reform, industrialization, modernization, but also the aspirations of the members of the cooperative for personal income, the family cooperatives were divided into smaller families. This affected the size of the property, which became smaller. The awareness of kinship among Albanians was much stronger than among Serbs, so the cooperative was kept with them longer.

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**František Šístek, M.A., Ph.D.**

Panel 5 / Room 1

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

**Prague, Czech Republic**

## **Hidden Neighbors: Jews in Montenegro during the Second World War**

In the interwar period, some 50 Jews lived scattered in different Montenegrin towns. After the occupation of Yugoslavia in 1941, hundreds of Jewish refugees mostly from Serbia and Bosnia sought refuge in Montenegro under Italian occupation. The presentation will focus on the fate of these “hidden neighbors” under subsequent Italian and German occupation regimes. It will address the issues of solidarity and help but also surprisingly virulent antisemitic propaganda in the discourse of local collaborationist forces.

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Prague, Czech Republic

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PhDr. Konstantinos Tsivos, Ph.D.

Panel 7 / Room 1

Institute of Greek and Latin Studies, Faculty of Arts, Charles University

Prague, Czech Republic

### **The co-existence of Greek and Macedonian emigres in post-war Czechoslovakia: a graft that did not bloom**

After the end of the Greek Civil War (1949), about 100,000 left-wing partisans, sympathizers, and their families found refuge in the Soviet Union and its satellites. Thirteen thousands of them, the second largest group, took refuge in Czechoslovakia. About one third of those emigres from Greece were so-called Slav-Macedonians, members of the largest ethnic minority living in post-war Greece. The Macedonian question played a very important role during the Civil War and the “Macedonian minority” became a very important component of the half-imaginary Greek “refugee land”. What were the consequences of their mass, often involuntary, involvement during the communist uprising in Greece? What organizations did the Slav-Macedonians create in exile, how did their education and the process of the formation of their identity in emigration take place? This presentation aims to explain the most important stages of the life of the Slav-Macedonians within the framework of Greek emigration in Czechoslovakia, especially the question of their coexistence with their Greek companions, but also with the Czech majority society. The presentation draws mainly on the relevant archival materials of the National Archive in Prague and on the bilingual emigre newspaper *Agonistis* — Borec.

University of Maribor

**Maribor, Slovenia**

## **Ordinary Heroes — Visual Arts as the Tool for Reconciliation**

Sarajevo-based Post-conflict Research Centre has created Ordinary Heroes, an educational multimedia project and a peacebuilding program. Subject of this presentation will nevertheless be the eponymous documentary film series that has been produced as a part of the program. Ordinary Heroes deals with the stories of people of the three main ethnicities in Bosnia. It features inspiring and positive narratives about moral courage during the war in Bosnia and Herzegovina, about neighbors saving neighbors, rescuers not being full of hatred toward the rescued or blinded by the nationalistic propaganda. Within the framework of visual arts, the presentation seeks to analyze and explore the creative approaches to post-conflict reconciliation and importance of the multi-ethnic community. Finally, it draws the attention to the good practices of the P-CRC and their significance for the region.

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**Martina Plantak, Ph.D. candidate**

Panel 5 / Room 1

Andrassy University Budapest

**Budapest, Hungary**

## **Zar je važno dal se peva ili pjeva: Everyday nationhood and protest music in contemporary Montenegro**

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# Academic book presentation

František Šístek (ed.),

## ***Imagining Bosnian Muslims in Central Europe***

New York and Oxford: Berghahn 2021. (co-authors attending in person: František Šístek, Ladislav Hladký, Zora Hesová, Božidar Jezernik, Bojan Baskar, Alenka Bartulović, Petr Stehlík)

As a Slavic-speaking religious and ethnic “Other” living just a stone’s throw from the symbolic heart of the continent, the Muslims of Bosnia and Herzegovina have long occupied a liminal space in the European imagination. To a significant degree, the wider representations and perceptions of this population can be traced to the reports of Central European—and especially Habsburg—diplomats, scholars, journalists, tourists, and other observers in the late nineteenth and early twentieth centuries. This volume assembles contributions from historians, anthropologists, political scientists, and literary scholars to examine the political, social, and discursive dimensions of Bosnian Muslims’ encounters with the West since the nineteenth century.

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## Author reading and discussion

Author reading by the guest of honor,

**the Ambassador of Bosnia and Herzegovina  
in the Czech Republic, writer and journalist  
Martina Mlinarević Sopta**

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Buybook Sarajevo author reading:

**Faruk Šehić, Bosnian poet, novelist,  
short story writer and journalist**

# Accompanying Program

## Exhibition opening

**Exhibition Author: Elijas Tauber, Ph.D.**

UNSA Sarajevo

**Sarajevo, Bosnia and Herzegovina**

## When the neighbors were real human beings

The word komšilik (pronounced kom–shee–look) originates from the Turkish word komşuluk and most closely translates to neighborhood. However this translation is inadequate because in Bosnia and Herzegovina komšilik is not limited to a shared space but encompasses sharing one's life — as in one's worries, hopes, fears, meals, rituals of birth and death, and of course coffee drinking. Komšilik functions as local community and is governed by voluntary decisions of individual persons to participate in it or not. Information about Jewish neighborhoods in Bosnia and Herzegovina as well as the Jewish history of Bosnia and Herzegovina, Jewish material and non-material heritage, were indisputably and irretrievably lost in the Holocaust. The cities of Sarajevo, Cazin and Zvornik experienced particular devastation. However despite the risk to their own lives and their families, there are stories of people who took action to help, a large number of whom (in what is today Bosnia and Herzegovina) were Muslim. We also know there were many more people who saved Jews but for whom we don't have information. About 4,000 Jews survived from Bosnia, about 35 percent of the population. They survived because people helped them to survive.

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## Live concert

### Džezvica

**Prague, Czech Republic**



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.

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# Special thanks to

## Institutions

The conference has been supported by Strategy AV21 – Top Research in the Public Interest, research program of the Czech Academy of Sciences.

**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**

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### Conference Logistics

Graphic Designer	Dejan Batrićević
Graphic Studio	Repromedia Praha s.r.o. <a href="https://www.repromedia.cz">https://www.repromedia.cz</a>
Conference Assistants	Bc. Anna Korytářová (FSV CU) Bc. Sanina Čajić (FSV CU) Bc. Klára Smitková (FSV CU) Bc. Marie Levínská (FHS CU)
Conference Tech Support	Mgr. Martin Heřmanský, Ph.D. (FHS CU) Mgr. Lucie Remešová (FHS CU) Vojtěch Gerlich (FHS CU)
Tech support	Anna Dvořáčková

### Accompanying Program

Catering, Sponsorship	Gigi Mandul Lastavica, z.s. – Udruženje građana bivše Jugoslavije <a href="https://lastavica.org/">https://lastavica.org/</a>  “U Pavouka” Medieval Tavern <a href="http://upavouka.com/">http://upavouka.com/</a>
Special Guest & Author Reading	Martina Mlinarević Sopta Ambassador of Bosnia and Herzegovina, writer, journalist
Author Reading	Faruk Šehić Bosnian poet, novelist, short story writer and journalist
Exhibition Author	Elijas Tauber, Ph. D.
Music Band	Džezvica <a href="https://www.dzezvica.cz/en">https://www.dzezvica.cz/en</a>
Documentarist	Viola Tokárová DiS.







The Czech Academy  
of Sciences

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