



THE LEARNING OF HALLOWED GRAVESTONE AREA: MEADOW INVESTIGATION INCIDENT

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ABSTRACT

This paper intends to introduce the ways to deal with the investigation of holy gravestones and to contribute toward conversations of various Meadow investigation encounters. Specific accentuation is given to hands on work strategies and exploration practice, as an essential asset of giving proof and giving knowledge into investigated societies.

KEYWORDS: - Hands on work, investigation encounters, surveys, interviews, culture.

INTRODUCTION

Convictions and ceremonial practices related with the gravestone and the advantageous interaction of religions wherein it shows itself is an intricate theme that requires an all-encompassing time of examination. In this sense my own Meadow exploration of the consecrated gravestones in the Republic of Macedonia was done in the period from 2005 to 2010, despite the fact that it periodically proceeded before long, by growing the Meadow of revenue in different sorts of sacrosanct spots. This exploration brought about three books and various logical papers.

Some of them manage strategy for investigation in a bigger or more modest sum, yet don't manage Meadow work encounters. Along these lines, I might want to introduce some of them in this paper, which intends to contribute towards

conversations of various Meadow investigation encounters and strategies. Experience has consistently been a focal term in social examinations, perceived element of exploration practice itself, however it is recognizable "the absence of formal conversation and familiarity with techniques and methodological issues and issues". The motivation behind this paper is to show to the a few issues and troubles which can be rises, and how they can be covered, inside the Meadow investigation measure. My advantage in examining this subject came from my companion's account of her experience during visit a religion gravestone identified with a hotly anticipated pregnancy. The one who is scholarly, over numerous years visited centers, where specialists advised her, "all is well" with her and her significant other's wellbeing. On someone's idea, she visited the gravestone called Dupen Kamen in the town Drzhilovo, close to Skopje, after which she got pregnant. At the point when I inquired as to whether she suspected she got



pregnant in light of the fact that she visited the gravestone, she said: "I don't have the foggiest idea, what is significant is that I got pregnant". It was a fascinating circumstance to explore particularly on the grounds that we live in a cutting edge society where such contemplations are strange. The objective orientated examination concerning the social and social wonders is subjective exploration which was grown generally in humanities and social science, "as a device for getting to the particular information among the specific populace". The examination was intended to analyze the consecrated gravestones as a set with their various highlights. The errand was to take information and coordinate the information on the objective to see the entirety of the highlights of the hallowed gravestones that were found and the exceptional highlights that are explicit to each. It was critical to reveal the importance of the religion/consecrated gravestone according to the populace as a bunch of thoughts identified with its holiness.

MATERIALS AND METHODS

Ethnographic hands on work exploration can be coordinated in two methodologies. The first is the "lengthy visit" which includes investing an all-encompassing measure of energy, in one area, and the subsequent one is an ethnographic methodology, call "to and fro", whereby specialists make rehashed short visits to a Meadow site for a month or so at a time, often over numerous years. 2 I picked the model, approximately characterized as "Balkan/Eastern European" which includes a short stay in the space of exploration, with training of rehashing the examination and contrasted and the past discoveries. In doing as such, I didn't disregarded the meaning of the fixed technique, which as certain scientists say "signifies the most profound entrance into the sentiments and considerations of the populace, understanding

the genuine reasons for that condition or such conduct". Anyway I accept the fixed strategy will include numerous issues that have optional significance to (the subject of exploration) and thus, the concentrating of the sacrosanct gravestones and convictions related with them. It isn't sufficient to simply 'be there'. The conditions of gathering the information in 'regular conditions', which are not adjusted to explore purposes, likewise gives a trademark highlight of ethnographic work.

The investigation of convictions and practices of individuals towards religion/hallowed gravestones was not restricted to the provincial climate. It likewise incorporated the metropolitan climate, where affected by town city movements, such convictions, however uncommon, still exist. Examination in metropolitan regions was led through casual discussions. Given that my exploration was identified with the source who might assume me to the position of 'the occasion' of the custom and subsequently investing a couple of long stretches of energy with me, I made act of going into the witness' home, bringing a few presents like espresso, juice, or treats. Now and again in the return for the given data I offered them cash, which was seldom acknowledged. Having as a primary concern the uniqueness of the point with which I work, 4 I practice singular Meadow work. I feel that self-ethnographical examination is greatly improved, despite the fact that it last more. I didn't have any issues in regards to my status during the examination, since individuals acknowledged me well. Singular work on the Meadow site made it simpler for me to conquer issues as they arose during the exploration. In any case, the actual presence isn't an issue in itself, however the suitable action of the specialist can be. Regularly, the service on the gravestone locales happens on an individual level and with the diminished number of onlookers: spouse, relative and so on, and the



presence of the analyst is less attractive or totally unfortunate. From the opposite side, the custom practice can without much of a stretch be checked when the service is aggregate. This implies that, as per the conditions, I was picked a method of moving toward the Meadow.

Gaining admittance to the Meadow implies making systems, finding likely deterrents to access and potential approaches to conquer them. It was important to have past data about the gravestone's time working, to give 'opened' site to consider. Since, if there are no any custom practice at that point, and no individuals who speak with the gravestone, it implies that site is 'shut' for getting investigation information. In this unique circumstance, I will specify one circumstance during the information assortment in the town of Eluvia, close to Strumica. An opportunity to visit the gravestone was not fitting, and the entire populace was occupied with farming work. I strolled from one individual to another and I was unable to give admittance to the gravestone site, in any case. After quite a while, when I discovered the ones who will take us to the gravestone, gotten on a wooden vehicle pulls from a pony, it begins to rain vigorously. Adjusting to the Meadow conditions finished when wet to the exposed skin, and all in mud, on the pouring, we trusted that a female horse Maya will drink water from the stream through which we passed. At the point when we at long last arrived at the gravestone site, a horse would not like to cross the glade, where the gravestone was desolate found. Later we saw that there were numerous little snakes through which we needed to pass to arrive at the gravestone. The already show that Meadow job isn't generally under the full oversight of the scientist. Setting up Meadow connections can be an unpleasant, yet additionally energizing experience, and the analyst needs to figure out how to manage her/his own sentiments to effectively finish

her/his undertaking.

What's the name of the Gravestone? For what reason is it called by that name? Is there another designation for the gravestone? What does it help you to remember? What is its shape?...How did it become? Would you be able to inform a legend regarding its beginning? ...Is there any power in the gravestone, a soul, a holy person, etc? Who?...What disease does it treat? Does it generally have a similar capacity? Does it help you? Does it hurt you? When? How could it be useful? How could it be hurtful? Who is the guest of the gravestone? Ladies, men, kids, Christians, Muslims ..? Sound or debilitated individuals? Who is its beneficiary forces - positive or negative individual? Is there a go between? Does the gravestone influence creatures? Which creatures? Can the gravestone effect on the climate, including causing disasters?... Is there a specific day to visit the gravestone? In which time of day or night? Is it conceivable to visit the gravestone one more day? Is there when is profitable to visit the gravestone?...Does the guest need to get ready to visit the gravestone? How? Does he have to carry something with him? What? When he goes to the gravestone how can he address it? With requests....Is there any expressed recipe? Does the guest guaranteed something to the gravestone? What? Spoken recipe? What is the custom of gravestone? (I for one follow the ceremonies consistently, yet I need to hear the understanding of the sources) Are there any extra thinks required for the appropriate exhibition of customs? Which? Where to buy them? After the custom, does the guest take anything from a gravestone? What? Is there a commitment to return back to the gravestone? When do individuals bring what they vowed to the gravestone? Is there any point in time when the guarantee should be made? What does one for the most part bring?...Is there a blood penance? What creature is forfeited? Youthful or old? Male or female?...Who, where



and when play out the butcher? How is managed the blood of the forfeited creature? How is managed the meat of the forfeited creature? What will occur on the off chance that you don't bring what you guarantee to the gravestone?...What occurs if your visit to the gravestone has not given outcomes in mending...? However regularly I didn't utilize the survey during the meeting, since individuals generally don't need a questioner who peruses and afterward poses inquiries. It filled in as my examination plan that I followed to have authority over the meeting. I attempted to record unconstrained articulations or discussions among a few sources who took to babble exchanging to discover what had occurred during a specific period.

CONCLUSION

An anthropological way to deal with religion implies taking a gander at how images, fantasies, customs and encounters of "the sacrosanct" work inside society and how they are made. Special consideration has been given to this technique. Inside the representative characterization explanations are utilized by different questioners saying that they are attempting to make an organization of implications related with the faction of the gravestone. Then followed a trade of social thoughts among Christians and Muslims. Through convictions, points of view were dissected which show the perspective of various social foundations. Extraordinary consideration was given to the 'right side' and to 'number three' as a component of the custom practice. The negative elements of the gravestone are additionally shrouded in the examination. Enlisted explanations uncover how the populace sees profound quality and depicts the ramifications for the individual and the local area

for corruption. Accordingly, the faction of the gravestone is dissected as an arrangement of images through which it communicates its religion and supernatural force. The comprehension of the images, as social builds, which in itself brings gravestone into archiasm, gives "new" which means in present day religion. Studies have shown that the gravestone has a rich representative significance, which is flexible inside the contemporary culture of life. Qualities and affiliations that were credited, to the gravestone likewise discover meaning today.

Hands on work strategies and exploration practice is an essential asset of giving proof and giving knowledge into conventional societies. Gaining admittance to the Meadow implies making techniques, finding likely obstructions to access and potential approaches to beat them. What is significant is the manner by which the specialist will going to be engaged with a specific arrangement of relations related to the contextual investigation. Notwithstanding the ethnographic exploration mode/plan, drenching is important to any hands on work. Specialist draw in with the chose subject, which implies member perception and archiving the real cycles, and ably perform them, adds to defeating all difficulties and troubles that emerge towards the objective: to give helpful information on investigated societies, in over a wide span of time.

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