

Ministry of Education, Science and  
Technological Development  
of the Republic of Serbia  
Ministry of Culture and Media  
of the Republic of Serbia  
The Institute of Archaeology, Belgrade

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# BOOK OF ABSTRACTS

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**Symposium:**

**“Archaeological Heritage –  
its Role in Education,  
Presentation and  
Popularization of Science”**

**Viminacium, Serbia,  
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Editors:  
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witnessed, Svrljig fortress - where the main tower is blown up with dynamite and several old churches in the vicinity of Svrljig fortress - where dozens of graves were desecrated with some of the walls that are literally destroyed and flattened to the ground.

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### **The Importance of archaeological, research , educational and tourist centers following the example of center Drenovac, located near the town of Paracin**

The project deals with important aspects of existence, functioning and activities of archaeological, research, educational and tourist centers (ARETC) in Serbia, which is the country of rich and important archaeological heritage . ARETC Drenovac is taken as an example. This center and other centers similar to this one are of great importance primarily for science, education, tourism and also for the local community. Those are mostly new, modern facilities located on the sites themselves , which include a scientific part for the work of scientists and students ,a part for exhibitions where results of research are presented to the general public and tourists and a part for the accommodation of both researches and tourists. They also encourage the local community , raise the awareness of the cultural significance of the site and are involved in the work and operation of the centers. What is extremely important centers like this are sustainable systems.

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### **Phenomenon of Disneyfication: The Necessity in Archaeological Heritage Protection?**

There are many derived terms that have become usual in the area of culture in the last few decades. They belong to so-called urban dictionaries and it seems they are common to everyone, but in fact, very hard to be explained.

A term connected to the popularization of culture that has been written much about is *disneyfication*. Its meaning is mainly negative, and always connected to the fact that some place resembles to Disney's Theme Park. Consequently, it has become very suitable, actually very popular term, for description of negative phenomena in the field of archaeological heritage protection. This very tricky term and its problematic use can bring us to some very important questions. It becomes very interesting when you try to find out what is Disneyland itself, how it was made, or what its creators wanted it to become. Did Walt Disney and his successors have any idea of any negative effects of their work? So, is the disneyfication of archaeological heritage only an easier, but justified way for history and culture to get closer to public, with spectacle making and the seller-buyer relation emphasizing? Disneyfication is an inevitable phenomenon of constantly changing society. One can compare historical places through the civilization development and see that every change of their use is the result of the changed values in society.

It is the popularization of culture that links various fields of life, even those that seem completely opposite, and positively impacts on their development, but only if it is deeply thoughtful and realised with all the process participants satisfied. Disneyfication is a very important part

of popularization and a must if we want the archaeological heritage protection to survive and decently represent the culture and history of a place or a nation.

When we talk about charters, conventions and guidelines that were adopted by the world organizations in the area of the protection of culture and historical places, we can ask ourselves whether the work of the specialists from the area of archaeological heritage protection is limited with conservation, restauration, reconstruction or some other methods of technical protection of sites and buildings. There is a great possibility that disneyfication becomes an accepted method in this area, consisted of many different techniques, with its own determined guidelines.

## **SESSION V: (POPULARIZATION)**

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### **Prehistoric Heritage as Excluded Past**

Prehistoric heritage differs from other kinds of heritages by its nature. The evidences from these distant periods are usually very few, long spans of time with which prehistorians often operate, certain interpretive approaches, the absence of documentary sources, and a generally low profile within historic environment policy, education and outreach<sup>1</sup>. In this presentation we explore first how various forms of presenting prehistory in Slovenia evolved through time and question the exclusion of such heritage. Second, we investigate common points between interpretation methods of prehistoric archaeological heritage in the frame of new museology and art movements in the 21st century. We will conclude by presenting the event<sup>2</sup> in which the prehistoric archaeology will be presented to the public with the goal of making science more popular.

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### **Archaeological Heritage and Modern Spectacle as Cultural Entrepreneurship Experiment**

Although some conservative scholars believe that science should only deal with the scientists, it is proved that science is a genuine cultural need of human society. The popularization of science in this sense represents a two-way street. On the one hand, it raises the educational level of non-scientific audience, and the other increases the degree of financial autonomy of scientific projects. It turned out that the popularization of science is of particular importance to the so-called non-profit research among which those archaeological undoubtedly occupy a leading position. Historic character of the archaeological heritage and the changed nature of the contemporary reception of the audience under the influence of modern media, film and information technologies have created a fertile ground for the use of modern spectacle in order to popularize the archaeological heritage. This paper analyzes that relationship with its benefits and side effects as an experiment within the cultural entrepreneurship.