



ARCADE

Awareness Raising on Culture and Development in Europe

Project funded by the European Commission
EuropeAid Programme Cofinancing with European Development NGOs
Actions to raise public awareness of development issues in Europe 2007-2008



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PRESERVATION OF CULTURAL HERITAGE AND LOCAL COMMUNITY DEVELOPMENT: HISTORY, IDENTITY AND MEMORY

Stalowa Wola-Krakow, Poland, May 29th-30th, 2008

An ARCADE event convened by

The Agency for Technical Cooperation and Development (ACTED)
Le Centre Interdisciplinaire de Recherche Comparative en Sciences Sociales
(CIR-Paris)
European New Towns Platform (ENTP)

REPORT, PROGRAMME & SPEAKERS PRESENTATION

ARCADE Report

“Preservation of cultural heritage and local community development: History, identity and memory”

Seminar Overview

The Seminar brought together actors of culture and social development from various backgrounds (including representatives of local authorities, NGOs, foundations, research centers, universities, international organisations as well as artists and cultural practitioners.) The objective was to exchange the latest ideas and practices on culture and heritage preservation as it relates to community development in both developed/developing environments.

Key Themes

Based on analysis and case studies (cultural projects related to heritage preservation and local community development in Europe and in developing countries), presentations and discussions addressed the following topics:

- Community Development through Cultural Resources
- Tangible and intangible heritage: policies and practices
- Ethnographies of Development: “Good Practices”
- The impact of cultural projects on development
- Usable Pasts: History and Ritual
- Loss and Recovery: Memory, Amnesia, Nostalgia

Report

The conference on *Preservation of Cultural Heritage and Local Community Development* which took place in the cities of Stalowa Wola and Krakow (Poland), from May 28th to May 30th, May brought academics, intellectuals, artists, researchers, representatives of local authorities, local students and NGO workers together to discuss the relationship between history, identity and memory in an attempt to build upon different experiences and perspectives in such a way that would encourage a better understanding of the relationship between these issues.

The cities where the conference took place, the new town of Stalowa Wola and Krakow in Poland, were specifically chosen to foster a discussion of memory and identity. The relationship between these factors exhibits itself daily in the development of these cities, from both an economic and cultural perspective. Stalowa Wola is a small city built from scratch in the 1930's within the Industrialization Central Region process implemented by Polish authorities at the time. After 70 years of history, this new town is reflecting on its own heritage and the way to promote it towards its own population as well at a national and international level. This question is all the more an issue to consider, that the city is affected by the departure of their youth for further opportunities, notably in Krakow and Warsaw, which puts to the fore the challenge of community building and development¹.

The municipality of Stalowa Wola hosted the first session (May 29th) which gathered 60 people from Stalowa Wola, from Poland, and several participants from different European countries, as well as from Turkey and Tajikistan. This session was threefold in its objectives: first providing a platform of discussion between local and international practitioners in the field of culture and development and theoreticians, second contributing to raise awareness on the importance of considering the issue of cultural and heritage protection and promotion as a prerequisite for the sustainable development of a community (let it be in Europe or in a developing country) for new European publics interested or directly involved in the process of

¹ Bartosz Kopyto, Stalowa Wola, Poland: *The 70th Anniversary of the Central Industrial Region Project as a tool for the Recreation City's Identity.*

local development, third contributing to raise awareness of the people of Stalowa Wola to their links to the whole of the European Union as partners and actors. The objective of awareness raising was particularly a success with the presence of numerous representatives of local media (two TVs, two radios, four journalists from different press organizations) covering the discussions and requesting participants and organizers to present and explain the point of such conference and the interest to have it in Stalowa Wola. The second session was hosted on May 30th by the Jagiellonian University in Krakow, the second oldest university in Central Europe, providing ample opportunities for the participants and speakers to interact with academics experts in the fields of heritage and development. The historical anchorage and the rich heritage of the city² proved to be an adequate setting to open up the discussions at a European scale and give ample echo to the discussions which took place in Stalowa Wola.

The relationship between these memory, identity (heritage) and community development exhibits itself daily in the development of these cities, from both an economic and cultural perspective. As such the conference highlighted different problems associated to the study of the past and their impact on the present. As the Key note speaker, John Crowley from UNESCO, cited "*He who controls the past controls the future, and he who controls the present controls the past*" (George Orwell, 1984). This citation, hints at the various issues that were addressed in the conference, and that we will attempt to highlight in this report. Among the questions that were discussed was the relationship between the past and nation building, the importance of power, the question of memory ownership, the factors that determine the meaning of specific memories at different points in history, and finally the ethical issues associated with attempting to preserve memory and heritage. Through our discussion of the presentations that took place, the aforementioned questions will develop greater weight and provide insight on to the progress that was made by those that participated in the conference.

May 29th 2008- Stalowa Wola: Community Development through Cultural Resources

Elise Féron³ first presented the contentious relationship between the local and the global. Her presentation highlighted a contradictory evaluation of the impact that globalization has on local heritage. Elise Féron argued that if globalization were destroying local identities and local culture, as is commonly believed, then it would also be destroying differences, and thus identities would be shared more often. Instead she argues that globalization has resulted in a desire to protect local culture and a particular vision of local identity. In arguing that local or cultural identity was not backward looking, but in fact a response harmonious to globalization, Elise Féron highlighted other important issues that were taken into account during the conference. First was the notion that if culture is to be protected, culture must first be recognized as something important that is passed down. As opposed to having an organic or coincidental characteristic, the notion of inheriting an identity acquires a controlled quality when it is recognized that local identity is a result of heritage that is deliberately remembered.

Georgy Mamedov's presentation entitled *Cultural Heritage: Preservation or Local Development*⁴, echoed the issues highlighted by Elise Féron, as the presentation addressed the different roles that the notion of heritage plays across time. By first posing the question "Can heritage be more than just objects in a museum visited by tourists? Can it be a part of our everyday life?", the presentation illuminated the importance of ownership in our understanding of heritage. By analyzing the different barriers that exist in Central Asia for the promotion of heritage as a means of local development, the presentation did much more than present a survey of the various challenges that such an endeavor would take. More importantly, it concluded that the

² Elzbieta Okraska, Krakow Institute of Urban Development, Poland: "*Kazimierz, A District of Krakow and a new image as a result of the activity of local people*"

³ Elise Féron, Institut d'Etudes Politiques de Lille, France : "*Globalization and Identity: the impact of globalization on identity claims and cultural transformations in Europe*"

⁴ Georgy Mamedov, ACTED, Bactria Cultural Center, Dushanbe, Tajikistan: "*Cultural Heritage: preservation or local development?*"

reason such an approach is controversial is because heritage and its control is a means of power. Heritage is more than just part of the past, but that it instead plays an active role in the present and the future.

May 29th 2008- Stalowa Wola: Tangible and intangible Heritage, policies and practices

Gábor Soós' analysis on *The Case of/ for UNESCO's Convention for the safeguarding of the intangible cultural heritage*⁵ addressed the significant shift that has taken place in our understanding of heritage. It traces our conceptualization of heritage as one that was primarily tangible (monuments, buildings, sites, etc.) to one that is increasingly intangible, or what we will refer to as intangible cultural heritage (ICH). The rise of intangible heritage, he argues, as opposed to the tangible heritage that dominated Western countries, has emanated from Asian countries and gained widespread support from Latin America and Africa, thus reflecting an opposition between a Southern/Western understanding of heritage and of culture in general. In response to this trend, his presentation highlighted the role that different communities have on the definition and management of heritage both within and beyond the immediate concerns of its safeguarding. As such it also raised the question whether safeguarding of intangible heritage could trigger another evolution in heritage policies.

Laurent Lévi Strauss's presentation⁶ complemented Gábor Soós' analysis by highlighting the impact that the declaration of a World Heritage site had on an area controlled by the Dogon people in Mali and on their social and economic development. The Soroly museum that was developed as a result of this declaration was followed by the increase of tourism activities, thus becoming consequently an opportunity to implement sustainable development for this community, a radical change from the past when artefacts were stolen or looted and sold at appreciated values on western markets. Similarly, Monika Murzyn-Kupisz's presentation⁷ discussed the use of heritage as a vehicle for local development. Her case study was that of little towns in Malopolska, Poland. Her research in Niepolomice showed that strong leadership could play a decisive role in activating the economic and cultural activities in a community. The second case, Lanckorona, confirmed the hypothesis that once skilful leaders recognized the potential of local heritage, numerous heritage related initiatives could promote local development.

May 29th 2008- Stalowa Wola: Ethnographies of Development Good Practices

The portion of the conference dealing with ethnographies of development also explored the relationship between heritage and development. Annie Tubadj's presentation on *Sustainability criteria as a constraining for the optimization of the production function of culture: the case of Regensburg*⁸ argued that cultural resources can be utilized in a sustainable way so as to produce a robust positive impact on socio-economic development. The case of Regensburg highlighted various best-practices that promote development, and led to a larger discussion that debated how the replication of the Regensburg best practices could materialize in other locations.

Burcu Yilmaz⁹ tackled the issue of heritage perception and related issue of conservation and promotion. The emphasis on valuation has recently been embedded into the discussion when heritage comes to center stage in the discourse on place, cultural identity, and ownership of

⁵ Gábor Soós, National Office for Cultural Heritage, Hungary: "*Communities in a New Heritage Paradigm? The Case of/for UNESCO's Convention for the safeguarding of the intangible cultural heritage*"

⁶ Laurent Lévi-Strauss, UNESCO, Paris, France: "*Culture and development: the Example of the Dogon community- based museum in Soroly*"

⁷ Monika Murzyn-Kupisz, International Cultural Centre, Krakow, Poland: "*Using heritage as a vehicle for local development: the perspective of "small towns"*"

⁸ Annie Tubadj, Osteuropa Institute, Regensburg, Germany: "*Sustainability criteria as a constraint for the optimization of the production function of culture: the case of Regensburg*"

⁹ Burcu Yilmaz, Anadolu Kültür, Istanbul, Turkey: "*Heritage valuation for sustainability: perceptions of the other's' heritage in Kars, Turkey and its reflection on conservation and interpretation policies*"

the past, inclusion of the community and sustainability. The study delves into the case of Kars that was ruled by the Russian Chardom between the years of 1878 and 1918 as a result of the Russo- Turkish Wars of 1877-1878. As the architecture of the Russian period is the most compact, consistent and distinct one among other built heritage in the city, the aim is to articulate the perceptions and the values of the community towards the architectural heritage of the period which symbolizes a built legacy in addition to its utilitarian purposes. Based on the field study conducted with the locals, a set of recommendations are provided for sustainable interpretations of the heritage of the period.

May 29th 2008- Stalowa Wola: Measuring the impact of cultural projects on development

Dr. Tomke Lask's's presentation complemented previous discussions on the relationship between heritage and development as she explored an original way of measuring the impact of cultural projects, particularly through interviews and psycho geography. Her research attempted to understand the impact that Liverpool 08 would have on the cultural habitus, and how sustainability of this impact could be monitored. Her research also addressed the interaction between different local life styles in urban spaces and the interaction of the local population in that space.

May 30th 2008- Krakow: Usuable Pasts: History and Ritual

Leonora Boneva-Travanova's presentation on *Searching out a local cultural identity*¹⁰ highlights the process of valorisation that takes place when constructing heritage. She addressed two cases from Bulgaria that demonstrate a new attitude towards heritage as usable past. The first originating from Central West Bulgaria where the *Surva*' masked games are essential for the traditional New Year celebration. The population in the region has recognized the masks and the masked games as elements and bearers of their local identity and has developed the idea under the motto "The valley of the Masks" – a new regional festival in the village of Kovatchevzi, district of Pernik. The second case comes from the Strumiani municipality in Southwest Bulgaria, which has been encouraging the *Nestinary* fire dances in a village where they had never been a tradition. The attitude to this modernity is controversial, because it raises questions of authenticity, but the local population is very enthusiastic about such projects. As such, she argues, the reconstruction of ritual show signs that these practices are grass-roots in the community and help it consolidate a specific regional identity. In her analysis she highlights two different interpretations on the construction of heritage and cultural practices. On the one hand, they are recognized as a fundamental ethno-cultural and moral value. On the other hand, local authorities are convinced that cultural traditions offer great potential to become catalyst of new economic and social development. In the new born professional field – interpretation of heritage for the purpose of cultural tourism, the figure of the enlightened mayor/municipality council - seems to be crucial. Because it is up to the local authorities to show the capacity of combining the data of the scientific research with reliable protection and publicity techniques/marketing strategies under the motto "heritage is culture and capital".

Taking a different look at the idea of usable pasts, Paula Mejia's presentation on the relationship between memory, truth, and reconciliation¹¹ explored the "utility" of memory under tense political conditions, namely during transitional processes to democratization. Through a comparative analysis of the different approaches towards collective memory undertaken following the end of military regimes in the Southern Cone, Mejia highlighted that certain political measures could be taken to empower a specific narrative of the past. As such the narrative became not only

¹⁰ Leonora Boneva-Trayanova, National Museum of History, Sofia, Bulgaria: *Searching out a local cultural identity: Ecstatic rituals – tradition, innovation and modern constructions*

¹¹ Paula Mejia, CIR-Paris, France: *Collective amnesia and nation building: the importance of forgetting in transitions to democracy in South America.*

a reflection of political factions in power, but at the same time an instrument which would determine what reading of history would dominate the present. In her analysis Mejia first highlighted the contentious argument proposed by Nietzsche in which he presents the notion that the future of civilizations depends on their ability to forget, so that they may progress. Her application of this theory attempted to disassociate the unfounded relationship between memory and trust that is suggested in most attempts at creating collective memory during transitional processes. Instead she argues that collective memory is just one reading among many of a time period, and as a result remembering should not acquire a normative quality. What the actions of governments in the Southern Cone indicate, is that different readings of history are motivated not by an attempt to establish a truth on the crimes committed in the past, but instead they look for different facts that fit into a vision of reality that promotes a particular political goal, which in the case of Argentina, Chile and Uruguay was democratization.

May 30th 2008- Krakow: Loss and Recovery: Memory, Amnesia, Nostalgia

According to the analysis presented by Rebecca Simons in her documentary, *Nostalgia*¹², in western emigration driven societies, a nostalgic person lives in two separate worlds – the past and the present, with little or no connection between the two. The two authors of the project, self-described victims of nostalgia, were used to explore the different ways nostalgia manifest itself, and how nostalgia, and collective memory, impact individual identity. The documentary does so by following the two main characters on a visit to their homeland, undertaken with the aim of reconnecting to places from the past, and possibly finding a cure for the nostalgia itself. In their discussion of the project, Simons highlighted various issues relating to our understanding of nostalgia. First, there was an underlying understanding of nostalgia as a disease, as the person feeling nostalgic was considered a victim. This vision of nostalgia guided their work, as the journey back home was an attempted way of “curing” the symptoms of nostalgia. Once the two main characters had arrived to their homes, however, the feelings of nostalgia persisted, despite their ability to discuss their heritage and past with family members. For the larger purpose of our discussion this seemed to point to the fact that while we repeatedly associate identity and memory to a place, it may be much more related to a time period instead. Otherwise, a simple visit to their homeland would have provided the relief they were searching for. In contrast to this individual reaction to memory, discussions on collective identity and their relationship to memory, heavily weighted the importance of place. This perhaps highlights the different ways that individual identity and collective identity deal with two factors that are considered important in determining self-understanding, when we define the self to be both an individual and part of a group.

Approaching history from another angle, Sztop-Rutkowska's presentation *Can Their Past Become Our History* highlights once again issues of ownership and appropriation of heritage. Their study which focused on the region of Podlasie had for centuries been a territory of co-existence of nations and religions – Poles, Jews, Byelorussians, Ukrainians, Lithuanians, Tartars, Christians, and Muslims. However, most of the present-day inhabitants of the region, among whom there are almost no Jews, are unaware of the important role that the former Jewish population had contributed to the local history. For the five decades of communism, and even in the first years after the democratic revolution of 1989, the memory of Podlasie Jews had been commonly rejected and denied by historical consciousness. The reasons for this long-lasting amnesia were numerous: the absence of Jews who would be the natural carriers of their memory; the lack of material remains of Podlasie Jews; the war trauma preserved in painful wartime memories; mutual negative stereotypes; and the “blank pages” in the history of Polish-Jewish relations. In spite of the generally unfavourable environment, her group launched a community-oriented project aimed at rediscovering the Jewish heritage of the region. In their attempt to rebuild a historical narrative of the region that takes into account a multiethnic and multireligious past, they have however avoided “inventing” traditions in a Hobsbawm's sense, but rather have attempted to bring them back from the forgotten past. The discussion resulting from the

¹² Rebecca Simons, Aleksandra Kononiuk, Leiden University, the Netherlands: “Nostalgia” (video)

presentation of this project once again highlighted questions regarding the authenticity of heritage, and whether there was such a thing as a “rightful” owner of a culture.

Romi Mukherjee’s presentation closed the discussion on Loss and Recovery by putting forth the relationship between collective memory, the sacred and religious rites, arguing that they are essential mediating forces as they are embedded in social relations and transformed with them. Taking a more theoretical perspective, Mukherjee grounded his argument on the works of Bergson, Maurice Halbwachs, and Walter Benjamin, suggesting that modernity is constituted by societies of change which are fragmented societies of memory - societies which erode psychological continuity, and thwart the capacity of individuals and groups to project a lineage of belief. As such, his presentation offered a vision of the *mal du siècle* as a response to modernity’s entrance onto the historical stage. That is to say, this period’s historical perspective resulted in a liquidation of collective memory, an introduction to an “eternal present” that severed ties with various disposable pasts. He argues that the slackening of the social, and the liquidation of collective memory are thus transformations of the normativity of collective memory, since this type of memory is reinforced by the fact that a social group understands itself as a lineage of belief. As such, the formation of a group and reproductivity result from the efforts of memory to “feed” this self-definition. The practice of recalling the memory of the past is most often observed as a rite, but the ritualized is not only a feature of traditional religions; it also gives a religious dimension to secular ritual insofar as this dimension is actualized. The gods die if they are not remembered in ritual, just as the social begins to evaporate if the collective memory that fixes its intra-psychic boundaries is not nourished. The collective representation is thus what holds collective identity together. Societies of change, then, calcify the fluxes and drive of collective memory. This, according to Mukherjee, results in rituals are deprived of deep content; and hence refer only to themselves instead of the society they are meant to keep together through acts of commemoration. Modernity, thus, bears the task of producing meaning, cohesion, and continuity, in the absence of collective memory.

Conclusion

The presentations throughout the conference addressed different issues highlighting which aspects of memory are considered important today. The best way perhaps of documenting the progress that the presentations inspired would be to recall some of the responses and questions that they inspired. Of particular interest through out the presentation was the notion, for example, that collectives and individuals had a right to remember the past, however, the contrary question was posed: Do we also have the right to forget the past? While no conclusive answer was attained from this discussion, the question did present the idea that the right to forget seems to be determined by historical and cultural conditions that create conditions conducive to forgetting, although the general connotation of such efforts were negative. Further, the relationship between heritage and development was problematized by those who felt that culture could not be degraded into a marketing tool only. The ethical question of whether it is right to have a museum just so tourists can provide an economic boost to a locality was discussed extensively. On a similar note, the discussion of heritage pointed out that certain memories and certain traditions are remembered while others are not. How does one choose what is worth being preserved, and taking that point further if a certain narrative hinders development are we then obliged to let it die? The questions that were posed, while not always accompanied with an answer, did however provide insight on the different interpretations that participants had on similar issues. The different opinions that arose, did however highlight the important impact that bringing together different perspectives has on building a greater understanding of the relationship between culture and development.

FULL PROGRAMME

Thursday, May 29th, Stalowa Wola

8:00 - 8:30: Registration of participants

8:30 –9:30: Introduction and Welcome

- Bartosz Kopyto, Stalowa Wola, Poland: *The 70th Anniversary of the Central Industrial Region Project as a tool for the Recreation City's Identity.*
- Florent Le Duc, ARCADE France – *Introduction to the ARCADE Project*
- John Crowley, CIR Paris – *Introduction to the seminar*
- Keynote Lecture: Elise Féron, Institut d'Etudes Politiques de Lille, France : *"Globalization and Identity: the impact of globalization on identity claims and cultural transformations in Europe"*

09:30 - 10:45: Community Development through Cultural Resources

- Elzbieta Okraska, Krakow Institute of Urban Development, Poland: *Kazimierz, A District of Krakow and a new image as a result of the activity of local people*
- Grazyna Kubica, Institute of Sociology, Jagiellonian University, Krakow, Poland: *Cultural heritage as an important factor in local development: the case of Ustron in Cieszyn Silesia, Poland*
- Georgy Mamedov, ACTED, Bactria Cultural Center, Dushanbe, Tajikistan: *Cultural Heritage: preservation or local development?*

10:45 – 11:15: Coffee Break

11:15 – 12:30: Tangible and intangible heritage: policies and practices

- Gábor Soós, National Office for Cultural Heritage, Hungary: *Communities in a New Heritage Paradigm? The Case of/for UNESCO's "Convention for the safeguarding of the intangible cultural heritage"*
- Laurent Lévi-Strauss, UNESCO, Paris, France: *Culture and development: the Example of the Dogon community- based museum in Soroly*
- Monika Murzyn-Kupisz, International Cultural Centre, Krakow, Poland: *Using heritage as a vehicle for local development: the perspective of "small towns"*

12:30 – 13:00: Coffee break

13:00 – 14:30: Ethnographies of Development: "Good Practices"

- Annie Tubadji, Osteuropa Institute, Regensburg, Germany: *Sustainability criteria as a constraint for the optimization of the production function of culture: the case of Regensburg*
- Mrs. Lucyna Mizera, Director of Stalowa Wola Museum, Poland: *Stalowa Wola: Cultural Heritage as an Inspiration for Making Innovative Events in Tourism*
- Burcu Yilmaz, Anadolu Kültür, Istanbul, Turkey: *Heritage valuation for sustainability: perceptions of the other's' heritage in Kars, Turkey and its reflection on conservation and interpretation policies*

14:30 – 16:00: Break

16:00 – 17:30: Measuring the impact of cultural projects on development - Round-table

- Special case study: Dr. Tomke Lask, *Liverpool – European Capital of Culture: Measuring the impact of Cultural Policy on local cultural habitus*

17:30: End of session in Stalowa Wola

Friday May 30th, Krakow

13:30-14:00: Registration for the session in Krakow - Jagiellonian University (ul.Bracka 12)

14:00 – 15:30: Usable Pasts: History and Ritual

- John Crowley, CIR Paris, France: *Introduction and Summary of Previous Day's Events*
- Krzysztof Czyżewski, Borderlands Foundation, Sejny, Poland: *The pedagogical province of bridgebuilders. remembering-building-envisioning*
- Leonora Boneva-Trayanova, National Museum of History, Sofia, Bulgaria: *Searching out a local cultural identity: Ecstatic rituals – tradition, innovation and modern constructions*
- Paula Mejia, CIR-Paris, France: *Collective amnesia and nation building: the importance of forgetting in transitions to democracy in South America.*

15:30 – 16:00: Coffee break

16:00 – 17:30: Loss and Recovery: Memory, Amnesia, Nostalgia

- Romi Mukherjee, CIR-Paris, France: *Memory and the Sacred: on Halbwachs, Bergson, and Benjamin*
- Katarzyna Sztop-Rutkowska, Katarzyna Niziołek, Radosław Poczykowski, Białystok, Poland: *“Can “Their” past become “Our” History? Rediscovering the Jewish past of Podlasie”*
- Rebecca Simons, Aleksandra Kononiuk, Leiden University, the Netherlands: *“Nostalgia“*
- Jacek Nowak, Department of Social Anthropology in the Institute of Sociology at the Jagiellonian University, Krakow, Poland : *“Universalization of collective memory.”*

17:30 – 18:00: Brief Discussion and Closing Statements

SEMINAR LOCATIONS:

- Stalowa Wola, May 29, 2008, from 8:00 to 17:30, in the City Hall
- Krakow, May 30, 2008, from 13:30 to 18:00 in the Law Faculty, ul. Bracka 12

REGISTRATION FOR THE PUBLIC

All sessions are opened to the public. Registration is free of charge.

SPEAKERS



Bartosz Kopyto, Poland

PhD in political sciences, Vice-Head of City Mayor Chancellery of Stalowa Wola City (Department of Culture, Sports and International Relations)

Presentation: May 29, seminar introduction and presentation
The 70th Anniversary of the Central Industrial Region project as a tool for the recreation of the city's identity.

Abstract

“The 70th Anniversary of the Central Industrial Region Project” played a key role in realizing a modern plan of city development. 5 year ago Stalowa Wola was at the edge of its own breakdown.

Mainly financial problems of local companies caused dramatic situation of people and city budget. Nowadays situation is firmly influenced by successful recovery policy in city finances. That is why city government begins new policy of fast development. Many problems were identified in the introduction of that policy. Lack of identity was one of them. The project concerning the very beginning of the city gave an opportunity to introduce a new policy of fast development.



Florent Le Duc, France / Belgium

Florent Le Duc is coordinating ARCADE, an EU funded project carried by ACTED, aiming at raising awareness on culture and development among local authorities and Foundations in Europe.

Consultant in development through culture, with a field speciality on Central Asia, he served as Culture Officer for UNESCO Central Asian regional office (Kazakhstan, Kyrgyzstan and Tajikistan) in Almaty from 2001 to 2004.

In 2004/2005, he was Director of Bactria Cultural Centre (NGO ACTED) in Dushanbe, Tajikistan.

President of the NGO Central Asian Initiatives, he has been implementing a series of projects in the field of Arts and Culture in Central Asia, with a focus on performing arts (partnership with the European network IETM) and regional cultural information (study for UNESCO).

Presentation: May 29, seminar introduction and presentation
Introduction to the ARCADE project



Elise Ferron, France

Dr. Hab. Elise Féron is senior lecturer in Comparative Politics at the Institute of Political Studies in Lille, and associated researcher at the Centre Interdisciplinaire de Recherche (CIR) in Paris. She also teaches at the University of Kent (Brussels School of International Studies) and at the Université catholique de Louvain (Belgium). Since 2000, she has been working on several projects funded under the 4th, 5th, 6th and 7th Framework Programmes of the European Commission. She has been the general co-ordinator of a research project called "PEACE-COM - Peace processes in community

conflicts: From understanding the roots of conflicts to conflicts resolution" (2004-2007) and is the Research Director of the INFOCON research project (International Civil Society Forum on Conflicts, 2008-2011). She obtained her Accreditation to Supervise Research in 2003, and her Ph.D. (political sciences) in Lille in 1999. Her research interests include: community conflicts in Europe, diaspora politics, identity issues, the conflict in Northern Ireland.

Presentation: May 29, keynote lecture

"Globalization and Identity: The Impact of Globalization on Identity Claims and Cultural Transformations in Europe"

Abstract

Globalization has been since the 1990s a major explicandum mobilized by politicians, the media as well as by social scientists in order to explain a number of social transformations, including identity withdrawals and cultural transformations. However, it has been so far difficult to assess what exact role is played by globalization in the evolution of identities and cultures in Europe, since the literature offers both theories of the negative impact of globalization on cultural diversity and - less frequently - of a "renewed" cultural diversity.

If the argument that globalization has damaging consequences on socio-economic inequalities in "the South" is widespread, which leads some authors to conclude that it contributes to fuelling local identities, the same argument can hardly be translated in countries which seem to benefit from the globalization process.

The political consequences of globalization are also more difficult to track in a context marked by the Europeanization process. At the same time, globalization is mobilized in the discourses of various actors engaged in identity claims - with a content which may vary a lot: while some actors think of globalization as a positive step towards the stabilization of an open, peaceful society, some others are very close to the critical views of the "global justice movement", in which some of them participate.

The objective of this presentation will therefore be to analyse the global dimension of identities and cultures in Europe. It will provide a critical analysis of the theoretical models linking globalization with identity claims and cultural transformations in a European setting, and will address how such models are appropriated by the various actors engaged in the defence of local cultures and identities.

Elzbieta Okraska, Poland

M.Sc. in Chemical Engineering, Postgraduate Diploma in Environmental Protection, Diploma in Matra Course for Environmental Management and Industrial Pollution Control in Central and Eastern Europe, senior specialist in the Institute of Urban Development (former Institute of Physical Planning and Municipal Economy Krakow Branch).

For several years research and implementation work in domain of water and sewage measurement and inspection of sewer by CCTV methods. Later on research and study project on technical infrastructure in physical planning and land management (studies of physical development conditions and directions for small and medium municipalities as well as for large towns), revitalization, development strategies for rural areas and towns, housing strategies together with revitalization of districts. Involved in the work of Local Government Assistance Program under the auspices of British Know-How Fund, in the Polish –German project FOCUS (The Future of Industrialised cities and Regions undergoing Structural Changes) belonging to the UE's INTERREG IIC Programme, project "Knowledge Network – Governance in action" belonging to INTERREG IIIC programme, project CoUrbIT (Complex Urban Investment Tools) belonging to INTERREG IIIB CASDSES Neighbourhood Programme and in the UE Programmes such as SURE (A Time Oriented Model for Sustainable Urban Regeneration), SUREURONET. Organiser and co-organiser of several national workshops, seminars (for the representatives of the local government) and international conferences about spatial planning, land management, environment management, revitalisation, housing field. Co-author of 2 manuals, several publications and non-published works.

Presentation: May 29, session "Community Development through Cultural Resources"
Kazimierz, a district of Krakow and a new image as a result of the activity of local people

Abstract

The paper addresses the involvement of local communities in cultural heritage preservation. It shows the history of the emergence of Oppidum Judaeorum – a Jewish town in Kazimierz actual district of Krakow, its development, collapse as well as one of the reasons of its recent „revival”, as is the activeness of the local community (from Kazimierz as well as from the broader city of Krakow).

In this presentation, we will focus only on one of the basic types of heritage that coexist in the area of Kazimierz, that is the cultural heritage of the Jewish nation.



Grazyna Kubica, Poland

Grazyna Kubica works at the Department of Social Anthropology, Institute of Sociology, Jagiellonian University. Her interests focus on political and visual anthropology, gender issues and the history of the discipline. She is the author of Polish books: "Lutherans of Cieszyn Silesia", 1996; "Sisters of Malinowski. Modern Women at the beginning of the XX century", 2006 as well as the critical edition of the diaries of Bronislaw Malinowski. Currently she works on the book "Lutheran Ethos and the Spirit of Silesianess", which deals with various problems researched for past several years (cultural identity, public rituals, social history and memory, homosexuality). She is also a photographer and writer.

Presentation: May 29, session "Community Development through Cultural Resources"
Cultural heritage as an important factor in local development: the case of Ustron in Cieszyn Silesia, Poland



Georgy Mamedov, Tajikistan

Georgy Mamedov is currently working as a Director of Programs at Bactria Cultural Center (ACTED) in Dushanbe, Tajikistan. He previously worked as country coordinator for the international NGO 'Restorers Without Borders' in Tajikistan, where he implemented activities related to innovative development of Central Asian museums (such as organising live music performances at the Gurminj Museum of musical instruments in Dushanbe or contemporary art workshop "NaturArt" at the high mountainous botanical garden in the Pamirs).

Presentation: May 29, session "Community Development through Cultural Resources"
Cultural Heritage: preservation or local development?

Abstract

Cultural heritage is a part of national pride, it represents the achievements of the nation in the past and serves as a source of inspiration for the contemporary culture. But can it be more than just a number of objects displayed in the museums, which are mainly visited by the tourists? Can it still be part of our every day life? These are questions that are to a great extent answered in Europe. Heritage is more than just 'past', heritage can be present and actually serves as an essential basis for the future.

The concept of development potential of culture in general and heritage in particular is now being exported to the new developing countries. Being of European origin, this concept is implemented in different but mainly NGO initiated projects, linked with heritage preservation; it encounters a certain resistance in Central Asia. This presentation is a short practical analysis of the main difficulties and barriers as well as strengths existing in Central Asia for promotion of the concept of local development potential of cultural heritage.



Gábor SOÓS, Hungary

Mr. Gábor Soós holds an MA in English from ELTE University, Budapest (1996), a DEA in Philosophy from Université Paris-Sorbonne (Paris IV) (1999). He is currently completing his PhD at ELTE University. He taught at various universities in Hungary since 1996 and then served as Diplomat at the Permanent Delegation of Hungary to UNESCO in Paris (2002-2006). He was Alternate Member of the Executive Board of UNESCO (2003-2006) and Deputy Permanent Delegate (2004-2006) and has been actively involved in the drafting of a number of international standard-setting instruments, most notably the Convention for the Safeguarding of

Intangible Cultural Heritage. Since 2006 he is World Heritage / International Relations Officer in the National Office for Cultural Heritage in Budapest. Since May, he is also Associate Fellow of Collegium Budapest, Institute for Advanced Study where he is working on the *Observatoire urbaine de Budapest* project.

Presentation: May 29, session “Tangible and intangible heritage: policies and practices”
Communities in a new heritage paradigm (?): the case of/for the UNESCO “Convention for the Safeguarding of the Intangible Cultural Heritage” (2003)

Abstract

The paper seeks to elicit the significance of the shift from an understanding of cultural heritage as primarily tangible (monuments, buildings, sites, etc.) to the increasing recognition of intangible cultural heritage (ICH) in international cultural cooperation since the late 1990s and in international law in 2003. Whereas the rise and triumph of tangible heritage in the international arena in the 20th century can be linked to the Northern/Western conception of heritage and to a certain mode of national cultural significance, the promotion of intangible heritage that emanated from Asian countries (Japan taking a leading role) and gained widespread support from Latin-America and Africa, reflects a different, Southern/Western conception of heritage and of culture in general. Taking the 2003 Convention as a crucial moment in this global process, the paper exposes the objectives and method of the Convention and focuses on the role of communities in the definition and management of cultural heritage both within and beyond the immediate concerns of its safeguarding. It also raises the question whether the safeguarding of intangible heritage will trigger a paradigm shift in heritage policies.



Laurent Lévi-Strauss, France

Chief of the Section of Museums and Cultural Objects (UNESCO)

Previously:

- Chief of the Section of Tangible Heritage and Deputy Director of the Division of Cultural Heritage, UNESCO
- Director of the University Department at Editions Nathan, France
- Director of the Office of the President of the French public TV channel France 2
- Deputy Director of the Ecole Nationale des Beaux Arts, Paris

His professional activities have been dedicated to Culture and Communication, and especially to the protection of movable and immovable cultural heritage, as well as social anthropology. He has written some books and articles on these matters.

Holds a doctorate (Ph.D.) in Sociology (University of Paris X) and the Diploma of the Institut d'études politiques de Paris.

Presentation: May 29, session "Tangible and intangible heritage: policies and practices"

Using Culture and development: the Example of the Dogon community- based museum in Soroly

Abstract

The Dogon people are living at the foot of the Bandiagara Cliff, in Mali, in difficult economical conditions, and their moveable heritage (statues, doors, stairs ...), which is highly appreciated on the western markets, is bought on a large scale by art traders or even looted.

The inscription of this site on the World Heritage List has developed tourism, and created an opportunity to implement a full fledged plan to promote sustainable economical and social development, namely through the creation of a community based museum in Soroly.



Monika Murzyn-Kupisz, Poland

Doctor of economic sciences; leisure and heritage management specialist, a graduate of the Krakow University of Economics (major in European Studies), the universities in Brussels, Tilburg (The Netherlands), Bilbao and Loughborough (England) – M.A. in European Leisure Studies, and the post-graduate course of study at the Academy of Heritage organized jointly by the International Cultural Centre, Krakow and Krakow University of Economics. She is an associate professor in the Urban

Development Department at the Krakow University of Economics, and works in the Research Institute of European Heritage at the International Cultural Centre. She specializes in issues related to heritage protection, management and interpretation as well as urban regeneration of historic cities with special regard paid to Central Europe. Author of numerous articles on the subject as well as the monograph “Kazimierz. The Central European Experience of Urban Regeneration”.

Presentation: May 29, session “Tangible and intangible heritage: policies and practices”
Using heritage as a vehicle for local development: the perspective of “small towns”

Abstract

Using the examples of small towns in Małopolska region in Southern Poland the author will try to show the complex, and often fruitful relationship between discovering cultural resources and using them as tools for local development. Local development plans and strategies, master plans (spatial planning documents) and the usage of external e.g. EU funds as well as most important cases of restoration of material heritage sites will be examined to show in detail the role of heritage in present day activities and development of selected smaller urban settlements, in which it seems that heritage has been used since 1989 as a local development resource in creative yet sustainable way.

The first example – the town and commune of Niepołomice east of Krakow shows very well how strong local leadership plays a decisive role in activating the economic and cultural activities in the community including important heritage oriented projects such as the restoration of Niepołomice castle – a once dilapidated structure, now a key landmark and a money-earning heritage venue in the town. The second case – the commune of Lanckorona to the west of Krakow confirms that once the local community lead by a skilful leader notices both the social and the economic potential of local heritage – numerous heritage related initiatives are created crucial for ensuring local development, not only in terms of spatial planning or strictly commercial businesses but also firms in the “social economy” sphere. Another case, the nearby Kalwaria Zebrzydowska on the other hand shows how religious heritage, Kalwaria Zebrzydowska monastery and pilgrimage routes (a UNESCO World Heritage Site), may coexist with craftsmanship heritage (namely the shoe and the furniture sector) redefined to suit present day needs of customers.



Annie Tubadji, Germany

Annie Tubadji is a researcher at Osteuropa Institute (OEI, Regensburg) and Institut für Arbeits und Berufsforschung (IAB, Nürnberg), with expertise in strategic analysis and planning. Her research includes work on strategic analysis of the EU cultural policy and SEE cultural corridors development programme.

Academic background: PhD student, University of Regensburg; BA, International Finance and Trade, University of Portsmouth, UK; MA, Sustainable Development, Joint degree at Trento University and Regensburg University.

Annie Tubadji implemented field-works for UNDP, UNICEF, ICCROM, NDP AEF-MinFin Bulgaria, and Gallup International.

Presentation: May 29, session “Ethnographies of Development: Good Practices”
Sustainability criteria as a constraint for the optimization of the production function of culture: the case of Regensburg”

Abstract

Cultural resources can be utilized sustainably so as to produce a robust positive impact on socio-economic development. The current paper provides a descriptive study of this phenomenon. The case of Regensburg is used as an illustration of numerous best practices of such sustainable utilization of cultural resources. Once grouped, the Regensburg best practices represent four stylized examples for sustainable utilization of living culture and cultural heritage as resources for sustainable development. The mechanisms that make such an utilization profitable for sustainable development are described and analyzed through two main theoretical concepts: the creative class and the production function of culture in the sense of the Culture Based Development concept (CBD). In conclusion, it is debated how the theoretically-informed replication of the Regensburg best practices optimizes their impact.



Lucyna Mizera, Poland

Present Postions: Director, Regional Museum, Stalowa Wola

Education/Training: M.A., Funds Management, International Finance and Trade College, M.A. Museum Management, Institute of Art. History, Warsaw University, M.A. History, Academy of Pedagogy, Kraków, participated in the International Visitor Leadership Program of the United States Department of State.

Author of several cultural projects, coordinator of several tourist and educational programs

Presentation: May 29, session "Ethnographies of Development: Good Practices"
Stalowa Wola: Cultural heritage as an inspiration for making innovative events in tourism

Abstract (in Polish)

Potencjał kulturowy jest doskonałą okazją i bodźcem do kreowania markowych produktów turystycznych. Bogatą i niezwykle atrakcyjną historię miasta i regionu stalowowolskie Muzeum stara się intrygująco opowiadać przez tworzone tematyczne szlaki turystyczne. Jednym z nich jest Turystyczny Szlak Gniazd Rodowych Lubomirskich, którego wytyczenie stało się podstawą do zbudowania szerokiego, nowatorskiego programu edukacyjnego. Szlak obudowany został inicjatywami pedagogicznymi, wydawniczymi, multimedialnymi i artystycznymi, stanowiąc pole kompleksowego oddziaływania edukacyjnego. Mit założycielski Stalowej Woli oraz wynikająca z niego unikalność dziedzictwa kulturowego inspirowane do opracowania nowego produktu turystycznego. Stalowa Wola należy do najciekawszych młodych polskich miast, zbudowanych od podstaw latach 30. XX wieku., co jest ewenementem na skalę europejską. W architekturze miasta starano się połączyć nowoczesność i funkcjonalność z dekoracyjnością stylu art déco, który w okresie międzywojennym dominował we wszystkich dziedzinach sztuki. Obecnie w Muzeum trwają prace nad nowym produktem turystycznym pn. „Art déco x3M czyli Miasto, Masa, Maszyna”.



Burcu Yilmaz, Turkey

She was born in Gölcük, Turkey in 1981. She graduated from Boğaziçi University and continued her graduate degree on Anatolian Civilizations and Cultural Heritage Management Department at Koç University, Istanbul. She wrote her MA thesis on the cultural heritage of the Russian period in Kars (Turkey) and graduated in 2007. During her graduate studies, she also attended a certificate program on Culture and Arts Management organized by the European Cultural Association. Since January 2007, she is working as Kars Project Coordinator in Anadolu Kültür. She spends significant time in Kars, coordinating the workshops with the Fine Arts school and the handicrafts program, networking with local actors (other NGOs, municipality, university, conservatory, museum, etc.) and organizing

the exhibitions and workshops in Kars Arts Center. She is also assisting the Caucasus Programs. Before her current position, she also worked with the Global Heritage Fund and International Catholic Migration Commission (ICMC).

Presentation: May 29, session “Ethnographies of Development: Good Practices”
Heritage valuation for sustainability: perceptions of the other’s’ heritage in Kars, Turkey and its reflection on conservation and interpretation policies

Abstract

The emphasis on valuation has recently been embedded into the discussion when heritage comes to center stage in the discourse on place, cultural identity, and ownership of the past, inclusion of the community and sustainability. The study delves into the case of Kars that was ruled by the Russian Chardom between the years of 1878 and 1918 as a result of the Russo- Turkish Wars of 1877-1878. As the architecture of the Russian period is the most compact, consistent and distinct one among other built heritage in the city, the aim is to articulate the perceptions and the values of the community towards the architectural heritage of the period which symbolizes a built legacy in addition to its utilitarian purposes. Based on the field study conducted with the locals, a set of recommendations are provided for sustainable interpretations of the heritage of the period.



Tomke Lask, UK/ Belgium

“Born in Germany in 1961, I have done my university studies mostly in Brazil at the Federal University of Rio de Janeiro where in 1987 I got a B.A. in Social Sciences and some years later my M.A. in Social Anthropology at the department of postgraduate studies at the National Museum.

Since my PhD in Anthropology of Communication in 1995 at the University of Liege, Belgium, I worked at the University of Liege and from 1998 to 2007, I direct the Laboratory of Anthropology of Communication there.

I am currently an AHRC/ESRC Research Fellow at the School of Sociology and Social Policy at the University of Liverpool. This post-doctorate research focuses on the impact of cultural policy on local cultural identities in the context of the European Capital of Culture in Liverpool in 2008. This research also links with my former research on tourism as a means of poverty alleviation. My main research interests are the social construction of national identities, public space and its culturally differentiated re-appropriation, as well as the impact of tourism on cultural diversity and as a means of poverty alleviation”.

Presentation: May 29, Round table: “Measuring the impact of cultural projects on development”

Special case study: *Liverpool – European Capital of Culture: Measuring the impact of Cultural Policy on local cultural habitus*

Abstract

Liverpool’s bid for European Capital of Culture opted to underline the local aspect of culture through community participation. Based on cognitive maps, drawn by Liverpudlians of different age groups and local cultural producers, a comprehensive map of activities, venues and places appreciated by the population and its emotional attachment to urban space will be established (this research has started last December and cannot yet provide any definite results, but discuss the potential use of this evaluation method.)

Comparing this data with the official city’s map indicating the legitimised cultural space allows an evaluation of how far the top-down and the bottom-up approach match and how adapted cultural policy is towards local expectations.

The final objective is to find out what impact Liverpool 08 will have on local cultural *habitus*, and to monitor the sustainability of this impact on the map. To do this, a second round of cognitive maps will be carried out in 2009 to indicate changes.

The hypothesis here is that applied regularly, this methodology can be turned into an evaluation tool for cultural policy and measure its impacts on urban cultural space.



Krzysztof Czyżewski, Poland

President of the Borderland Foundation, cultural animator, poet, essayist, editor, traveller and practitioner of ideas

Czyżewski graduated in Polish literature at Adam Mickiewicz University in Poznań.

In 1983, during the martial law in Poland, he established an underground 'Czas Kultury' (Time of Culture). In the second half of the 1980s he was a lecturer in the history of culture and aesthetics in the Academy of Fine Arts in Poznań. At the same time he established "Arka" theatre and initiated the "Meeting Village" international project of alternative theatre meetings in Czarna Dąbrówka in Poland.

In 1990 he was one of the initiators of the Borderland Foundation and became its President. In 1991 he established the Centre 'Borderland of Cultures, Arts, Nations' in Sejny and became its director. In the framework of the Foundation and Centre he implemented several international projects.

In 1993 launched and became the editor-in-chief of the "Krasnogruda" magazine, devoted to the region and culture of the Central and Eastern Europe.

Lecturer and speaker of several universities: the Academy of Fine Arts (Poznań), University of Warsaw, University of Vilnius, New School University (New York), Transregional Center for Democratic Studies (Cracow), Salzburg Seminar, Center for Humanities at Lviv University, Boston University.

For many years he was a member of the Art and Culture Sub-Board in Open Society Institute in Budapest and Adam Mickiewicz Institute in Warsaw. Member of the Remarque Circle (New York University), Board of the Czeslaw Milosz Birthplace Foundation (Kaunas), International Institute for the Study of Culture and Education (Wrocław), and Art and Modernity Foundation (Warsaw).

Presentation: May 30, session "Usable Pasts: History and Ritual"

The pedagogical province of bridge builders. remembering-building-envisioning

Abstract

'Pedagogical Province of Bridgebuilders' is the title of the project of the Borderland Foundation aimed at seeking innovative forms of intercultural education. The concept that stood behind the project is the assessment that the contemporary societies, affected by the processes of globalisation and multiculturalism, and turning into new borderlands, urgently need the culture of dialogue. This culture should include new way of thinking about what intercultural dialogue is, forming the ethos of dialogue, and then – identifying the ways how this ethos can be transformed in practical activities in the interpersonal space. Intercultural work can be compared to bridge-building, and needs both knowledge and suitable tools. 'Pedagogical Province of Bridgebuilders' project, inspired, among others, by the educational province of Kastalia described by Herman Hesse, is the concept of work towards creating active culture of dialogue in the process of personal and community development.



Leonora Boneva-Trayanova, Bulgaria

Born in 1950 in Sofia, Bulgaria, Dr. Leonora Boneva-Trayanova, holds an MA in History and German Philology and a Ph.D. in Museology on the topic “Socio-cultural aspects of Temporary Museum Exhibitions”. Since 1975, she has been working as a curator/ senior curator for the National Museum of History. She used to be manager of several important national exhibitions abroad and recently has been appointed as national project manager of Cult-rural, a Culture 2000 EC project.

She is associated professor at the National Academy of Arts, Sofia.

Dr. Boneva-Trayanova has published widely in Bulgarian journals on the topic of museums and interpretation of heritage. Her first book “The Museum Exhibitions” appeared several months ago.

Member of ICOM – the International Committee for Regional Museums and secretary of the Bulgarian National Committee 2005–2008.

Presentation: May 30, session “Usable Pasts: History and Ritual”

Searching out a local cultural identity: Ecstatic rituals – tradition, innovation and modern constructions

Abstract

“ The ARCADE seminar is an opportunity to share my and that of my colleagues in the Cult-rural project observations in two cases, exemplifying the involvement of the local communities in the heritage preservation – two municipality centers in West Bulgaria where the local authorities show great concern for identity building processes based on development of festivities with great symbolic value.

Main objective of the research under this project is to study how collective identity has been built among rural communities, in order to sustain their social cohesion and productive capacity; to examine how tradition creates a sense of societal belonging in the very place; how does it bind the members of a society leading them to collective actions that can create the social capital of today and in the future, i.e. to contribute to sustainable development.”



Paula Mejia, France

Paula is a researcher at CIR Paris where she contributes to projects relating to mass violence, multiculturalism and the future of the nation state. She is currently pursuing a joint Master's degree in International Relations with a focus on internal conflict from the Institut d'Etudes Politiques a Paris and the London School of Economics.

Prior to her work with CIR, Paula worked for the arms division at Human Rights Watch, and the department of cooperation for the European Commission's delegation to Colombia and Ecuador. She holds a Bachelor's degree in Political Science from the University of Chicago.

Presentation: May 30, session "Usable Pasts: History and Ritual"

Collective amnesia and nation building: the importance of forgetting in transitions to democracy in South America.

Abstract

The relationship between memory, truth, reconciliation and democracy is one that is often projected in debates on transitional processes. This, however, has rendered a normative critique of memory a taboo subject to pursue, as forgetting appears to be in contradiction with democratic values such as human rights. A Nietzschean critique of memory however, proposes a different reading on the value of collective memory itself, and highlights instead the political nature of remembering and forgetting.

An analysis of the transitional processes and the governmental policies relating to the development of collective memory in the Southern Cone following the end of the military regimes supports the idea that in certain cases a collective amnesia will be necessary for reconciliation to take place, thus guaranteeing the future of a nascent democracy.



Romi Mukherjee, France

Romi Mukherjee is a Researcher at the *Le Centre Interdisciplinaire pour la Recherche Comparative en Sciences Sociale* and Lecturer in Political Theory and the History of Religions at *L'Institut d'études politiques de Paris*. He is completing his Ph.d in the History of Religions at the University of Chicago entitled *La Pensée 38: Metapolitics and the Sacred*.

Recent publications and projects include "The Threat of Chaos and the Promise of Order: Global Anomie and the International System" (*Cahiers Parisiens* Vol. 3, 2007), ed. *Rethinking Durkheim: On Violence and Contemporary Form of Irrationalism* (forthcoming ISSJ, November 2008), "Forget Deleuze and Guattari?" (forthcoming ISSJ, Winter 2008).

Presentation: May 30, session "Loss and Recovery: Memory, Amnesia, Nostalgia"
Memory and the Sacred: on Halbwachs, Bergson, and Benjamin

Abstract

Danièle Hervieu-Léger suggests, modernity is constituted by societies of change which have fragmented societies of memory, societies which erode psychological continuity, and thwart the innate capacity of individuals and groups to imaginatively project a lineage of belief or chains of memory. The death of God, the slackening of the social, and the liquidation of collective memory are transformations of the normativity of collective memory, a memory which is reinforced by a group's defining of itself, objectively and subjectively, as a lineage of belief.

At the source of all religious belief there is belief in the continuity of the lineage of believers. This continuity transcends history. The collective representation is thus not only a reservoir for overwhelming social energies, or a simple ontological marker for the clan. Rather, it is the point of refraction for chains of collective memory, and an anchor for ancestral imaginaries and lineage which reach back into a mythic past while delimiting the temporality of the present; moreover, the intensities that circulate in the effervescent mass and attach themselves on to the totem also tarry with the ever accumulating potentials of history's residues as they are jettisoned into the future by the clan which remembers. Societies of change, then, calcify the potentials, fluxes, and *élan* of collective memory, resulting in rituals (both religious and secular) that take place in the midst of the aleatory and collective representations that deprived of deep content; temporally suspended simulacra that refer only to themselves, a "break in the chain," a cut in the psychic line of the sacred which severs society from its trans-historical substratum, where the sacred-social is only present as absence. . My paper will attempt to address how these concerns were engaged in the oeuvres of Henri Bergson, Maurice Halbwachs, and Walter Benjamin and how each of these thinkers understood memory as intrinsically embedded in the memory of ecstasy, the festive, ritual, and effervescence.

Katarzyna Sztop-Rutkowska, Katarzyna Niziołek, Radosław Poczykowski
Institute of Sociology, The University of Białystok - The University of Białystok Foundation,
Poland

Presentation: May 30th, session "Loss and Recovery: Memory, Amnesia, Nostalgia"
Can "Their" Past Become "Our" History? Rediscovering the Jewish Past of Podlasie



Katarzyna Sztop-Rutkowska, Poland

Dr. Katarzyna Sztop-Rutkowska works at University of Białystok, in the Institute of Sociology. She is interested in such issues as: social memory, Polish-Jewish relations and discourse analysis. She is the author of the book "An Attempt at Dialogue: Poles and Jews in Interwar Białystok" Nomos, Kraków 2008.

Katarzyna Niziołek, Poland

Since 2005, teacher and researcher for the University of Białystok (social macrostructures, civil society and social movements). Previously: researcher on international migration caused by the economic transformation and EU accession, taking part in INTAS LocLab research project in 2006. Currently, PhD candidate on the role of art as an incentive for civil engagement and a means of civil society advancement. President of The University of Białystok Foundation, President of the local division of Polish Sociological Association. Involved in a number of grassroots projects related to cultural and historical heritage. Since 2007 coordinating the creation of Jewish Heritage Trail in Białystok.



Radosław Poczykowski, Poland works as an assistant lecturer at the Institute of Sociology, University of Białystok. His scientific interests include borderland, local and regional studies, environmental issues, global impacts on local communities and the studies on collective memory. He is currently working on the PhD thesis titled "Local Dimension of Memory. The Transformations of Collective Memory in the North-Eastern Poland".

As a vice-president of the University of Białystok Foundation, he co-works on several culture-oriented projects devoted to the intangible heritage, oral history and the mobilisation of local communities of the region and the academic community of Białystok. Member of Polish Sociological Association and an international consortium INTAS "Loclab". Since 2001 he is an active tour guide in Podlaskie region.

Presentation: May 30, session “Loss and Recovery: Memory, Amnesia, Nostalgia”
Can “Their” Past Become “Our” History? Rediscovering the Jewish Past of Podlasie

Abstract

“We are a group of sociologists, academic teachers and researchers, involved in several grassroots projects in local and oral history, collective memory, and the intangible heritage of Podlasie region. We focus on community-based initiatives aimed at rediscovering local multinational history and traditions, especially those of the pre-war Jews.

Among other activities, within the last few years, we have engaged in the following projects:

- **“Golden Mazeva”**: this project was an attempt to make an index of gravestones in the Bialystok Jewish Cemetery combined with a variety of supportive educational undertakings;
- **“Supelek – chronimy pamięć naszego miasteczka”** (“The knot – we protect the memory of our town”): this was addressed to the youth of a small town Michalowo near Bialystok whose task was to research the pre-war, multiethnic past of their surroundings through interviews with the oldest members of the community, mind-mapping, culture-oriented workshops, and a publication titled “To See the Invisible – a Memory Book of Michalowo”;
- **“Jewish Heritage Trail in Bialystok”**: this project has been introduced to create a trail of both tourist and educational value, facilitated by a bilingual (Polish and English) tour guide and map on the one hand, and teacher’s materials on the other.

For decades the history of Podlasie Jews was marginalized or completely forgotten. The transformation of 1989 launched the process of change, but it is still far from complete. As a group committed to historical and intercultural education, we believe that bringing the Jewish past of Podlasie back is crucial if we want to build an open, civic and multicultural local identity. Consequently, our goal is to add the Jewish history to the history and memory of the present-day Podlasie as a part of a common narrative.

Self-reflectively evaluating and discussing our projects on their implementation, we have seen our ideas evolving: from simply preserving the traces of the past (“Golden Mazeva”), to interacting with a local community (“Supelek”), to building live linkages between the present day and the past (“Jewish Heritage Trail”).

We believe that building strong historical identity based on remembering, not forgetting or denial, is an indispensable part of local development. For that reason, from our participation in the seminar we expect to broaden our knowledge on the role of cultural heritage (in a broad sense) as consciously used for social and economic purposes.”

Rebecca Simons, Aleksandra Kononiuk, Poland / The Netherlands
Leiden University, the Netherlands



Rebecca Simons, Finland / The Netherlands

Born 1981 in Vaasa, Finland- since 1999 she is living in the Netherlands. Rebecca graduated from her MFA in 2004, Breda, NL, direction of photography. Since then she is working as a freelance photographer. Next to that employed by the Swedish Vocational Institute, department of media and fine art (2005-2008) and the Kvarken Council, department of culture (2006-2007) to work as a coordinator, teacher and project-developer.

Her artwork is photographic and video-based and has been exhibited for example at: Photo festival Naarden NL, Huis Marseille- museum for photography in Amsterdam NL, Ibis Galley- City hall in Vasa FIN, Monte Video- Netherlands Media Art Institute in Amsterdam NL.

Since September 2007 she is a student of MA in Photographic Studies at Leiden University.

Aleksandra Kononiuk, Poland / The Netherlands

Born in 1980 in Wlodawa, Poland. In 2004 she graduated in Political Science and International Relations from Maria Curie- Sklodowska University in Lublin, Poland (the title of the MA thesis: 'The immigration policy of EU').

Since 2005 she lives in Amsterdam. She worked in cultural institutions both in Poland and the Netherlands, namely as a festival guide within a framework of the International Council of Organizations for Folklore Festivals and Folk Art, CIOFF (1997-2002), performer at Chamber Theater in Lublin (2002-2004), as an assistant at the International Relations Department in de Nederlandse Museumvereniging, Amsterdam (2006) and at Paradox (the non-profit organization that produces photo exhibitions related to social and political issues), Edam (2007).



Since September 2007 she is a student of MA in Photographic Studies at Leiden University.

Presentation: May 30, session "Loss and Recovery: Memory, Amnesia, Nostalgia"
Nostalgia

Abstract

NOSTALGIA (from gr. nostos - returning home and algos - pain/longing)

Nostalgia came to existence during a 'collaborative workshop' (Dec. 2007), part of the program of 'MA in Photographic Studies' (Leiden University, the Netherlands) led and supervised by Susan Meiselas. It is a video-based installation which calls up, redefines and explores the phenomenon of nostalgia*.

Once seen as an illness, in the twentieth century - due to the rise of pathologic anatomy and bacteriology - it began to be recognized as a mental condition. Today's nostalgia mirrors the characteristics of contemporary times: it is a fluid, ever changing, fragmented hybrid of homesickness, sentiment and irony, called 'reflective nostalgia' in the subject's literature.

In the western emigration-driven societies, a nostalgic person lives in two separate worlds - the past and the present, with no or little connection between the two. The project aims at raising awareness about the importance of preserving collective memory of the past in order to maintain and strengthen this connection.

The two authors of the project, themselves victims of nostalgia, document the quest for regaining connection to their past. They also demonstrate that nostalgia can be used as an excuse to explore one's roots, to finally accept and unite the split emigration reality.

The video consists of two parts. Each part is two-dimensional: the authors use the personal dimension to separately deal with their own past and memories; the second dimension creates a space where the authors share common experiences and observations.

The framework of the first part is constructed on the medical descriptions of the symptoms of nostalgia, which occasionally appear on the screen. Based on this framework, the authors reconstruct the places and events from the past they long for. They recall and present the stories in their native languages, English subtitles are provided. The medical descriptions are juxtaposed with recordings of the conversations between the authors, which revolve around the presence of nostalgia in their lives.

Fragmentary, funny, often ironic narratives create a bridge between the authors who suffer from the same condition.

In the second part, each author documents a visit to her homeland, which was undertaken with the aim of reconnecting to the places and memories from the past, by interacting with the collective memory of (mostly) authors' relatives. By doing so, the authors hope to gain control over nostalgia (according to the scholars, going back home is the most effective remedy). Along the way, they record stories of family members, wherein tales of love, contentment, mourning and regret intertwine. Often, the memories reach two generations back and describe dramatic historical events. These stories and memories are at the focus of the second part of the video. The authors are present only as invisible interlocutors and through internet chats which sporadically appear on the screen. The stories become fragments of collective memories of the authors' home communities, the very memories that make up the roots the authors were cut from.

Uprooted, they became easy targets of nostalgia. The loop closes.

* 'The pain a sick person feels because he wishes to return to his native land and fears never to see it again.' (Hofer, 1668)



Jacek Nowak, Poland

Dr Jacek Nowak is a scholar from Department of Social Anthropology in The Institute of Sociology at Jagiellonian University in Krakow. He has participated in a number of international research projects in Central and Eastern Europe. His teaching, research, and publications focus on ethnic and religious minorities. He has a good knowledge of the multi-ethnic composition of the area of southern Poland, Western Ukraine and Slovakia.

Presentation: May 30, session “Loss and Recovery: Memory, Amnesia, Nostalgia”
Universalization of collective memory

Abstract

“The processes of European integration and the growth in globalisation have rekindled the discussion on whether to remember or forget. It is said, among other things, that uncertainty about the future makes people turn to the past. For many years we have seen how various communities persistently rework their past so as to build their position in the new social reality on its foundation.

In my speech, I wish to draw your attention to the new phenomena in this process. While conducting anthropological research in Central and Eastern Europe, I have noticed the appearance of new symptoms of breaking the social memory frames which have previously organised collective memory. It seems that, in the context of globalisation and organisation of a new social order, collective memory starts to undergo universalisation. This phenomenon consists of releasing collective memory from its group frames and incorporating it in the joint civil responsibility for the past. It is also becoming the basis for new identity discourses. Here I distinguish three levels of collective memory activation which determine the current debate about the past.

I will also focus on the outline of several strategies for exploiting collective memory. What is more, I want to draw your attention to the fact that individual communities are constantly playing for memory, which may lead to many social conflicts.”