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Florence, March 11th - 13th 2017







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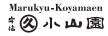












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#### Thematic Session | HERITAGE AND ITS ENJOYMENT FOR DIALOGUE

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mutual understanding. However understanding may be reached only if there is so called 'the third in the dialogue' – the ontological basis that makes the understanding possible. This basis may be different because of diversity of cultures and situations, but it must be found. Bakhtin explains this issue using the concepts of 'primary author' and 'ideal super- addressee'.

The position of the participant of the dialogue is active position, dialogue itself is the action, thus, it presupposes responsibility. Responsibility includes readiness to listen to a response, i.e. – the respectful attitude to another viewpoint.

The preservation of the cultural heritage is one of the best ways to establish the genuine dialogue between the cultures because cultural heritage evidently shows cultural diversity and the 'otherness of the other'. Moreover, cultural heritage, especially the architecture, is included in our everyday environment and becomes the part of everyday urban life. That's why it demands responsible attitude towards itself and, in turn, brings us to responsibility.

All above mentioned argues that the people involved in the sphere of preservation of cultural heritage must have proper educational background which trains dialogical and responsible attitude to the object of their activities. Philosophy, especially philosophy of dialogue, must become one of the chief parts of this education. Unfortunately, contemporary educational system reduces the section of the humanities in the universitys' curricula up to the minimum. So, a great challenge is to create a proper school for preservation of cultural heritage in order to educate adequate specialists in this sphere.

### A New Dialogue between the Past and the Future - The Archaeological Site of Viminacium within the New National and International Frameworks

Emilija Nikolić, Mirjana Roter-Blagojević Institute of Archaeology - University of Belgrade, Serbia

Keywords: Viminacium, cultural landscape, WHS

The main subject of this paper is the archaeological site of *Viminacium* in Serbia, being on the UNESCO Tentative List as a part of the international monument "Frontiers of the Roman Empire – WHS FRE". Archaeological excavations of *Viminacium* started in 1882 and it was listed as a cultural property in 1949.

Viminacium was founded in the 1st century A.D. It was an important legionary fort and the capital of the Roman province of Moesia Superior. Situated on the crossroads of ancient routes, it was destroyed many times, reconstructed, and fell under the Slav attacks in the 7th century. Its buildings were destroyed and its material was subsequently used for medieval fortresses and later for houses in surrounding settlements. In 1870, a coal mine was established in the nearby village of Kostolac, while in the 1980s, open pit mining started on the territory of ancient Viminacium. Since then, archaeological research has led to the excavation of more than 14,000 ancient graves and many buildings. A lot of these structures have been destroyed by the expanding strip mine but, fortunately, many of them have been saved by relocating. Although the border between the mine and the archaeological site is established, many buildings located in the unprotected area are endangered. From 2006, relocated buildings have been presented within the Viminacium Archaeological Park, together with in situ preserved buildings and modern facilities.

Today, Viminacium is the main site of the cultural and touristic route *Itinerarium Romanum Serbiae*, being visited by more than 90,000 tourists every year, many of whom arrive on Danube cruisers. Many national and international events have been held here, such as the IX<sup>th</sup> Summit of the Heads of State of South-East Europe ("*Contemporary Art and Reconciliation in South-East Europe*"), and the opera "*Aida*" has also been performed in the Roman amphitheatre. In 2018, Viminacium will host the XXIV<sup>th</sup> International Limes Congress.

The aim of this paper is to analyse the contexts to which Viminacium belongs and valorise its protection and presentation, which cannot follow consistently all the theories and principles of authenticity and integrity written in the international charters of UNESCO and ICOMOS. Historical destructions caused the ruined state of the excavated buildings, while open pit mining makes the preservation of many buildings *in situ* impossible. It decreases the authenticity and integrity of the archaeological site in one way, but on the other hand presents a reason for the creation of a new concept of conservation and presentation of the wider area. The concept changes the way of perceiving Viminacium, while revalorising its importance and respecting the natural, historical, cultural and social aspects of the area, all of which are equal contributors to this specific cultural landscape. The site consists of building remains, but also of intangible values resulting from a variety of different influences throughout its evolution.

Conclusions will be offered regarding the possibilities of improving its national and international significance and the presentation of Viminacium as a part of this cultural landscape with its specific values, but also as a part of different intercultural routes, and respecting its international significance as a future World Heritage Site. In this way, the cultural, social, educational and touristic potentials of Viminacium can be improved and a new dialogue between time and people can be established.



## HERITAGE for PLANET EARTH

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ISBN 978-88-6039-412-5

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