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2nd INTERNATIONAL CONFERENCE

RELIGION AND SOCIAL PROCESSES
IN SOUTHEAST EUROPE

November 24, 2023 / Belgrade

Book of Abstracts

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Edited by

Bogdan Vukosavljević



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**2nd INTERNATIONAL CONFERENCE
“RELIGION AND SOCIAL PROCESSES
IN SOUTHEAST EUROPE”**

November 24, 2023, Belgrade
Amphitheatre of the Faculty of Diplomacy and Security,
Belgrade

Friday, 24.11.2023, 09:00 – 17:00
REGISTRATION OF THE PARTICIPANTS 09:00 – 09:30
<p>Welcome words for the second conference “RELIGION AND SOCIAL PROCESSES IN SOUTHEAST EUROPE”</p> <p>Organizers: Prof. Dr. Ramona Lile, Rector of the Aurel Vlaicu University Prof. Dr. Radojica Lazić, Dean of Faculty of Diplomacy and Security Prof. Dr. Milan Počuča, Dean of Faculty of Law for Commerce and Judiciary Prof. Dr. Bogdan Vukosavljević, Executive Director of European Research Institute for Strategic Studies</p>
<p>Keynote speech: Prof. Dr. Darko Tanasković, Belgrade, Serbia</p>
THEMATIC PART 1 RELIGION, SOCIETY, AND TOLERANCE 09:30 – 12:00
<p>A METHODOLOGICAL AND VALUE PERSPECTIVE ON THE VALUE OF LIFE, TOLERANCE AND DIGNITY Prof. Dr. Ludvik Toplak, Alma Mater Europaea, Maribor (SLO)</p>

<p>SERBIAN ORTHODOX MONASTERY BEZDIN IN ROMANIA – CONDITIONS, LIFE AND CARE OF MONASTERY Hieromonk Hilarion Jovančević (SRB-RO)</p>
<p>THE CHALLENGE OF DIALOGUE IN BOSNIA AND HERZEGOVINA Dr. Sc. Ivica Križ, OT (CRO)</p>
<p>SOCIOLOGISM OR INDIVIDUALISM IN MORTEZA MOTAHHARI'S SOCIAL THOUGHT Muamer Halilović, PhD, Department of Religious Civilization, Center for Religious Sciences “Kom”, Belgrade, (SRB)</p>
<p>REPENTANCE AS A REGENERATIVE FORCE OF THE ORTHODOX CHRISTIAN IN THE CONTEXT OF INTER-HUMAN COLLABORATION OF THE SOCIETY Acad., PhD, MMD, MDrHC, Prof. assoc Andrei Kozma (RO) Tiberiu Dekany, Dr.Sc. Ec (RO) Nikolae Leasevici (RO) •Video presentation•</p>
SHORT DISCUSSION AND COMMENTS
LUNCH TIME 12:00 – 12:30
THEMATIC PART 2 RELIGION AND POLITICS
<p>„WHAT IS LEFT OF THE “PLATITUDE” OF USING RELIGION FOR POLITICAL PURPOSES?” Prof. Dr. Darko Tanasković, European Research Institute for Strategic Studies “ERISS” (SRB)</p>
<p>RELIGIOUS TERRORISM AND EXTREMISM AS A GLOBAL PHENOMENON: THE CHALLENGES OF POLITICAL CHOICES M.A. Miroљjub Nestorović (SRB)</p>
<p>RECONCILIATION AND FORGIVENESS – THE LIMITS OF CHRISTIAN FORGIVENESS Prof. Dr. Borislav Grozdić (SRB)</p>

<p>RELIGIOUS ASSUMPTIONS OF SOUTHEAST EUROPE AS (ANTI) EUROPE – Ontological controversies Željko Vujadinović, Banja Luka (RS-BiH)</p>
<p>RELIGION AND THE FORMATION OF SOCIAL, POLITICAL AND ECONOMIC INTERACTION IN THE BALKANS Prof. Dr. Steven E. Meyer, European Research Institute for Strategic Studies “ERISS” (USA) •VIDEO presentation•</p>
<p>SHORT DISCUSSION AND COMMENTS</p>
<p>COFFE BREAK 14:00 – 14:15</p>
<p>THEMATIC PART 3 LEGAL POSITION OF RELIGION IN SOUTHEAST EUROPE</p>
<p>METAPHYSICAL PRINCIPLES OF POLITICAL PHILOSOPHY IN ISLAM Seid Halilović, PhD, Department of Contemporary Religious Thought, Center for Religious Sciences “Kom”, Belgrade,</p>
<p>THE ROLE AND SCOPE OF RELIGION IN REPUBLIC OF SERBIA IN CONTEXT OF EUROPEAN INTEGRATION PROCESS Marko Nikolić, Ph.D., Research Fellow, Assistant Director, Administration for Churches and Religious Communities, Ministry of Justice, Republic of Serbia.</p>
<p>PHANAR AND THE PHANARIOTS IN THE MIRROR OF THE SERBIAN MEDIA ON THE EXAMPLE OF THE NEWSPAPERS “POLITIKA” AND “DANAS” Prof. Dr. Zoran Milošević, Faculty of Diplomacy and Security “FDB”, Belgrade (SRB) msr Dajana Lazarević, Institut for Political Studies, Belgrade</p>

<p>THE EASTERN ORTHODOX CHURCHES OF SOUTH-EAST EUROPE AND THE POST-COLD WAR CHALLENGES OF JUST WAR AND PEACE Yuri Stoyanov, MPhil, PhD (The Warburg Institute), FRAS, MSIE, Department of the Near and Middle East Faculty of Languages and Cultures, School of Oriental and African Studies, University of London (BG)</p>
<p>POSITION AND ROLE OF ISLAM IN THE RUSSIAN (MULTI)NATIONAL IDEA Prof. Dr. Bogdan Vukosavljević, European Research Institute for Strategic Studies “ERISS” (SLO)</p>
<p>SHORT DISCUSSION AND COMMENTS</p>
<p>CONCLUDING REMARKS AND OFFICIAL CLOSING OF THE CONFERENCE</p>

**PHANAR AND THE PHANARIOTS IN
THE MIRROR OF THE SERBIAN MEDIA
ON THE EXAMPLE OF THE NEWSPAPERS
“POLITIKA” AND “DANAS”**

Zoran Milošević, Dajana Lazarević

Summary: It is known in science that the Patriarchate of Constantinople (Phanar and Phanariots) left a negative legacy among the Orthodox of the Balkans and the East.

We remind that after the fall of the medieval Serbian state under the rule of the Ottoman Empire, the Orthodox found themselves under the rule of the Muslims. Their position worsened with the abolition of the Patriarchate of Peć in 1766, which happened as the result of several things. The main reason cited is the mistrust of the Port towards the Serbian Church and the work of the Phanariot Greeks. The last mentioned wanted to subjugate the Peć Patriarchate to the Greek Church. The very act of abolition was preceded by attempts at Hellenization, which we see not only in Serbia, but also in Bulgaria, where many learned Bulgarians considered themselves Greeks.

Simultaneously with the arrival of Greek bishops at the head of the Serbian eparchies, the merciless plundering of the Serbian people began. It was one of the main reasons for the Islamization of not only the Serbs, but other peoples as well.

The second period is contemporary, in which Phanar(iots) disputes the autocephaly of the Serbian Orthodox Church, as well as the territories under its jurisdiction. That is why they renamed it to the “Church of Serbia”, thereby taking away all eparchies outside the territory of the present-day state of Serbia from the Serbian Orthodox Church.

With such a (negative) legacy, it came to 2018 when Phanar launched the story of the “Orthodox Church of Ukraine”. Thereby he “soared to a greater height” than that of the past. Now he not only abolishes the canonical boundaries for the umpteenth time,

but also does not give the Tomos on autocephaly to ordinary schismatics. He gives it to a "self-made assembly" that does not even have a canonical ordination.

Therefore, the recognition of schismatics in Montenegro, (Northern) Macedonia, Belarus, and Abkhazia and so on is only a matter of time and trade. For now, Constantinople is holding back, because it needs the recognition of the "Orthodox Church of Ukraine" from the other local Churches. A false start in recognizing other schisms could negatively affect Constantinople's position among other Churches. But when that process, in one form or another, is completed, there is no doubt that "successes" will be achieved in the new territories.

The policy of Phanar towards the Russian, Serbian and other Orthodox churches is also reflected in the Serbian media. We analyzed two daily newspapers "Politika" and "Danas." If we look at the political orientations of these papers, then we can talk about "Politika" as conditionally as neutral and "Danas" as a promoter of Phanariot politics, and a supporter of the creation of NATO Orthodoxy.