



Erasmus+



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HUMAINES
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PATRIMOINES ET
PAYSAGES CULTURELS



Methodology and recommendations for a European training in Cultural Heritage: a practical and theoretical Guideline after the ProPEACE Experience

Le Patrimoine, plus que jamais, est une “histoire d’avenir”

(Heritage, more than ever, is the “history of the future”)

PROJET POUR UN PATRIMOINE EUROPEEN



PROPEACE



ET UN AVENIR CULTUREL ENSEMBLE

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A new thinking of **#European Heritage** to better **#share the Culture** and the Values of Europe and to **#explore** the unity and the diversity of European Culture: this was the ambition shared by the participants in the ProPEACE project.

The basis of this Project was the observation, among European Students and Citizens, of a **serious lack of self-knowledge, self-awareness, and ultimately, perhaps, self-esteem and self-control. This observation emerged during** the *Jean Module EUMETIS* (2016-2018), initiated by the Jean Monnet University. Three winter schools were dedicated to the studies of a new and interdisciplinary topic: European Cultural Heritage. Every year lectures and reversed pedagogy sessions (class where the professor becomes the resource and support of students' or work; in-situ classes, world café, fieldworks, meeting with experts) were taught in French for 7 or 9 days. During these winter schools, it was possible to think about and exchange on the concept of the emergence of a European Heritage.

Up to 100 participants attended the different sessions, including Master students in Heritage (compulsory component of their course with delivery of two ECTS), other discipline students (with possibility of ECTS) as well as Doctoral students (for the first winter school). People from civil society could also participate to EUMETIS, upon registration.

Here are some *meta-issues* that have been discussing during these winter schools:

- ✓ ***To what extent is it possible to speak of European cultural Heritage?***
- ✓ ***How the appropriation of European cultural Heritage could develop the European awareness and encourage the consolidation of European values?***
- ✓ ***What role could play the University to reinforce among the Students a sense of belonging?***
- ✓ ***How to better to promote a greater knowledge of Europe and develop a new manner of teaching Europe of Culture and Heritage?***
- ✓ ***Why is cultural heritage an important resource for Europe (as part of the global tourism market) but also a danger?***

A *European Strategic Partnership* was submitted to United Europe by The Department of Cultural Heritage and Landscapes of the Faculty of Humanities and Social Sciences of the Jean Monnet University (Saint-Etienne). In July 2016, the Project has been accepted. The inaugural session took place in Saint-Etienne (October 2016). The Program has ended in August 2019. ProPEACE means: **Projet pour un Patrimoine Européen et un Avenir Culturel Ensemble (Project for a European Heritage and a Cultural Future Together).**

ProPEACE **seeks to place the academic field of heritage in a European perspective.** In order to do this, it has to offer innovative solutions for a dynamic modernization of the European higher education about heritage. Over 3 years, ProPEACE proposed a program of activities to reconsider the European heritage and teaching in a European perspective.

ProPEACE is a Strategic Partnership involving 10 partners:

- 5 universities from France, Iceland, the Nederland, Romania and Spain
- 3 economic and cultural actors enhancing heritage in Europe (Italy, Romania, Scotland)
- 2 non-European universities with expertise in digital mediation (Canada) and interculturality (Israel).

The team is an example of European diversity: partners from the North, the South, the East, the West of Europe, from the Atlantique to the Mediterranean Sea, involving Europeans out of Europe, from a linguistic diversity to a cultural mix. Its academic members reflect a real will of transdisciplinarity: geographers, historians, linguists, ethnologists, economists, architects.



Les partenaires / Partners



Every year, in April, May or June, Intense Programme gathered academics, students, economic or cultural actors. It was moment for new form of teaching avec activities (Encyclopedia, Lexicon, experience of virtual exhibition), workshop (about news jobs), interviews, lectures and visits. 3 places were invested: **Edinburgh (2017), Ravello (2018) and Santiago (2019)**.

30 étudiants ProPEACE par an / 30 students per year



Every year in December or January, Workshops has been organized for professors and cultural/economic partners in order to define the notion of European Cultural heritage, discover new methodology developing by each partner. It's also a time to exchange points of view, to visit heritage sites, to meet actors (cultural, tourist, political actors), and to understand the challenge of each national heritages. 3 places: **Wageningen (2017), Cluj (2018) and Reykjavik (2019)**.

The main Activities and Achievements realized with all partners:

- *Lexicon*: project coordinated by Iceland with participation of students and all partners
- *Encyclopedia*: project coordinated by Quebec with participation of students and all partners
- *MOOC*: France has designed a MOOC to spread the results of the ProPeace project, integrating video, lectures, power point, articles. This MOOC includes Recommendations on good practices to sensitize teachers, students and cultural mediators to the challenges of cultural Europe

The ultimate ambition was to create a dynamic community involved in researching, learning and transmitting European cultural heritage.

For this, we searched a new way of thinking and teaching European cultural heritage and to reflect on the relevance and feasibility of a master Erasmus Mundus dedicated to the European cultural issue. This goal has been achieved. This resulted in the creation of new certificate: the *Erasmus Mundus Joint Master Degree*: **DYCLAM+**, opening in September 2019.

It was even exceeded because, driven by this dynamic, the project leader presented and obtained in July 2018 a *European Jean Monnet Chair*, around the challenges of European Heritage.



Here are the central theme, questions and suggestions that have been outlined and discussed during our previous sessions in order to better understand Europe, and to make it better understood.

Does “European heritage” allow us to further this understanding? Which relates to: **Which shared heritage do European people claim as their own?** However, through our discussions we have seen that these questions give rise to others and lead us to examine other issues.

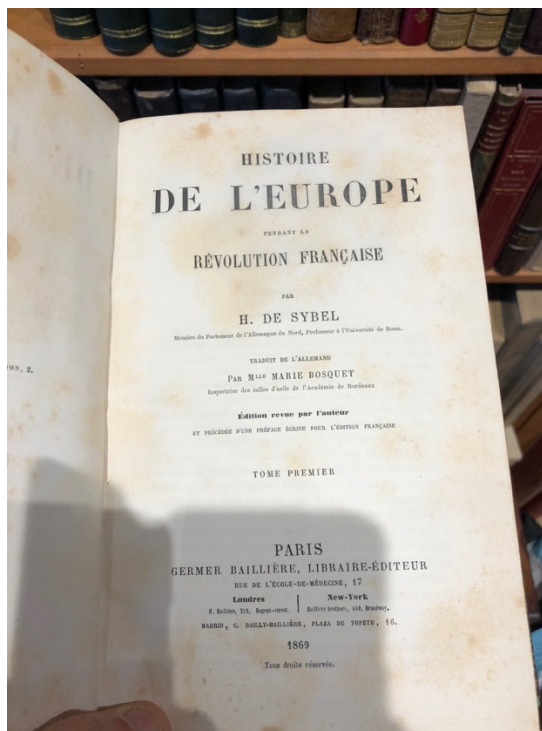
*First question: **What is “heritage”?** Does it encompass all culture or is it rather a subsection of Culture, in the anthropological sense of the concept? Does each of the countries that we represent have their own specific approaches? Is the concept of “European heritage” relevant and operational?*

*Second question: **What is Europe?** An even trickier question that has long drawn the attention of geographers, environmental engineers, historians, linguists, politicians, anthropologists, philosophers... As the French philosopher Edgar Morin said: “Europe dissolves as soon as we want to think of it clearly and distinctly”.*

I. IDENTITY – VALUES – HISTORY – HERITAGE

Despite being a meeting of an academic nature, the subject dealt with took on a “civic” and educational dimension, as there were just two months to go before the European elections (May 2019). The ProPEACE Project was based on the observation, among European citizens, of a serious lack of self-knowledge, self-awareness, and ultimately, perhaps, self-esteem and self-control. It is, however, through history/Heritage that we can try to arrive at a better understanding of what Europe is: not a product of Providence or of biological, geographical or ethnic determinism, but “a historical fact” (Lucien Febvre) or a “cultural grammar” (Fernand Braudel).

What if these current discrepancies of memory, which flourish in the contaminated soil of manipulated fear, could be analyzed to expose them as the perverse effect of the difficulty in understanding the history of Europe and accepting Europe as a historical creation?



It is often said that the worst of Europe (the Europe of fascism, Nazism, dictatorships and communism) was followed by the best of Europe, the Europe of peace, democracy and fellowship. The Europe led by “The Six” allowed the reintegration of Germany and Italy onto the European stage. The European Economic Community promoted the spread of democracy in Europe (Spain, Portugal). Following the fall of the Soviet Bloc, the European Union, for its part, played a fundamental role in the process of *re-establishing the peoples of Eastern Europe within the cultural landscape of Europe*. After the worldwide polarization caused by the Cold War, Europe once again became European and the European Union rose to become a geopolitical entity in and of itself.

The identity of Europe is linked to its historic heritage as Europe is first and foremost a product of history. This is why its relationship with history and with what is at stake metapolitically is essential in understanding the evolution of European sentiment today, particularly in a political context that is both tense and unpredictable, in which there is a tendency to question the ideological consensus on which Europe was founded. The ghosts of Europe’s darkest history still haunt European memories.

From the outset it has been the Council of Europe, set up at the end of World War Two and the oldest European political organisation, that has positioned itself at the centre of this situation by creating, in 1959, the European Court of Human Rights, its “flagship institution”. Although the European Union itself is hard to define, the key component that it wishes to promote as a condition for other countries joining it, and as its central philosophy, is its “values” (Article 2 of the TEU), which every member must respect and promote (human dignity, liberty, democracy, equality, the rule of law, respect of human rights). These values were drawn up in the European Union’s Charter of Fundamental Rights (2000). In 2007, a decisive step forward was taken to try to define what constitutes “European Identity”. The European Council of Lisbon had attempted to define it, while agreeing that a universal and unchanging definition was impossible. Their definition takes into account the *historic* dimension of the European reality:

“The term ‘European’ associates geographical, historical, and cultural elements that collectively contribute to European identity; such sharing of ideas, values, and historical links cannot be condensed into a single definitive formula.”

In fact, the history of Europe, both the remarkable and the detestable, constitutes the intangible heritage that marked the advent of Europe as a political entity. Post-war Europe was indeed built on the rejection and overcoming of a traumatic history that had led to the denial of its humanist values, as well as its weakening both morally and politically. The memory of this painful history was essential to guard against the risks of a return to nationalism and xenophobia; it had to be the link through which the European idea would develop to forge European citizenship.

Today, Europhobic tropism appears to question this historical and axiological heritage, not so long ago deemed to be untouchable. We have to be vigilant. Peace and Freedom are not to be taken for granted: they are in constant construction.



The Airborne museum in Oosterbeek, The Netherlands @Robert Belot, 2017

II. HOW TO UNDERSTAND EUROPEAN HERITAGE AND MAKE IT UNDERSTOOD

The nature of “European heritage” needs to be debated and thoroughly studied. Indeed, as Europe has difficulty defining itself, political discourses on “European heritage” are deployed outside any defined framework. The 2007 Ipsos survey on “Europeans, Europe's heritage and European heritage” posed some very good questions but did not answer them (public “perception” approach): “Is there today a European culture? What does it consist of? Are these heritages different, overlapping, or is there a common, recognized source?”

In its Resolution CM / Res (2013) 67 revising the rules for awarding “Cultural Route of the Council of Europe” certification, the Council of Europe speaks of a “common cultural heritage” and refers to the existence of “European identity and citizenship”. It states that “the understanding of European history must be encouraged based on its tangible, intangible and natural heritage, so as to reveal the links that unite different cultures and different territories within Europe”. It does not, however, explain what these concepts really mean. This is something that all those involved in European education and heritage must work hard on to provide the answers.

We can start from the following basic definition: *heritage is the set of tangible and intangible goods (past or present), cultural or “natural” that a group of men and women decide to conserve, value and transmit because they consider them representative of their identity; these goods are composed of both inherited objects and chosen objects* (according to the process of “inverted filiation” proposed by Jean Davallon). The different concepts of Heritage would be

analyzed and presented through a bibliography and a historiography that shows the evolution of these concepts from a chronological and socio-historical perspective, as Heritage does not exist in itself: it is an amalgam depending on the evolution of societies, world geopolitics and the phenomenon of globalization.

A triple, comparative approach needs to be taken from the perspective of heritage policies and practices:

- ✓ The policies/practices of European countries
- ✓ The policies/practices of non-European countries
- ✓ European policies/practices (The European Union and Council of Europe)

All stakeholders in the heritage phenomenon must be taken into account to achieve a multi-scale approach:

- ✓ Public stakeholders (Europe, individual States, local groupings, universities...)
- ✓ Association stakeholders (local associations, chambers of commerce...)
- ✓ Private stakeholders (Foundations, companies, private individuals...)

Current major heritage issues must be tackled. Although these issues are of global concern, which is the measure of today's world (for more on this, see the following article by Robert Belot¹: *Heritage Abuse and Geopolitical Disorder at the Dawn of the Third Millennium*), they are also particularly associated with the European cultural area:

- Illegal trafficking in cultural property
- Overtourism
- Marketing of cultural goods and sites
- Turning heritage into disneylands
- Catastrophe heritage (accidental, natural, technological, political: from Chernobyl to Notre-Dame in Paris)
- Pillaging of heritage during conflicts
- Europe faced with appeals for the return of ill-gotten cultural property
- Ideological destruction of cultural heritage
- Communist heritage and the restoration of heritage in the former communist countries
- Nationalist/micro-nationalist manipulation of intangible heritage
- Immigrant heritage in Europe and community acceptance of their heritage
- Heritage faced with fantasy and new television series
- Digitization of heritage and its appraisal
- Reclassification policies (architectural religious and industrial heritage) race for architectural, religious and industrial labels
- The race for public and private labels, national and international)
- UNESCO and the labelling policy in Europe

¹ Robert Belot, "Heritage abuse and geopolitical disorder at the dawn of the third millennium", revue *Ethnologies*, universit  Laval (Canada), vol. 39, n 1, 2018, p. 27-49.

The increasing diversity in the field of heritage (following the incorporation of the intangible dimension into Heritage) and the pedagogical effectiveness (notably the inductive method) means that we cannot stick to the theoretical and notional dimension: it is strongly recommended to base courses or tutorials on concrete cases.

Special efforts, therefore, have to be made in:

- ✓ selecting differentiated subjects and singular objects (foods, events, traditions, politics...)
- ✓ studying them on various levels: sites (rural, urban), monuments, landscapes (natural, cultural)
- ✓ linking the local with the global



Sibiu (Roumania), European Cultural Capital in 2007, European Region of Gastronomy.

@Robert Belot, 2018

The *Lexicon* and the *Virtual Encyclopaedia* referred to in this MoOC give just a glimpse of the richness of this theme.

III. THE KEY ROLE OF THE UNIVERSITY

The lack of specifically trained staff means that universities do not have an adequate vision of the future and are slow to change their methods. Consequently, many European cultural projects do not develop as they should. The academic establishment needs to support this movement. The university must inform public policies on this major issue. A new field of research and teaching is opening up and the UE is encouraging it (ERASMUS+).

The aim is threefold:

- ❖ To develop a European conscience for a better understanding of what constitutes “European culture”
- ❖ To promote a knowledge of European policies and practices in this field
- ❖ To enable students to integrate the European scale into their professional outlooks

The aim is to strengthen and make the European context more visible in the educational offer of Universities and by creating specific degrees (masters) and/or disseminating the European question at all levels of education: from first year to the doctorate. Specific across the board

awareness-raising courses can be created. Moreover, the European issue can be instilled in all disciplines through a comparative, not national-centred approach.

These courses can be organized around three lines of questioning:

- ✓ What is Europe (historically, culturally, politically, economically, scientifically...)?
- ✓ What national impact (on each country) do actions initiated by the European Union have?
- ✓ In what ways can Heritage (tangible/intangible, cultural/natural) help to better identify European values and open up professional outlooks?

All disciplinary fields are ultimately intended to be affected by the heritage paradigm (human and social sciences, law, architecture, management, political science, environmental sciences, arts, letters and languages, medicine, etc.). All students are potentially concerned. It would, therefore, be ideal to provide a system for validating their participation in the form of free ECTS credits within their degree course.

Innovative pedagogy focused on exchange, fieldwork, study trips, debates, internships, dissertations and meetings will be one way of building bridges between Universities and decision-makers (public/private). The university, thanks to the legitimacy it embodies and its ability to counter the disseminators of “fake news” and cognitive biases, must assume its role of influencer or “counter-influencer” outside its particular physical boundary. That is how the design of a website to allow the dissemination of courses, conferences and events, came about. We have to strive to combine three levels of collaboration and action:

- ✓ *To better connect Education with Research: a doctoral seminar and summer University could be established around current heritage issues*
- ✓ *To better connect Higher Education with primary and secondary Education: by raising the awareness of students on teacher training courses and developing awareness-raising activities among teachers-researchers (or even PhD students) directed at schools and colleges.*
- ✓ *To better connect the University with civil society, associations working in the culture and heritage field, sites and museums and regional, public stakeholders.*

Three broad bands of information and knowledge have to be envisaged:

- ❖ International scientific events (conferences, workshops) in which students are involved (in specific sessions) and information spread through publications (books and articles, print and online versions). That is how international networks can be created.
- ❖ A website that should be more than just a “showcase site”. We need to build, with the students, a virtual space of information and exchange open to a wider public that can take on the role of public influencer, at the same time as providing a window onto the specific activity of each university and onto European heritage news. Blogging activity can also be added.
- ❖ Events designed from a public inter-generational approach: conferences for seniors at “leisure-time” universities; conferences for students training to become teachers or schoolteachers themselves; visits to important sites of European heritage; organizing “general public” exhibitions and conferences on 9th May and European Heritage Days; and making special efforts towards involving non-European students.

IV. FIVE FOUNDATION COURSES FOR A BETTER UNDERSTANDING OF THE CURRENT HERITAGE ISSUE IN EUROPE

These proposals are based on two current themes that underline the importance of understanding the issues of cultural heritage:

- ✓ The difficulty but interest that European countries (and therefore also the EU) have in considering and bringing about a European heritage that goes beyond national boundaries
- ✓ The need to raise awareness of the major problems facing cultural heritage.

The basic idea is that heritage does not only have an entertainment function and is far from being just the result of misoneist nostalgia. It has educational and identity-based virtues and can constitute an element favouring the emergence of a European consciousness.

1/ From historical conflict to consensual memory: the heritagization of European wars and conflicts

We like to say that the twentieth century was the “century of extremes” in Europe: terrorism, world wars, anti-colonialist struggles, population displacements, cold war, ethnic and energy conflicts, the conflagration of the Middle East ... However, despite that unprecedented instability and violence, a new world was born, thanks to huge scientific, cultural and democratic advances. It is this paradox that this course wishes to reveal. It is not only necessary to analyze how conflicts developed, from the First World War to the war in Yugoslavia, but also to understand the ways in which the European project was able to establish an outlook of reconciliation and resilience. That project, in fact, promoted a community of axiological and democratic destiny by postulating a common heritage. The rejection of that conflictive and painful history and a return to the values of Enlightenment Europe were one of the foundations of the will to remake Europe. European history has produced “brilliant geniuses” but also “demons”, “all light finding its equivalent in equal darkness” (Paul Hazard).

The *heritage of the worst* has been a major element in the process of the European rebirth and emergence of a political Europe. Contrary to theses that consider heritage as an effect of a “retrotopia” (Zygmunt Bauman) and a “nostalgia epidemic” (Sveltana Boym), European countries, in different ways and intensities, have shown that a lucid and painstaking enquiry into the memory of what divided and bruised can lead participation in the construction of a European citizenship. The case of Germany is particularly eloquent in this respect. Specific examples will be studied, such as the UNESCO World Heritage listing of Auschwitz; the Franco-Belgian World Heritage Site project for the burial and memorial sites of the First World War; or the Ring of Remembrance inaugurated in 2014 in Notre-Dame-de-Lorette which represents a change in the remembrance paradigm insofar as the names of dead combatants are no longer classified by nationality.

The British have worked extensively on the Battlefields Heritage issue as a way of promoting reconciliation between belligerents after conflict. For example, Albert Ogle (“Returning to Places of Wounded Memory: The Role of World Heritage Sites in Reconciliation”, in Laurier Turgeon, ed., *L’esprit du lieu/The Spirit of Place*, Quebec, Presses de l’Université Laval, 2009, pp. 261-274), shows how heritage serves here as individual and collective therapy, mourning and at the same time rebuilding the social bond and community, transforming conflictive forces into unifying forces. The successes of the European Union are often poorly

appreciated. And yet, it played a fundamental role in attracting the countries of the former Yugoslavia that had been torn apart at the end of the twentieth century to its project, or the European countries of the ex-soviet bloc that were seeking to constitute, through a dynamic heritage, the rejection of communist memory. We must ask ourselves if this heritage is not threatened today by a tide of European feeling symbolized by the rise of national-populism and centrifugal political forces that believe it possible to liquidate the communist heritage by resuscitating political figures that were the embodiment of collaboration with Nazi Germany (like Admiral Horthy in Hungary).



The monument in tribute to anti-communist resistance in Cluj (Romania) and the monument in honor of Soviet soldiers in the Cluj Cemetery (Romania). @Robert Belot, 2019

2/ Is Europe a major geopolitical player on the cultural plane?

Geopolitics is the analysis of the forms of power and the reconfiguration of poles of power. Power is not only “hardpower”: it is also “softpower”, i.e. the ability of one political entity to influence another through its model, its values, its creations, his history, and culture and heritage are major elements in the power of influence. The Cold War is an excellent example to illustrate this theme. It was an ideological and cultural war with Europe as the main theatre, which developed strategies for mobilizing intellectuals and artists on both sides (magazines, history, numerous demonstrations, books...). One great intellectual engaged in the anti-communist struggle, Arthur Koestler, recalled in 1950: “Our goal is to win over those who still hesitate, to break the influence of Joliot-Curie, on the one hand, and that of cultural neutralists such as *Modern Times* on the other hand.”

Today, war is thought of in terms of competition and “market share”. And Europe is not badly placed. Indeed, the attraction that Europe exerts on tourists is linked to its ancient history, to its varied landscapes, to its diversity, but also to the reputation of its cultural offer (museums, literature, exhibitions, monuments...) and of its university system, the oldest in the world. This power of attraction obviously produces economic consequences that are measurable in terms of Gross Domestic Product. Europe wants to maintain and increase its place in the global flows of cultural trade.

It is, therefore, necessary to pose, through this better-appreciated bias of the place of Europe in the world and the world in Europe and also through the perspective of the very latest events, two heuristic questions: What is Europe? What can she do? The analysis of heritage from a multi-focal approach is crucial in order to understand the *European fact*:

- ✓ Its geopolitical and historical framework
- ✓ Its system of values and institutions

- ✓ Its image and influence in the world
- ✓ Its tradition of artistic, architectural and techno-scientific innovation
- ✓ Its cultural and heritage policies
- ✓ The excellence of its reflection on the sciences of heritage
- ✓ Its skill in the area of managing cultural and natural assets

This clearly points to the existence of a “European heritage area”, which will shed light on how the European model is disseminated throughout the world and appropriated by non-Europeans. Outstanding and specific examples of this are the Louvre Abu Dhabi or the Shanghai Power Station of Art. However, it is also worth comparing the weight of Europe in global market shares of culture, and especially compared with American power in this field (music and cinema). An example to ponder: on September 12, 2018, the European Parliament voted in favor of copyright protection, signing a victory against the American giants of digital technology. We do not know that the European cultural and creative industries occupy a powerful position in the economy and employment (especially among young people). A book to read: Jean-Noël Tronc, *Et si on commençait par la culture ? Plaidoyer pour la souveraineté européenne*, Paris, ed du Seuil, 2019.



*A Romanian church undergoing renovation thanks to European funds
in a public / private partnership. @Robert Belot, 2019*

3/ Europe faced with the post-colonial and post-conflict challenge of returning heritage to countries of origin

The rebalancing of the heritage and tourism offer in territories outside Europe has triggered the development of new cultural landscapes: the phenomenon of *restitutions*. It was Europe that initially launched the movement through a policy of “spin-offs” and “franchising”: Bilbao, Abu Dhabi, Dubai ... This process consisted of globalizing cultural interests at sites, where the commercial dimension were favourable. However, the old framework where Europe did the exporting remained. Today, in contrast, we are witnessing a strong movement towards the opposite direction.

Political decision-makers now intend not only to promote their heritage and their landscapes, but also to claim a “right to heritage”, combining this with requests to Europe for the restitution of their cultural assets. Hence, President Macron's Ouagadougou declaration and, in its wake, the Sarr/Savoy report handed to President Macron in November 2018: *The Restitution of African Cultural Heritage: Toward a New Relational Ethics*. A geopolitical divide of a new nature is emerging in Europe, whose museographic heritage is largely the result of

acquisition policies based on the balance of power (in particular colonization), resulting in certain countries and regions having been deprived of their cultural and religious property. These countries are not only wishing to benefit from the tourism/heritage manna linked to the new world market, but are expecting the restoration of justice and some kind of cultural equality. The issue is clearly about reappropriating identity.

The National Museum of Ethiopia (Addis Ababa), and its new gallery of palaeontology and prehistory (2004), designed in collaboration with French research centres, is an example of this new geopolitical context that involves cultural heritage and leads to new relationships (scientific and diplomatic) between Europe and the countries that were formerly subject to it. Since 2007, the Ethiopian government has been demanding the return of looted items following the suicide of King Tewodros II, who was defeated by the British army in 1868 (Battle of Magdala).

This new geopolitical situation will continue to grow. Means have to be put in place in order to look for solutions (legal, technical, diplomatic, museographic ...) as these cannot be solved by one country alone. UNESCO will have its part to play, but also the European Union, in particular. This movement of cultural reappropriation comes at the same time as the intensification of research into the origin of the Nazis stolen cultural property. In his report on stolen cultural property (March 2018) written at the request of Audrey Azoulay (then French Minister of Culture), David Zivie found a mixed response to the idea of restitutions among state institutions and museums, and proposed showing a real *ambition to search, find, retribute and explain*. The methodologies used (historical research, databases, international cooperation, compensation, restitution ...) could be used in many other areas.

The ambition referred to is to nurture a global approach to the works plundered during the Second World War and the communist period in Eastern Europe, as well as the cultural goods collected in Africa during the colonial period, and other displaced cultural property whose location is in question.

4/ Europe, a complex heritage somewhere between unity and diversity

To understand Europe, its strengths and its weaknesses, we have to understand its foundations and the complex process that has led to today's Europe. This Europe is not the result of chance or the effect of a few people (as some new conspiracy theories tend to believe). This course should enable learners to acquire a general knowledge of Europe through a politico-institutional approach. The course could be structured upon two main axes: the history of the European idea and the most important stages of the European construct. The common thread interwoven into the entire course and the debates organized by the students would be *the cultural issue*:

- ✓ Does Europe have an original “civilisation” or can it be reduced to economic ambition?
- ✓ How has the historically plural and conflictive reality been able to engender a common ideal?
- ✓ At what moment did Europeans feel or wish to be Europeans?
- ✓ Which are the areas (of knowledge, art, science...) and the networks (philosophical, political...) from which the will for a European entity has been extracted and disseminated?
- ✓ How can a “certain European idea of man” be conceived while the definition of Europe is based on “dialectic”, balance and “complexity”?
- ✓ How to unite without uniformising?
- ✓ How can very different and even antagonistic histories be combined?

This is the challenge facing those who are at the heart of institutional Europe and this is the source of the difficulties that have to be faced on a daily basis. European heritage allows us

to understand that Europe is a point of equilibrium, constantly readjusted, resulting from a set of cultural tensions: unity/diversity; nationalism/universalism; religion/rationalism, Greco-Roman antiquity/Christianity; germanism/latinism; tradition/progress; individualism/idealism; continentalism/seafaring tradition; urbanism/ruralism; collectivism/freedom ... This complexity is at the heart of European Heritage and it helps to better understand why Europe has followed (and still follows) “the path of organized freedoms” (Denis de Rougemont). This complex heritage is an asset, but it is also one of the difficulties that Europe has to tackle in terms of collective identity. Post-war Europe has heritagised the worst of its history in order to re-establish its heritage of humanism and progress. Today, Europe is still struggling to heal the wounds of the post-Cold War era, as witnessed in the example of the Mostar Bridge or the diplomatic storm caused by moving the monument to Soviet soldiers in Tallinn in Estonia, but being aware of this allows one to change one’s view of Europe today.

In order to better understand what constitutes the specific nature of European heritage and what is common to European culture, Europe has to be differentiated from other cultural areas, in particular the United States, Africa or Asia, so as to from concrete examples (urban structures, religious sites, political life, the role of women...).

5/ The new challenges of European heritage: mass tourism, territorial rivalry and profitability

Globalization, increased mobility, the fear of the Future, the emergence of a global middle_class, the advent of social networks - all these factors have caused a very rapid development of global tourism. The milestone of one billion tourists was reached in 2013, and Europe is particularly affected by this phenomenon. Last year France welcomed 90 million tourists. The Louvre Museum has reached a record 10 million visitors. It is very good news. This shows a desire to see and get to know the culture of others. In Europe, Culture and Heritage are among the main sectors creating jobs and income for youth and the population in general. It is crucial to improve performance and to promote its sustainable development. However, there are also risks involved. The conference on mass-tourism was very enlightening on this point. Every country is concerned about this, saw in Iceland, for example, during our study stay. The logic of profitability has caused an upheaval in the social structure of cities and their identity.

Heritage is both a tool for territorial development and a source of income. However, it can also be a tragedy when taken to the point of saturation and pose a threat through over-exploitation, so disturbing the social and ecological balance. The question of measuring the economic impact of Heritage and its social effects (negative and positive) has become the subject of research and should be taught. The aim is to make students aware of the current tendency to promote the economic consequences that the development of world heritage tourism can generate. European analyses are particularly relevant at a time when there is a frenzied quest for distinguishing oneself, something that has turned into a veritable “race for labels” (UNESCO, Grand Site, European Cultural Route, European Heritage Site, etc.). Heritage seems to hold out the promise of manna from heaven, a major economic lever and attracting admiration. This tropism provokes competition between territories and sites, which it would be a good idea to analyze not only on the European but also on the global scale. More than ever, it is necessary to carry out an objective analysis of the real impact of the “spin-offs” of heritage in Europe and heritage economic policies in Europe.

A second axis of reflection must also be tackled and that concerns the very recent situation and consequences of “overtourism” caused by the increasing popularity of experiencing culture and heritage. This is an effect of the globalization of trade and rise in the power of a global middle class. The wealth and the economic spin-offs that it can generate have thus become a major challenge for territorial development and policies designed to attract visitors. A global market has gradually been structured, and global competition between sites has emerged. This has resulted, in particular, in a gradual change in the direction of tourist flows

towards non-European areas, although Europe remains at the top of the list of world tourist destinations: France receives 90 million tourists, Spain 82.6 million, Italy 60 million. Measuring the counterproductive effects of the heritage craze has only just begun.

Heritage and cultural landscapes have never been so celebrated, exploited, or profitable before. They have become so popular that the over-exploitation of some sites, supposedly protected by World Heritage listings, now pose a threat to universally recognized assets. The logic of profitability has caused an upheaval in the social structure of cities and their identity. It is symptomatic that many governments now have a Ministry of Culture *and* a Ministry of Tourism, like Ethiopia. In Paris, the AirBnb phenomenon became a major political problem when it caused the disruption to the housing market of the first four districts of Paris and sparked conflicts between agents and uses. Santiago de Compostela has been emptied of its native inhabitants. Gentrification has caused a real estate boom in some major European cities (Barcelona, Dubrovnic, London, Amsterdam...), which has triggered hostile social movements. The mayor of Venice has requested the inscription of his city on the UNESCO list of endangered heritage sites. An anti-tourism reaction has also gained ground in non-urban sites, such as islands, which fear for their eco-system in this real estate boom. In Sardinia, *numerus clausus* or a limit on numbers has been applied on certain beaches. In Mallorca, slogans hostile to tourists can be read in the streets. Policies to limit flows are being devised: creation of quotas, prior registration, regulation of cruise ships, taxation at the entrance to certain neighbourhoods, limits on the duration of tourist accommodation rentals in private contracts. With the support of the local population, the Edinburgh City Council managed to impose a fee of £2 per room per night on all bookings.

Mass tourism caused by the heritage craze brings with it a new type of conflict. It results from the distortion observed (but very little analyzed) between the positive values that Heritage represents (respect and protection for age-old cultural goods and landscapes) and the negative impact produced on the environment by increasing transnational mobility. The overriding need for immediate economic benefits also poses a threat, as it often conflicts with the imperatives of heritage protection. Indifference to heritage is also a danger. For example, on 6th June 2018, the Romanian Ambassador to UNESCO announced that his government had decided to block the process of registering Rosia Montana (a Transylvanian village where there is a famous gold mine founded by the Romans) on the UNESCO World Heritage List three weeks before the meeting of the committee which was to decide on that application. Failure to register will result in the destruction of the site for economic purposes, and Gold Corporation will be able to restart gold mining. This decision poses a challenge: 2018 is the European Year of Heritage, but it is also the year of the hundredth anniversary of the birth of the “new” Romania. A wave of outrage has swept across Romanian civil society, the largest since the 1989 revolution. New geopolitics of conflict is emerging between usage and actors. This must be analyzed in order to train new cultural heritage managers for the 21st century.

Pedagogical Recommendations

The course has been designed as a kind of “World Café” in a computer-equipped room close to the library. Students work in groups around a topic chosen for its suitability in demonstrating the complexity of heritage issues and the multiplicity of actors. They interact freely with the available tools (library, internet...) and produce, within a given time, an analysis in the form of a poster. Each group is accompanied as their thoughts develop. A joint oral report is organized at the end of the session. The teacher/speaker makes additional comments and provokes debate among the students on the major issues raised.



The concept of “World Café” was born in 1995 at an international meeting organized by the “Intellectual Capital Pioneers”. The main principles are presented in the works of Juanita Brown and David Isaacs *The World Cafe: Shaping Our Futures Through Conversations That Matter*. This approach allows students to lose any inhibitions and express themselves more freely. By combining an informal atmosphere (exchange, debate over a coffee) and formal (course), we can create a focus of attention that provides access to a deeper shared knowledge that can be used to answer important questions. Once the introductory course of the theme is completed, the participants are divided into groups that gather around tables in a friendly and relaxed atmosphere. Each group discusses the theme for 10 minutes and then the group members join different tables to “pollinate” them. One member of the group will stay at each table and serve as host to welcome new members and summarize the major ideas of previous conversations. This “pollinating” is repeated several times, during which members can note or draw their ideas on a tablecloth or a flipchart, before all the participants move on to a plenary session to share their discoveries. The “live” posters produced reveal the diversity and richness of the exchanges. Their analysis will provide 10 different hypotheses, which will then be studied by the 10 groups within the framework of the underlying issue that runs throughout the module. Concrete actions and problematization of new issues will be put forward and presented during the final closing conference.



V. PROPEACE LEARNING LAB

How to optimize a study stay on Cultural Heritage involving teachers, students and actors? Here is the example of the week spent in Wageningen (organized by our partner Wageningen Environmental Research, the Netherlands) as part of the Propeace Project (16 – 20 January 2017).

1/ Learning outcomes

During an intensive programme of a week the ProPEACE network gathered in Wageningen, the Netherlands, to exchange lectures, discuss its contents, and participate and actively contribute to site visits. By means of an introductory lecture and a shared lunch the ProPEACE network became acquainted with the Wageningen UR chair group Cultural Geography.

The methodology of the learning lab consists of a combination of theoretical lectures, guest lectures and active field visits: this resulted in an oscillating discussion on theory, epistemology, policies, practices, innovations and activism. This was deemed a necessary step towards more mutual understanding and more focus.

Each day a combination was made of an excursion and various lectures. Each lecture lasted approximately 20 minutes, followed up by a plenary discussion of 20 minutes. During the excursions, the site holders were given the opportunity to pose questions or address dilemmas to the ProPEACE network. They have been asked to prepare such issues in advance. This resulted in very lively discussions, in which practical matters and theoretical reflections could cross-fertilize. As a result, several heritage initiatives became part of the ProPEACE network on an informal basis.

During the site visits the following issues (among others) were discussed:

- ✓ Heritage in the making; heritage in the periphery, local heritage activism
- ✓ Heritage and nature management
- ✓ Uncomfortable and contested heritage of black pages in history
- ✓ Heritage as a primary bottom up private initiative
- ✓ Heritage tourism management, balancing the public and private interests



During the lectures the following issues (among others) were discussed:

- ✓ Epistemic relations of heritage and culture
- ✓ Heritage inclusivity and heritage exclusivity
- ✓ Heritage diplomacy
- ✓ Heritage and Brexit
- ✓ What makes a tourist good or bad?

In between a few guest lectures were given on heritage innovations in Amsterdam and on digital heritage.

The overall learning outcomes can be specified as follows:

- ✓ Shared understanding of the concept of European Heritage, although there remained much to discuss;
- ✓ Intensive exchange of views how heritage and culture should be conceived, leading to a better understanding, based on various theoretical considerations;
- ✓ Discussions on the reasons why heritage is created by some in society increased the mutual understanding of the interplay of politics and civil society;
- ✓ Examples from practice learned how European heritage is a matter of strategy and organisation
- ✓ Views from outside Europe were extremely useful for achieving a higher level of reflexivity on European culture and its heritage.

A fundamental description of the learning outcomes has been provided by Rakefet Sela-Sheffy (see below).

2/ Methodological implications of the learning outcomes

Below some implications will be discussed regarding the methodology to study and teach cultural heritage issues. These are based on the notion that cultural heritage almost unexclusively seems to be wrapped in ideologies that complicate the academic process of observing and understanding. The positivist tradition that is so widely spread among cultural heritage academic community is not well equipped to look behind the ideologies. Useful alternatives can be found in post-structuralist methodologies.

Epistemic considerations

- ✓ Cultural heritage objects should be understood as social constructs that are under permanent construction
- ✓ Being social constructs they are subdue to plural objectivation processes, embedded in cultural practices
- ✓ Objectivation is the result of signification: meanings attributed to cultural heritage objects by different groups
- ✓ Meaning of heritage is strongly connected with the construction of identities and the acquisition of prestige
- ✓ The method of studying and teaching cultural heritage should depart from this epistemic point of departure
- ✓ Methodological innovations are needed that acknowledge this highly contextual and pluralist nature of cultural heritage in order to:
 - Provide academic reflections on the role of politics that inevitable changes the cultural dynamics cultural heritage is embedded in
 - Provide academic reflections on the actual and potential role cultural heritage can play in coping with cultural pluralism in society

Methodological innovations

Methodological innovations are necessary to improve our understanding of cultural heritage in society, such as:

- ✓ Diachronic analyses that address heritage signification as a co-evolutionary process suspended in different cultural practices, that can be studied with discourse analysis and cultural evolutionary theories
- ✓ Deconstruction of cultural heritage ideologies deployed by formal institutions, to reveal innate contradictions and ambiguities of commodification
- ✓ Deconstruction of cultural heritage tourism, to reveal the mechanisms that lead to subjectivation of the “cultural heritage mass tourist”
- ✓ Field work that reveals the full complexity of cultural claims on cultural heritage
- ✓ Inclusion of “citizens science” in the study of cultural heritage practices./

Personal feedback by Rakefet Sela-Sheffy, from Tel Aviv University, Head, Unit of Culture Research, Identity and Environmental Action Laboratory

26.1.2017

Dear Roel and all,

I wish to thank you again, Roel, for so ingeniously organizing and coordinating this intensive five-day workshop in Wageningen. It has been an exciting experience of learning and exchanging thoughts about heritage initiatives, and a perfect opening learning lab for our project partnership.

I found that the program was well balanced between sessions of partners' presentations and discussions, and field visits. A preliminary meeting as it was, the diversity of topics introduced by the different partners provided a good point of departure for fine-tuning the focal questions and tasks of our joint project, a process which obviously should be further elaborated. Naturally, the topics presented by the partners, representing their ongoing research interests, not always directly coincided with problematics that emerged from the field cases (though in some cases the mutual relevance was very clear, especially regarding the Amsterdam heritage-tourism problem, which was also addressed by specific presentations). However, although we had to meet a tight schedule, the time dedicated to presentations + discussions was flexible enough to allow necessary adjustments – including slots for reflecting on the field cases. As we have all agreed, we could have benefited from longer presentations and more time for discussion during the sessions. Yet the time dedicated to the excursions was precious, and should not have been reduced.

The field excursions were very rich and inspiring for me. We have been introduced to a variety of cases of local heritage activism, from urban to rural heritage, human made vs. natural heritage, heritage of historical events vs. canonical cultural assets – and the complex interplay between all these. Within this tight time frame, we were given a glimpse of the intense social energies invested in and stirred by heritage today, in one specific (small) geo-cultural region in Europe. All these individual cases raise a range of important issues for consideration in the ProPeace project, regarding the tension and interplay between the global and the local (national), and cross-European cultural assets. This includes issues such as: Uses and balances of heritage policy at the service of tourism development, and the conflict between it and the protection of local community life (Amsterdam, Lunteren); Nationally-based motivations for commemorating a cross-European event such as WWII (The Liberty Road, Lunteren); Centralized top-down vs. local bottom-up enterprises (Oostenbeek), or public vs. privately owned projects (The Hoge Veluwe national park); Activists' goals and dilemmas, their action methods, as well as the question of mobilizing larger local communities (Oostenbeek); Or the institutionalization and expansion of local initiatives to gain inter-European dimensions, and beyond (The Liberty Road). As I understood it, the focal perspective in all of these cases was that of activists' and policy implementing bodies' goals and dilemmas. What I would have liked to learn more about is the relevant local communities' responses to the different projects in their immediate life zones, in terms of their shared or contested identities, aspirations and concerns.

Also, meeting, as briefly as it was, with scholars and graduate students of Wageningen University, mainly of the Chair groups Cultural Geography, Landscape Architecture and Spatial Planning, was most inspiring for me. I wish we have had more time to get acquainted with their works and talk with them.

This was a very rich and inspiring learning lab. Many thanks to Roel and Marion, to the Alterra Center at Wageningen, to Aurélie, Robet and Jaqueline, and to all the participants in this meeting. I look very much forward to further discussing these issues in the next meeting and to finding common grounds for developing this research network further.

Best regards, Rakefet

Proceedings and impressions of discussions

1. The European spirit in the XIXth century: Robert Belot, Jean Monnet University

This lecture showed how the creation of Europe was the result of intellectual philosophical legacies, even from outside Europe. The idea of Europe was clearly discussed.

2. Who profits from legacy? Itamar Even-Zohar, Tel Aviv University

This lecture provided the substance for discussing the reasons why heritage exists, even in prehistoric times. Heritage was put in a cultural perspective.

Project output - Lexicon (prepared by Anna Solovyeva).

Discussing the idea of unified concepts and entrees, or allowing different cultural perspectives in the Lexicon.

Excursion: The WW2 heritage of the village of Renkum and Wageningen

Discussing European Heritage Liberation Route and bottom up heritage Oosterbeek in the Airborne museum (Jeroen van Wieringen).

Discussion: what historic figures remain unmentioned and why?



Four estates (Dirk van Uitert and Rob Aben)

Discussion: can the estates areas profit from if part of European Heritage? Is it only of local value? The European Heritage trademark should not stop all development, because it can lead to degradation.

Tuesday 17 January Excursion to Amsterdam

Scheepsvaart museum: discussing the way private actors and the government cooperate here.



During lunch in De Waag: guest lecture by Karin Westerink, about managing mass tourism in Amsterdam. The inhabitants of the inner-city plea for one tourist and one commuter on one

inhabitant as the mix that they could manage. Discussion: the strategies to keep the nuisance of tourists within certain limits. One strategy was to turn anonymous tourists into “friends of Amsterdam” and give some small privileges in return for responsible behaviour.

Oude kerk as a place for the local community, focusing on art exhibitions.

Museum Ons' Lieve Heer op Solder <https://www.opsolder.nl/en>



Wednesday 18 January Lumen 2

3. Amsterdam, the city with 10 million tourists: Jacqueline Bayon, University St-Etienne.

Discussion: How to divert tourist from the main tourist attractions? It is hard because tourists are generally not interested in these places and it is also more difficult to reach them. You should start informing tourists already in the airport. The Old Church is a place with a quite area for tourists in a busy city.

4. Community response to heritage projects. Rakefet Sela-Sheffy

Discussion: Problems of double belongings (new immigrants) and Israeli citizenships? Integration is good, they can vote. The olive oil tradition from the presentation is not different from other traditions. Conflict are often between newly arrived and old habitants. The olive oil is used to look for more understanding? No, people are usually in confrontation. Comments on the internet are very personal and people dispute each other (identity contest). Online discussions are becoming more important, but much anger is coming out. Also, some comments are written by professionals. Online information is not the same as in interviews or questionnaires. It can be biased: only people with much time and interest react. However, the number of comments is enormous and can give a good impression.

5. The modern life of the Middle Ages and the Icelandic identity, Anna Solovyeva

Discussion: Itamar: Icelandic nationalism is designed for creating tourism. The Icelandic scientists have “normalized” the Icelandic sagas in a language, which is not authentic, but designed to be different from the Scandinavian languages. Even the presence of Vikings in Iceland is contested. Roel: different time layers starting from first settlement of Iceland. The settlers came probably from many places, many Celtic women slaves (Ireland) and Norwegian male aristocrats.

6. Scottish-Polish historic links: Krzysztof Jan Chuchra, EWHT

Who owns/interprets heritage, how can heritage become instrumental?

Discussion: Robert: in '43 proposal for a chair of European humanism. Solidarity between nations during the war. Movie recommended *To be or not to be* from Ernest Lubitsch. Polish effort was instrumental, but not always visible. Rakefet: the historic events did not become heritage, but was forgotten. Heritage is often used by regimes to build support. It can be used to build bridges instead.



Lunch with Chair groups Cultural Geography, Landscape Architecture and Spatial Planning.

Discussion on (1) hunting practices. Much of the environmental knowledge is derived from hunters in NL. Hunting concerns mostly wild boar and deer. (2) Checkpoints in Israel. Translator can interfere with the answers. (3) Explanation of the ProPeace project was given. ProPeace is very divers, difficult to get focus.

Guest lecture by Marco Streefkerk on Digital Heritage Netherlands (www.den.nl)

Discussion: Dutch digitalized newspapers already exist from the 18th century. (National Library of the Netherlands). Europeana: website with digitised objects.

Short excursion to the village of Lunteren and its Wall of Mussert. Restaurant de Goudsberg, Rene van Heiningen (NIOD). Author of the wall of Mussaert. Mr. Wijnand Alderman of Ede Municipality.



Discussion: Robert: interesting addition to “difficult” heritage. Attention to the black pages is necessary. Mr. Mussaert is different from Seis-Inquart. He not a collaborator, but an “ideological collaborator”. During the war the wall of Mussaert had no significance. Musseart himself was always considered a loser. In France, the first exhibition on collaboration took place in 2016, but it was not critical. Danger of instrumentalisation of history. How do people interpret the place? Warning or nostalgia? Need to secure the historical message. You learn more from mistakes.

Kristof: do no rush the process, give people time to speak their minds and listen. Reality can be twisted (for example the flyer in the campaign for Brexit). House of Hitler: discussion is on-going: particular difficult for Austria.

Joost Roosendaal, RU: guilty heritage inventory in Gelderland. Newspapers highlighted it, but there were not many comments. The Jewish paper also found it important to preserve. It was a process of rethinking how to deal with these memories. The Germans have been the first to start the “Malmal” (monument for a black page), for example Nurnberg. The second WW is still very alive in the Netherlands. Roel: local foundation to take leadership and each year unfold a black page in this place. Wijnand: should be a national monument, so that Lunteren is not associated as a collaborator town. Jan van ‘t hof: considering to take responsibility for this issue and speed it up. Shared communication moment soon. Distinction between a monument and a memorial; does this help the discussion? In the communication, this should be considered well. Possibly place of remembrance. Itamar: City of Ferrol in Galicia had the statue of Franco: only 4 years ago removed, but businesses around the square complained of less tourists. Can people really learn from a “Malmal”? Ferr: Dark pages are not for tourists but to conserve history.

Thursday 19 January Gaia 2

Work on the Encyclopedia prepared by Troy van Tran

Discussion: Canada has lots of experience and was asked to manage the process.



Ambition is have a site like Wikipedia and each partner (1 per year) and students (2 per year) will write articles to have a total of 100 articles to start off. A list of items have been proposed already.

Roel: Will we write from different angles? Be convincing and use empirical evidence?

Discussion on definition:

Itamar: Heritage is different from culture. It contains items that are canonised.

Krystof: Heritage is cultural glue, not exclusive, but bringing together

Itamar: culture cannot persist without canons. Heritage is one type of canon.

Rakefet: Patina principle: things at home that survive long enough it say something about you. It will make you more important. Groups with "patina" have more respect than groups without and you consider yourself better.

The description of the item is not the most important, but the value that is given.

Krystof: need to focus? Rather have it transnational, European aspect.

Krystof: anyone can contribute? Revision is not decided yet. Cannot be done by one partner only.

Itamar: preparatory work needed to see what was done by others. It should have distinctive features.

Itamar has written many entries, in Wikipedia in the last years. Good to have students write articles, they need technical guidelines, but also agencies involved and processes. Write what is distinguishing and what is connected

Action/Decision: First list of items need to be decided on and which author. Students can choose, but it needs to be coordinated. The list can be expanded. Not just describe the item, but also agencies involved and processes. Write what is distinguishing and what is connected. A

short deadline must be set (End of February) to be able to discuss the articles in Edinburgh. Create writing workshops in Edinburgh to harmonise articles.

National Park the Veluwe <https://www.hogeveluwe.nl/en> and excursion in Jachtslot

Presentation bij Baron Mr. Van Voorst tot Voorst

Tour in Jachthuis Sint Hubertus and short visit to Kroller-Muller

7. Roel During European Heritage Pluralism, discussing pluralist mechanisms in heritage in the making of Heavy Metal groups, groups of gamers and football fanclubs.

Friday 20 January Lumen 2

8. Lecture by Jorien Posthouwer on heritage from below and in the periphery of Amsterdam.

Discussion: Not to focus solely on heritage, but look at the context and especially the rhetoric of Heritage.



9. Lecture by Troy van Tran: *Quels patrimoines pour les expositions universelles?*

Discussion: Rhetoric is about food, but the objective is marketing. Not really heritage, but a new fashion that can become heritage. Place to learn new marketing and new installations. Almost no distinction between trademark and heritage. Used as argument for and against modernisation. Robert: Coca Cola is heritage, because it is iconic for USA. Krystof: people travel to taste local food, Matty Matheson programme to promote Canadian food. <https://munchies.vice.com/en/show/keep-it-canada>

10. Lecture by Lucretia Lopez: Santiago de Compostela: A World Heritage City.

Discussion: Robert: measure link increase of visitors and new corporations, also before 2005. Effect of TripAdvisor on traveller's choice? Aurelie: Bad and good tourists: spending tourists are not always respectful. What is a good tourist? Roel: European heritage should not enforce the same sites as UNESCO, but support other places. Robert: write the new manifest: with title "zero touristic growth".

Edinburgh preparation

Objectives:

- ✓ Encyclopaedia
- ✓ Lexicon,
- ✓ Students topics discussion
- ✓ Workshops between students and partners.

Additional workshop: What is European heritage? This is the output of the partnership.

Meta-approach (use, meaning, connections of heritage) Output that can form policy, needs to be relevant outside the partnership. How European Heritage is challenging local heritage. How local heritage sees European Heritage. Connections between nations, can European Heritage play a role? Raise awareness. Movement "Cultural Heritage across Europe". Discuss the focus of this network and can have an added value towards other networks. Krystof: the structure of the Wageningen meeting is effective, combine discussion with excursions.

Begin the week with instructing the students, see cultural heritage as a concept to unite people, look at European concepts. Then the partnership and students work separately. End of the week come together. Site visit involving whiskey. Rakefet: methodology goes hand-in-hand with a perspective. It does not stand alone. For an encyclopedia interviews are not relevant. Roel: Ask the student to tell a story (video) on what they find European Heritage is and later have them interview each other. Itamar: careful for political consequences. Krystof to propose a programme.

Roel During

Alterra – Foundation DLO

Stichting Dienst Landbouwkundig Onderzoek

The Netherlands

VI. FROM A HERITAGE INHERITED TO A HERITAGE CLAIMED

The issues raised at Wageningen were debated in Edinburgh and in Cluj. A consensus was built around the notion of cultural heritage and its issues. Here is the result of this discussion.

WHAT IS CULTURAL HERITAGE?

Complexity and the regimes of temporality

+ A social phenomenon

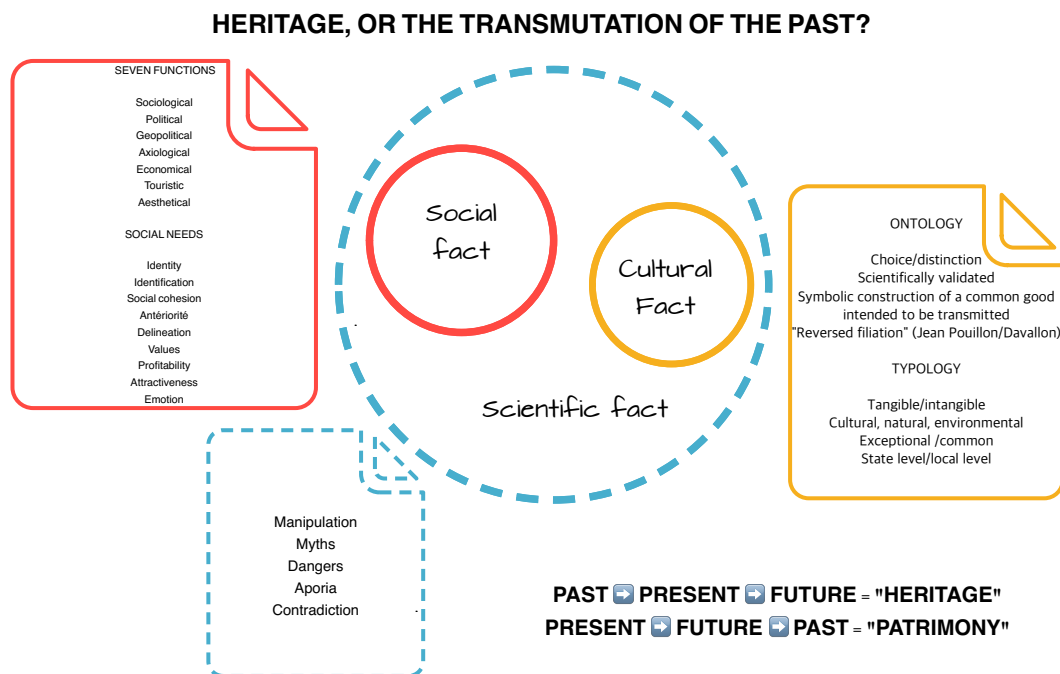
Heritage, as operator of memory, is an inherent part of any society

+ A cultural fact

Heritage is a cultural reconstruction of the Past / it's also the *invention* of a transmission, and a permanent re-creation by groups and communities

+An object of social sciences

The Heritage phenomenon, as a social and a cultural fact, shall be rethinking in its totality, in its complexity / and in an interdisciplinary way because it is a mirror of the evolution of the societies



Robert Belot

What is the Heritage Transmutation ?

Choosing at the present time (in a certain date) what the future has got to remember

Consequently : what are the objects we want to be the inheritor ?

The old pattern based on linearity is ineffective:

PASSÉ → PRÉSENT → AVENIR = « HERITAGE »
(in the ordinary sense)

Now, the good triptych is :

PRÉSENT → AVENIR → PASSÉ = « PATRIMONY »

It is what we can call a « reversed filiation »

Heritage is not (only) the past, history or memory. It is a transmutation, a pseudomorphosis: society chooses to distinguish in the present what the future must retain / protect from the past. Jean Davallon has spread the notion of “reverse filiation”: **“We are the ones who decide that we are their heirs and then estimate what we must keep to pass on to those who come after us.”** In other words, we went from a heritage “inherited” to a heritage “claimed” (Pierre Nora).

There is an extraordinary process of extension; in a few years, we have gone:

- ✓ from the “historic monument” to the natural site
- ✓ from the spectacular (cathedral) to the vernacular (the village washhouse)
- ✓ from State distinction to Community logic
- ✓ from material to intangible (landscape, language, traditions, know-how...)

The three stages of recognition:

- ✓ inventory and knowledge
- ✓ classification, labeling or any form of distinction
- ✓ enhancement with a view to sharing



The Sighet Memorial in Romania dedicated to the victims of communism, which would not exist without the support of the Council of Europe @Robert Belot, 2019

The explosion of Heritage:

“Heritage has exploded in every way. In just thirty years, he left the woolen stocking and the historical monument, the church and the castle to take refuge in the village washhouse and in a popular chorus. He escaped from the notarial and the artistic to invade all areas of which he was specifically excluded: the traditional experience, the contemporary still in use and, even, nature. Are not we talking about ethnological heritage, but also genetic, linguistic and, why not, constitutional? Silent and yet decisive revolution. We have moved from state and national heritage to social and community heritage where a group identity is being deciphered; and, therefore, from inherited heritage to a claimed heritage. From material and visible, the heritage has become invisible and symbolic, traces still seizable of a past definitely dead, vestiges charged with a heavy sense, mysterious. In short, in passing ... from a restricted regime to a generalized definition, the heritage has left its historical age, to enter its memorial age: ours.”

Pierre Nora, *Les Lieux de mémoire*, Paris, Gallimard, 1986.



Heritage, more than ever, is a “story of the future”

A project is to open, which could bring together teacher-researchers and students: what is behind this passion for heritage? This topic has been little discussed in the context of ProPEACE because it was outside its scope. But the question deserves to be studied. We have already seen the objective causes of the rise of cultural tourism: globalization, digital revolution, emergence of a world middle class, end of the cold war, opening of China, identity claim of the former colonized countries ... But it would be necessary to take into account more subjective elements. For David Lowenthal (or Zygmunt Bauman²), this return to the past would be linked to the extinction of the belief in Progress and the advent of a “liquid” society, creating anomie: “The legacy of the past comforts us by means of tradition”. This is why the memory regime can come in conflict with the regime of history. On the one hand "faith", on the other hand "fact". In 2017, the historian David Lowenthal gave a lecture at University College London, in which he emphasized the potential contradiction between Memory and History: “Heritage is not history: heritage is what people make of their history to make themselves feel good³.” To discuss...

² Zygmunt Bauman, *Retrotopia*, Paris, Premier Parallèle, 2019 (traduction).

³ David Lowenthal, *The Heritage Crusade and the Spoils of History*, New York, Viking, 1997.

VII. A MULTIMEDIA RESOURCE: THE VIRTUAL ENCYCLOPEDIA OF EUROPEAN HERITAGE

The Virtual Encyclopedia of European Heritage is one of the most remarkable deliverables of the Project. The responsible of the making of the Encyclopedia was Professor Laurier Turgeon, Research Chair in Cultural Heritage, Laval University, Quebec City, Canada, Member of the ProPEACE Team.

The Virtual Encyclopedia of European Heritage is a multimedia resource that will be on-line in 2019. It is a presentation of the rich and varied heritage assets of European communities living all across the continent. The most prominent of these are portrayed— in all the diversity of their expression, uses and history—in articles supplemented with images and audio-visual media. This Encyclopedia is a resource that will constantly be developed and enriched with new articles and multimedia files.



Two-fold objective

The *Virtual Encyclopedia of European Heritage* has a two-fold objective. First, it is intended to be a resource for describing European cultural heritage, and to provide a selection of key European heritage sites and practices by drawing upon the most recent and relevant information available. In addition to offering the reader well-established, specialized knowledge on heritage, the Encyclopedia also intends to become a place where visitors can explore ideas and reflect on the ways in which heritage is created. Thus, it is the hope that this new resource will contribute new concepts and ideas to the very inner workings of heritage itself.

The project is innovative as much from the point of view of its content and as its format. Instead of insisting on the permanent character of heritage, the Encyclopedia presents it as a dynamic phenomenon that is perpetually under construction. To favor this approach, the authors turn their attention to the study of the mechanisms involved in the heritage-building

process (*heritagization*). Much more than just a summary of the knowledge acquired of the various subjects presented, the Encyclopedia endeavors to reveal the inner workings and current social uses of heritage. It makes use of the latest medias, which have all been shown to be dynamic methods for communicating living heritage. Rather than being limited to written media, the Encyclopedia provides an account of the main elements of European cultural heritage by the means of various kinds of written, audio and visual media available on its interactive Web site.

The Social Role of Cultural Heritage

Heritage has become a major component of contemporary social life. International organizations such as UNESCO have adopted conventions intended to better preserve and manage world heritage. Governments intervene with increasing frequency in heritage-related issues, in order to develop policies designed to protect and promote heritage. Even the smallest of municipalities seek to develop sites or build museums to tell the story of their past, so as to foster a feeling of belonging among the community's residents, to attract tourists, or simply to make their existence known. Heritage compels public officials who strive to multiply and diversify occasions to promote it by developing sites, restoring buildings, erecting commemorative monuments and creating museum exhibits, and, to an increasing extent, by means of inaugurating intangible expressions of cultural heritage, such as fairs and festivals. Heritage seems to be everywhere, present in everything—and it has almost become a privileged means of identity building.

There has been a growing interest in heritage because it responds to a social need for roots and continuity in a world increasingly characterized by the transitory, fleeting and ever-changing nature of contemporary life. Furthermore, exposure to heritage fosters feelings of authenticity and permanence in a vibrant and dynamic way.

As opposed to history, which favors written records and books, heritage is based on material objects and performances to communicate the past. Thus, heritage offers a physical expression for memory and conveys it directly to the five senses, whether sight, touch or hearing, or even sometimes the senses of smell and taste by means of the re-enactment of certain culinary practices. Often appealing to the senses and emotions more than to reason, heritage concretely re-creates the past, showcasing or exhibiting it, as well as bringing it into the present and, as a result, turning the past into something alive and of interest to the general public. As Dominique Poulot points out, "it is in this way that history seems 'dead,' as common sense would have it, and heritage, in contrast, comes 'alive,' because of the beliefs and commemorative practices that are normally associated with it⁴." In addition, heritage also has the ability to galvanize individuals to social action. Instead of confining social actors to read in a private place, as the book so often does, it brings them together around a performance or a place rich with significance; it awakens a desire to live together, thereby reviving the group as a whole. At the same time, as it gives life to the past, heritage provides new life to the people who experience it.

Heritagization (the Heritage Building Process)

This is why the Encyclopedia presents heritage in terms of construction, as a work in progress, built and rebuilt by social actors. The goal is to understand how a building, a place or a practice becomes heritage. This is a formidable challenge because heritage construction is a

⁴ Dominique Poulot, *Une Histoire du Patrimoine en Occident*, Paris, La Découverte, 2006, p. 3.

complex and ever-changing process varying both over time and in accordance with the social groups involved. A site or practice recognized in one era may lose its heritage value in another. For example, intangible heritage (rites, fairs, festivals, traditional knowledge, stories, popular arts and crafts, etc.), though hardly thought worthy of consideration a mere 20 years ago, is perceived to have ever-greater value today. Likewise, what one group defines as heritage may not necessarily be so for another.

The very notion that heritage is a construct flies in the face of conventional wisdom. As a concept, heritage is founded on the idea of origins, authenticity, continuity, timelessness and even more importantly, that it is a means of transmitting and preserving these selfsame origins. Indeed, heritage practices and discourse are devised in order to create a belief in identities rooted in immutable times and places. In fact, heritage is often presented as self-determined, essential and irreversible—and it can be considered as eternal. However, the study of the various ways in which heritage is created and constructed demonstrates that it often consists of recent elements that are presented as being old, having been incorporated by the process of heritagization. Even the most time-honored elements are integrated into the present by the very process of heritage construction, as they are reinterpreted and their significance brought in to a contemporary context. For example, simply restoring of a building or an object often transforms its appearance in accordance with the aesthetic norms of the times, thereby giving as much importance to the present as to the past. Therefore, heritage consists of a reacquisition and thus a contemporising of the past.

Although built over time, heritage is also a social construct. The Encyclopedia explores this social dynamic of heritage by focusing on how the various elements and entities of which it is composed evolve, intermingle and must be negotiated in order to find common ground. When the history of heritage sites or objects is reconstructed, it becomes clear that such cultural proprieties are transformed over the course of their extensive social existence, sometimes as a result of borrowing from other groups or cultures. The transmission of objects and practices from one generation to another by way of inheritance—or from one culture to another by way of an intercultural exchange— often gives rise to acquisitions, transfers or transformations, not only of the objects and practices, but even of the groups involved. The objects or practices exchanged are integrated into the culture that acquires them and then they eventually become heritage through the process of “cultural re-contextualization”. That is to say that their appearance is altered, they are given new significance and purpose, and then they are assimilated into the borrower’s cultural fabric. In the end, the re-contextualized objects or practices also transform those people who deal with them⁵. Far from being a pure and authentic reflection of a specific culture, these objects exchanged over time bear the marks of a number of cultures and periods, thereby forming a “hybridised heritage”⁶. Heritage construction is also the product of “negotiation.” Jean Davallon points out that a heritage object’s identity is constructed via not only the relationship between the object’s creator and its user, but also through the relation between the one who interprets and the one who receives the interpretation⁷.

More than a simple inert object or location, heritage items and sites express a relation based, interactive dynamism between various individuals and groups persons who make use of them in order to forge social relationships. The cultural context of Europe is a field of research

⁵ See Nicholas Thomas, *Entangled Objects: Exchange, Material Culture and Colonialism in the Pacific*, Cambridge, Mass., Harvard University Press, 1991, p. 2-3.

⁶ Laurier Turgeon has developed this concept in *Patrimoines Métissés : Contextes Coloniaux et Postcoloniaux*, Paris and Québec, Maison des Sciences de l’Homme and Presses de l’Université Laval, 2003.

⁷ Jean Davallon, *Le Don du Patrimoine : Une Approche communicationnelle de la Patrimonialisation*, Paris, Lavoisier, 2006, p.16.

that is abundant in opportunities to study the interactive relational dynamics of heritage. This is largely due to the fact that European countries share a common past and that they have borrowed extensively from one another. Although the Encyclopedia seeks to avoid compartmentalising heritage into strict categories and classes, it has however taken into consideration, the three main ways in which humans encounter heritage: natural (environmental) heritage, tangible (architectural and archaeological) heritage, and intangible (ethnological) heritage, which are the three broad heritage categories as they are defined by UNESCO. The Encyclopedia deals with all three forms of heritage, while paying particular attention to intangible heritage that, although quite prolific, has been very little studied. This type of heritage includes the performative aspects of a given culture, such as rites, celebrations, festivals, traditional knowledge, popular arts and crafts, stories, oral traditions, songs, music and dance

A Living Encyclopedia

As a living reflection of the phenomenon that it strives to describe, the Encyclopedia is intended to be a vitally dynamic endeavor, in that it involves participation, interaction and ongoing construction. It involves participation to the extent that society's perception as to the value of a heritage asset's role or use is an essential criterion for its selection and inclusion. Rather than only keeping to the formal criteria of ancientness and authenticity, the creators of the Encyclopedia seek to select and present heritage assets that are the most cherished possession and legacy of the communities from which they originated. Another way in which the Encyclopedia comes alive is by presenting its articles online and illustrating them with a rich and varied selection of images and audio-visual media. In so doing, the reader is not only able to read about heritage, but also see and hear about it live.

It is the desire of the architects and creators of this encyclopedia that open access to the site's articles and multimedia will facilitate the distribution of quality information on French cultural heritage in North America and encourage its re-acquisition. In this way, it is hoped that fresh knowledge will be shared and enriched, all the while creating a dynamic community involved in researching, learning about and transmitting European cultural heritage in Europe and in the rest of the world.

The Encyclopedia's Editorial Approach

The articles must be original and not published elsewhere. Each professor is committed to writing one article and each group of students two articles. Articles must be submitted and approved by Laurier Turgeon and the editorial committee.

The Encyclopedia's editorial approach focuses on the heritage building processes (heritagization), whether through institutional, community-oriented or individual initiatives. Therefore writers are called to shed light on the cultural, social and political currents (movements and trends), as well as the contexts that lead to the building up of a heritage asset (heritagization), as well as to its perpetuation, successive adaptations and recognition. In some cases, the Encyclopedia will describe elements of heritage that are in decline or that have disappeared, and sometimes have even reappeared.

For each element of heritage included, the writer will give a description of its contemporary context, provide a history of the heritage asset and present the process in which it was built up over time.

Article Content

Each text must be **no shorter than 1,800 words and no longer than 2,400 words** (6–9 pages double-spaced using a word processing software) excluding notes, tables, illustrations and references.

Each article must contain the six following elements (in the prescribed order):

1/ A brief introductory paragraph of between 75 and 100 words. This paragraph serves to introduce your subject. Its objective is to draw attention to the main characteristics of the heritage asset dealt with in the article. It should be clear and appealing and able to stand alone, since it will be published on various pages of the Encyclopedia website and should entice readers to continue reading rest of the article.

2/ A description of a recognized heritage asset (site, building, custom, practice, individual or some other asset) in its integrity, just as it appears today.

3) A historical introduction to the heritage asset that will, if relevant, give an account of how it was borrowed and underwent successive transformations.

4) An analysis of the efforts to promote the recognition of the asset and to build (increase) its heritage value over time—particularly as to how its value relates to social, political and economic contexts.

5) The name of the author, his or her occupation and institutional affiliation.

6) A brief bibliography of 5 to 10 titles, including a selection of complementary works and the works cited in the article.

Article Writing-Style Policy

Each text must be a minimum of 1,800 and a maximum of 2,400 words long, not including notes, image captions and bibliographical references.

Policy:

- The text is to be written in a normal-style format (e.g. “Times New Roman”) 12- point font, with no bold or underlined characters and no text in capitals or small capitals;
- Italics are to be used only for subheadings, foreign words and emphasis (sparingly);

The title:

The title of the article should be neutral: it announces the subject without qualifying it; it is placed at the beginning of the text in capital letters with no formatting.

Article Subdivisions:

- The first (introductory)** paragraph is not preceded by any subheading and appears in bold immediately after the title;
- Sections:** The rest of the article should be subdivided into sections of varying length, identified by subheadings;

The author’s name identification: The author’s name, occupation and institutional affiliation are to be placed at the end of the article, before the notes and the bibliographical references (in that order).

Quotations: Quotations are to be inserted into the text between quotation marks and the

corresponding bibliographic reference information is to be included as endnotes.

Endnotes:

Endnotes are to be inserted using the automatic "insert reference" function in MS-Word, with no formatting.

Bibliographical references:

The bibliographical references and other source-related information for a book, article, periodical or archival document quoted in the text will be formatted in accordance with the following bibliographical style:

1 author

Griffiths, Naomi, *The Acadians: Creation of a People*, Toronto, McGraw-Hill, 1973, 94 p.

More than 1 author

Bourque, Hélène, Donald Dion and Brigitte Ostiguy, *L'île d'Orléans, un enchantement*, Québec, Éditions du Chien Rouge, 1999, 48 p.

Collective work

Le Blanc, Ronnie-Gilles (Dir.), *Du Grand-Dérangement à la Déportation : Nouvelles perspectives historiques*, Moncton, Mouvance, 2005, 465 p.

Journal or newspaper article

Collectif, « Dossier île d'Orléans : le Goût de l'île », *Continuité*, no 73, été 1997, pp.17- 51.

Research article

Gaulin, André et Norbert Latulippe, *L'île d'Orléans, microcosme du Québec*, Association québécoise des professeurs de français, Québec, 1984, 137 p.

Archives - textes - documents

Bibliothèque et Archives Canada, RG 45, volume 135, carnet de notes d'arpentage n° 761, page 33, numéro de reproduction C-88047.

Fictional Films

Evangeline, long métrage de Raoul Walsh, États-Unis, 1919, avec Miriam Cooper et Alan Roscoe.

Documentary Films

Évangéline en quête, documentaire de Ginette Pellerin, Québec, Office national du film, 1996.

Electronic documents

« Lieu historique national de Grand Pré », Parcs Canada, site consulté le 29/06/06 [En ligne], http://www.pc.gc.ca/lhn-hs/ns/grandpre/index_f.asp

Illustrations:

•The text of each article should be accompanied by 5 or 6 illustrations: photographs, engravings, drawings, tables, maps or diagrams. These illustrations must be provided separately and be numbered. Writers must also indicate where they plan to insert them in the text by writing in capital letters: ILLUSTRATION 1, ILLUSTRATION 2, etc. at the appropriate places. The writer must provide complete reference information for these illustrations (see the following sections for questions concerning formats, media and copyrights!);

- Brief captions, or at least a title indentifying the subject of each illustration, must accompany the illustrations. The captions should correspond to numbered bibliographical references included at the very end of the text, following the bibliography. (They will be inserted at appropriate place in the text by the team during the layout stage of the page formatting process).

- As the Encyclopedia takes full advantage of the Internet's capability to distribute multimedia presentations of the various topics presented, writers are also invited to provide supplementary materials such as further readings, visuals, audios or audio-visual materials whenever possible. In the case that such additional material is included, writers will need to provide the corresponding complete references. At the very least (and whenever related to the topic) writers are asked to provide information that will help the Encyclopedia team locate such supplementary material in the case they deem it to be necessary.

Copyrights and Distribution Rights

- All supporting material should be free of copyright and Internet distribution rights. In all cases, writers must provide the Encyclopedia with complete bibliographical references and details (i.e. citations for works and document locations) that will allow the team to verify that the material provided is indeed free of copyrights or to acquire the necessary rights to this material;

- Writers can communicate with the Encyclopedia as necessary for information on questions relating to copyright and broadcast rights or to make a preliminary agreement with the Encyclopedia to cover acquisition costs for broadcast rights.

- Writers must provide a copy of their article, as well as the supporting documents, in MS Word format, preferably sent as an attachment by e-mail or as electronic media (CD-ROM) sent by postal service, to the electronic or land address indicated at the end of this document;

- Illustrations should be sent as digital files (minimum resolution of 300 dpi, 5" x 7" printing format), by e-mail or on CD-ROM to the electronic or land address indicated at the end of this document. Photos or slides are also accepted, but the Encyclopedia is not required to return this material to writers. All illustrations must be accompanied by complete bibliographical references and details that enable the team to properly indentify them;

- Audio material should be sent in digital MP3 or Wave format, although we accept other media and formats (such as CD, CD-ROM and audio cassettes). This material must also be accompanied by complete references;

- Audio-visual material may be submitted in various media and formats (preferably digital files, on CD-ROM, or else on video cassettes). This material must also be accompanied by complete references;

- Writers can contact the Encyclopedia for more precise information concerning technical questions related to formats and media.

The link of the Encyclopedia: <http://www.propeace.eu/wiki/>

VIII. A LEXICON TO BETTER UNDERSTANDING CULTURAL HERITAGE: TERMINOLOGY RESEARCH TEST CONDUCTED BY STUDENTS⁸

Recommendations to the Students

“The first assignment for every single student is to select ONE term of your own choice, relevant for your thinking about cultural heritage, and write your own definition of it in about 100-150 words. It is a good idea to select a term that you have been working with in your previous assignments at university. No bibliography is required. You may write in your own language, if you wish, but please also provide a text in English.

Please send your definition before you depart for Spain. Please don't forget to sign your text with your name and university.

Below you will find samples of the definitions that have been supplied so far. Please feel free to redefine some term, if you are not happy with the way it is defined below. You may also elaborate on some of the shorter definitions and make them more complete.

In Santiago (March 2019) you will get a chance to discuss your definitions with your fellow students and hand in a refined version.”

The idea behind the work on the lexicon is to discuss and define terms that were thought to be of relevance for our ProPeace project. The students are asked to come up with ideas for terms that they feel to be of interest and importance for their respective studies on cultural heritage. Everyone is free to take their discussion and thinking in different directions as long as they are shown to be relevant for our central theme about cultural heritage in the context of Europe. The following points and problems/questions are presented as central for the process:

- ✓ Cultural heritage should be seen in a multicultural setting
- ✓ Culture is always multifaceted
- ✓ Ideas about culture(s) are a different matter
- ✓ “History” is not only the political history of male rulers
- ✓ How can “we” talk about “us” without old nation-, religion-, race- and gender barriers?

⁸ This text has been written by Gísli Sigurðsson, Iceland University.



Edinburgh 2017. Students present their vision of cultural heritage@Robert Belot

The discussion and work on the definitions of terms related to *cultural heritage* can be quite illuminating, wideranging and helpful for all participants in order for them to fathom and start thinking in a systematic fashion about problems related to this term, how it has been applied and used and how it has affected our notions about what is *traditional* in our everyday culture and identity in the times of change that we now experience – especially when it comes to identity based on shared culture with roots in the past.

The term *cultural heritage* has been used since 1970 and became quite common after 1980 in relation to Unesco's World heritage sites. It is associated with preservation but at the same time the term as such affects and changes everything which it is applied to and thus deserves to be protected as a relic of the past. The term changes the way we think about our customs, behaviour, material culture and traditions. It calls for action, not on the national level but locally and within groups not previously defined as being on a par with the nation. It illuminates the creative power of daily life across national boundaries, use of language, food, clothes, home; in short it gives meaning to the prose of the world, both the intangible and tangible heritage.

What happens also is that the inheritors are distanced or removed as *modern* and they can not be a part of their own heritage. Rather they are owners of a heritage, and define themselves as rightful heirs of a culture in a population group where not everyone belongs to the inheritors – as everyone is believed to have done in the idealised or Edenic past. It is therefore of the utmost importance for us to think critically about notions surrounding cultural heritage, and ask ourselves if we in the present can unite around a heritage from a past that was so different from the world we now live in. Some of the questions we find worth discussing are:

- ✓ Does cultural heritage exist without an ideology about it?
- ✓ Does emphasis on cultural heritage perhaps split *us* and *others*?
- ✓ Can emphasis on cultural heritage be discriminating?
- ✓ What kind of groups unite around cultural heritage?

The Student group in Edinburgh 2017 consisting of Rodrigo, Dagrún, Carlos, Despoina and Ian thought about *memory* as the connection of particular historical occurrences that illustrate the past of a region, individual and collective memorable occurrences, also emphasizing it as:

- ✓ The act of recounting or remembering experienced events.
- ✓ An aspect of social destructions.
- ✓ Contribution to the process of socialization and the formation of identities and ideologies.

The part of *memory* related to the definition of *identity* was seen as putting us in touch with our roots in order to make efficient decisions and help us to avoid repeating past mistakes, like war, genocides and so on.

The group also dealt with *oral tradition* and *folklore*. Oral tradition was seen as referring to everything that is transmitted orally from generation to generation in order to communicate experiences, stories and knowledge to the next generation. Oral traditions were seen as helping societies or communities that don't have a writing tradition to transmit their knowledge and memories down to the next generations. The folklore was defined as all the cultural practices (beliefs, rituals, stories, legends, jokes, cults, traditions etc.) of the traditional societies or groups.

Similarly, literature was described as a collection of experience in written texts, be it history, experience, memories, traditions, stories in all kinds of art, documents, books, texts, papers...

Another method was used to describe central terms like *war*, by lining up a series of words/terms that were associated with it: Guns. Bombs. Destruction. Enemies. Death. Conflict. Migration. Refugees. Hunger. Politics. Poverty. History. Insecurity. Power. Greed. Invasions. Technology progress. Resistance. Mobilization.

Similarly, *climate change* was defined through these words: Extreme weather conditions. Destruction of poles, animals, species. Refugees. Migration. Insecurity. Danger to heritage, old buildings. Threat. Resilience. Provoked also by big companies.

Other important topics related to heritage were also mentioned, such as:

- Potentially considered as Intangible Cultural Heritage (ICH)
- Difference from other non-European, indigenous lines of horsemanship
- Discussion about nominations of France and Austria to inscribe their respective heritage elements of classical horsemanship

IX. The Erasmus Mundus Joint Master Degree DYCLAM+, an idea that was born thanks to ProPEACE



DYCLAM + (DYnamics of Cultural LANDscape, Heritage, Memory and Conflictualities) is the fruit of a long-standing cooperation between its partners and associated partners and it is part of the virtuous line of Erasmus Mundus Masters Dyclam and MACLANDS. But it is now a question of proposing an enriched partnership and a new problematic, adapted to the current issues and to the strongly renewed needs of the cultural heritage professional sector. Indeed, DYCLAM + is based on the historic partnership uniting the Jean Monnet University of Saint-Étienne (France), the Polytechnic Institute of Tomar (Portugal) and the Federico II University of Naples (Italy), which collaborate together on different programs (MCEM and Strategic Partnership) for more than 10 years. The Consortium includes a new full partner, Babes Bolyai University in Cluj-Napoca (Romania) and associated partners fully integrated into the new educational structure. Full partners are bound by Erasmus Active agreements.

The genesis of the Consortium DYCLAM + was born of exchanges and consultations initiated during four meetings in 2017: a workshop in Edinburgh from 9 to 15 April; a working meeting on 13 September in Firminy (France); a meeting in Saint-Étienne on October 19th on the occasion of the 30th anniversary of Erasmus; an international conference on December 11 and 12 2017 in Saint-Étienne that has been yet published⁹. These meetings highlighted the common needs of developing a new concept and the need to meet to meet the challenges of the moment, the new demands of employers and the objectives of both Europe and the international community.

New context, new issues, new skills

In the last decade, the issue of cultural heritage has acquired a new dimension. As early as the 1970s, cultural heritage was conceived and viewed as a geopolitical instrument that served a desire to unify and universalize the world. It was necessary to promote the *World Heritage* (1972 Convention). This ambition was in fact largely Eurocentric, because of a very “monumentalist” conception of heritage. Twenty years later, an extension of the notion of cultural heritage to that of “cultural landscape” and then to that of “intangible heritage” has made it possible to ensure a geographically more equitable distribution of World Heritage sites. The end of the cold war, the “globalization”, the emergence of a middle class in the ex-colonized countries, the intensification of transnational human mobilities and the increase of tourist flows, the digitalization of the communication were a determining factor of development of “heritage culture”. Never before has the international community been so mobilized on the heritage issue; if for 45 years we spoke of “world heritage”, we must now try to think and evaluate the *globalization of the heritage phenomenon and its consequences* (positive and negative). For this movement towards a sort of world heritage has not been without producing unexpected perverse effects, source of new conflicts and geopolitical disorder.

⁹ *Géopolitique, conflits et patrimoine/Geopolitics, conflicts and heritage* (Robert Belot dir.), *Ethnologies*, université Laval (Canada), vol. 39, n°1, 2018.

The paradox of the world situation at the beginning of the third millennium comes from sitting at the “triumph” of the cultural and natural heritage at a time when it has never been so vilified, exploited, looted, destroyed, to such an extent that it has become a weapon and a target of war. There would be “threats to the memory of humanity” (Jean-Pierre Perrin). The political destabilization of the Middle East has led to numerous destruction of ancient World Heritage sites, such as the site of Palmyra (2015), which had provoked the cry of distress of the antiquarian historian Paul Veyne and a global turmoil. It was not just a pre-Islamic place that was destroyed; it was an attack on UNESCO as an institution to ensure the enhancement of cultural diversity, but it was also an attack on the very idea of heritage as a witness to our historicity. Heritage hatred and “historicide” engage a vision of the world and it challenges the international community.

An international conference brought together some 40 states and private institutions in Abu Dhabi (December 2016) to create a financial fund to protect heritage in times of conflict.

The United Nations, through the United Nations Institute for Training and Research (UNITAR), has developed the UNOSAT program to provide imagery analysis and satellite solutions to organizations working in the humanitarian field, security but also heritage in danger. This involves compiling and analyzing satellite data and producing highly accurate geographical maps of areas of the world that are affected or threatened by conflict or natural disaster to enable experts to accurately assess the needs for planning climate change measures, repair and reconstruction. On another level, the European Union has taken steps to identify and neutralize illicit trafficking in cultural property that is developing because of the geopolitical instability of certain areas. The dialectics depatrimonialization / repatrimonialization also concerns past wars and the environmental issue. For example, UNESCO is currently (2018) interested in the underwater cultural heritage of the Second World War in the Pacific: how to manage the risks of pollution (related to oil and unexploded ordnance on wrecks) while preserving the wreck sites that have become historical sites with strong tourist potential?

The dominant discourse on cultural heritage and landscape is marked by a kind of common fiction that tends to neglect their ontological reversibility. This discourse favors the supposedly “resilient” and “analgesic” effects of the patrimonial approach. Heritage would naturally be endowed with a virtue of reconciliation, reparation, integration and social cohesion, within a community, between communities, between countries. This is *the Mostar bridge effect*. Heritage would have the capacity to revitalize and revitalize territories in difficulty and in disuse. He would be able to rewrite torn or unhappy identities and reconstruct memories denied or looted. It is what we could call *the Addis Ababa effect*. Revealing this dominant trend is the Namur Declaration (22-24 April 2015) on the occasion of the 6th Conference of Ministers of the Council of Europe on Cultural Heritage in Europe: “Cultural Heritage in the 21st Century to live better together. Towards a common strategy for Europe”. Heritage can also produce the opposite. It can be a geopolitical weapon that revives and maintains divisions, encourages conflictuality, crystallizes tensions. It is *the Hebron effect*. The patrimony can thus be the object of political instrumentalization and serve the logics of identitarian and separatist exclusion for purposes of hegemonization. This is *the Crimean effect*.

The West is not left out, if one thinks of the wave of removal of bolt of the statues (in the United States, in Canada and elsewhere) which unfolded from the middle of the years 2010. A heritage project can cause tensions and conflicts of use and design: for example, the management plan of the site "Laponia" (Sweden) took more than 10 years to see the day because it crystallized the oppositions between the Sami local populations and Swedish conservation actors.

Our ambition is to analyze, on a world scale, the concrete situations where the patrimonial factor can serve or serve the virtues unanimously attributed to it. Thus, it will be possible to leave the world of “magical thinking” to look at reality in all its complexity. The ultimate goal is to better understand how societies and communities are engaging in heritage to promote prevention actions or to devise remedial mechanisms.

The current conflicts (but also the climatic degradation and the economic effects that it causes) have provoked another way of depatrimonialization: *the cultural uprooting of the victims of the forced migrations*. Migration flows have never been so massive, with major political consequences in the countries concerned (the rise of extreme rights in Europe). Migrants are carriers of a cultural heritage that they overinvest to the extent that they suffer a very difficult material situation. How, then, can we find a dialectic of reconciliation and harmonization between the multiple singular heritages and the dominant heritage of the host countries? The very current and very sensitive issue (geopolitically and morally) of *the restitution of cultural property stolen during the colonial period* is part of these new questions that cultural heritage actors can not avoid. New skills are to be acquired. Training must be created to respond to it.

It is first necessary to analyze these new phenomenons, but also to imagine the means that can be implemented to either rebuild the destroyed or damaged heritage (thanks to digital technologies), or use the heritage as a source of reliance between the communities or as a vector of palingsy within a society in order to understand how the “ways of being together” could be invented in a world that is thought to be unified and pacified while it is confronted with growing heterogeneity that can have belligerent effects.

The necessity to train to the complexity of the heritage phenomenon which must now be thought of on a world scale

During the Edinburgh workshop (9-15 April, Intensive Program ProPEACE, European Strategic Partnership) and the symposium on 11 and 12 December 2017 organized in Saint-Etienne at the invitation of Professor Robert Belot (*Geopolitics, Conflicts & Heritage*), the creation of the new EMJMD has become obvious. In April 2017, in Edinburgh, during an exchange day on the future of cultural heritage trades, bringing together European heritage practitioners, students of 6 nationalities and heritage researchers around our partner partner Edinburgh World Heritage a list of proposals has been drawn up to bring out new training in line with the expectations of students and the needs of employers. From this meeting came the need to build a new pedagogical structure with innovative teachings and mobility redesigned to meet the new challenges of these deeply changing professions. The symposium on December 11th and 12th 2017 brought together a group of researchers, teachers and practitioners, around a new concept and a working methodology adapted for DYCLAM +: *the conflictualities approach* on the one hand, and the solutions of mediations and digital and human remedies on the other hand.

These meetings gave rise to intense debates between the managers of European heritage sites and UNESCO sites invited, including: Eugénia Apicella and Ferruccio Ferrigni in charge of the Cultural Landscape of the Cinque Terre; Adam Wilkinson, Director of Edinburgh World Heritage and the Europa Nostra Office (Associate Partner); Anca Mutean, representative of the Camera de Comert, Industrie si Agricultura Sibiu (associate partner), European Capital of Culture in 2007 and European Capital of Gastronomy in 2019. This group has launched a call for a real training of “project manager, safeguard, management and enhancement of heritage and cultural landscapes” integrating the new current issues. Private companies working for the safeguarding of digital heritage like ICONEM have alerted us to the need for training future professionals on these issues. ICOMOS and IUCN (International Union for the Conservation of Nature) have highlighted the urgency of training students in cultural diplomacy and negotiation to deal with new conflicts that increasingly affect, impact and involve cultural heritage (material, intangible, memories and landscapes).

Researchers, associations and politicians have mentioned the increase in “conflicts of interest” related to heritage and cultural issues: the tension between economic logic and the cultural imperative; between tourist pressure and the preservation of cultural property; between the instrumentalisation of identity and the universalist dimension of cultural heritage;

between the scientific requirements of the historical approach and the emotional dimension of memory.

The partners of ProPEACE Project reported the necessity to train to the complexity of the heritage phenomenon which must now be thought of on a world scale. The themes and course projects mentioned in the first part of this report bear witness to this (See I. & II). This complexity also arises at the management level.

Here are the new issues facing cultural heritage that need to be thought and taught:

- ✓ ***the globalization of cultural tourism***
- ✓ ***the arrival on the market of new tourists***
- ✓ ***the increase of migrations***
- ✓ ***the negative effects of "overtourism"***
- ✓ ***the prevention against ideological destruction or against damage to the environment***
- ✓ ***the phenomenon of "gentrification" in urban centers***
- ✓ ***the competition between territories (within the same country)***
- ✓ ***the race for labels***
- ✓ ***the diplomatic and technical issues of restitution of cultural property to former colonized countries***
- ✓ ***the impact of digital and the internet in public practices and institutions in charge of heritage***
- ✓ ***the role of the European institutions in promoting the cultural heritage of Europe.***

A new type of heritage managers must be invented. New academic courses must be created.

A new type of heritage managers must be invented

At meetings organized in Saint-Étienne (11-12 December 2017) and in Cluj-Napoca (17-18 January 2018), the outlines of the DYCLAM + program were drawn. Through telephone exchanges and individual meetings, the associated partners and supporters validated the training program in relation to targeted and essential skills. We were able to benefit, in particular, from the experience and advice of Professor Laurier Turgeon, holder of the Chair of Intangible Heritage at Laval University, Quebec. Depending on the logic and the coherence of the project and based on the expertise of each, these meetings allowed to define the problems of course, the contribution and the specific role of each partner within DYCLAM + as well as the resulting mobility path. This course begins with the Jean Monnet University (UJM), continues with the Polytechnic Institute of Tomar (IPT), then by the University Babes Bolyai (UBB); it concludes with an airlock at either Federico II University in Naples (UNINA) or an associate partner. Why? Because this construction allows a gradual increase in power in terms of learning. It allows a complete and in-depth study of the subject: from the definition of concepts (heritage, memory, conflictuality, cultural landscapes and cultural diplomacy) to safeguarding, rehabilitation, restitution, governance and management.

Proof of the reality of the integrated aspect of the training, the search for information on DYCLAM + as well as the application process will be done via a single website. It will also create a common visual identity. The application process is also carried out according to a procedure jointly defined by the partners. Students and scholars are selected according to common criteria and rating. For the students, for example, the selection criteria defined jointly by the partners are the academic merit, the professional project and the motivation, the professional experience and the previous mobility, but also the recommendations as well as the knowledge of other languages.

During the course of the program, from an administrative point of view, its governance is ensured by councils bringing together all the partners who, on an equal footing, will adopt the decisions: the Advisory Committee bringing together all the partners (principals and associates) and the Executive Council, of smaller composition. An integrated administrative operation will be organized by setting up a position of administrative and pedagogical coordinator within the UJM; it will provide the administrative link between the various partners in order, in particular, to manage and centralize pedagogical, administrative and logistical issues.

From an academic point of view, for each promotion, a privileged research problem will be defined by the partners of DYCLAM+ within the Advisory Committee. This will lead to a joint seminar in September of each year ("Joint DYCLAM + Week"), bringing together all the partners and, as far as possible, the associated partners. This theme will lead to a study applied through a collaborative project developed each semester to study this issue in the light of the local specificities (cultural, legal, disciplinary, political) of each partner country. The collaborative project, a real thread of the Master, requires not only to juxtapose the courses studied at each of the partners to adopt a global approach to the theme of the master. The "Joint DYCLAM + Week" will be the occasion of a scientific primer for the collaborative project (*See below*)

Training based on complementarity and the search for synergy

All the partners hosting the students during the first three semesters have adapted their course modules in order to be able to deliver a similar number of teaching units (5 Teaching Units-EU- or modules). The partners also agreed to apply the same number of ECTS per module. Student assessment methods have also been harmonized. The partners agreed to evaluate the courses in a professional perspective by adopting the following modalities: no standard table tests but reports, summary notes and oral presentations. Proof of a strong desire for integration and work in symbiosis of the entire Consortium, UNINA relocated courses will be delivered in semesters 1, 2 and 3 to allow students to choose the professionalization "Governance" (carried out by UNINA in semester 4) to obtain a complementary degree from UNINA in addition to the joint diploma DYCLAM +.

At the end of the training, a joint graduation, bringing together all the academic and professional partners will be organized. The fact of accompanying a joint diploma between partners DYCLAM + (UJM, IPT, UBB) is a complementary diploma of UNINA (professionalisation "Governance"), or a certificate of an associate partner (professionalization "Scientific expertise") Reflects a true academic integration between the partners. After four semesters in Europe, the student obtains a joint degree from three institutions and a complementary parchment. It is a guarantee of a real recognition of the trainings delivered at each of the partners. A joint degree supplement will collect all data from the four semesters, including professionalization and work experience or research.

DYCLAM + proposes a joint training offer aimed at improving and reinforcing innovation and excellence in the management, enhancement and safeguarding of cultural heritage and landscapes by proposing an original methodological and pedagogical approach. The joint constitution of the program, its pedagogical offer and its mobility path allows DYCLAM + to propose a coherent mobility and a pedagogical declension integrating the complementary specificities of each partner and associated establishment to train the students to all the aspects inherent to the question. Our cohesion is a strength and an asset that students will benefit. By offering a training of excellence associating partners from all over the world, DYCLAM + is a promise of influence for the European Higher Education Area (EHEA). This collaborative spirit can only strengthen the cohesion and effectiveness of the European university teams that will benefit from the EHEA. The enlargement of the partnership (Babès Bolay University and many new associated partners) fully follows the objectives of the EHEA in the field of education. By integrating Eastern Europe into the Consortium, for example, DYCLAM + broadcasts the European idea more widely. Such training will strengthen not only student's skills but also the European citizens values defended in the EHEA. And she will participate in spreading the European idea in the world.

X. THE FIRST “JOINT DYCLAM + WEEK” INTEGRATED IN AN INTERNATIONAL CONFERENCE: THE RIGHTEOUS: A EUROPEAN HERITAGE?

The first “Joint DYCLAM + Week” will take place in Chambon-sur-Lignon (Haute-Loire, France), in connection with the Place of Memory and the City. The theme:

The Righteous: a European Heritage?

Why? The small town of Chambon-sur-Lignon is known to have been a land of refuge and a place of refuge for persecuted people, from the wars of religion in Europe to the Nazi era. Its inhabitants saved anti-fascist resistance fighters and many Jews. This is a good opportunity to reflect on the axological heritage of Europe.

The title of “Righteous Among the Nations” was created in 1953 by the Israeli Knesset - parliament to be awarded to non-Jewish people “who risked their lives to help Jews”. This distinction, medal and diploma, was implemented by the Yad Vashem Institute from 1963. But it was not until the memory policies of the 2000s that the European countries seized, to varying degrees, this aspect of the story. The figure of the “Just” becomes a category “positive” to talk about the Second World War and the Holocaust, at the moment when the Council of Europe institutes 27 January “day of the memory of genocide and the prevention of crimes against humanity”. From the example of Chambon-sur-Lignon and surrounding villages, a case unique in France, emblematic in Europe with the village of Nieuwlande in the Netherlands, a collective rescue, this conference intends to ask the question of the processes of patrimonialization of the “Righteous”.

How have we passed testimonies, family and individual memory contained in the file constituted by Yad Vashem to an emblematic figure in the historiography of Resistance? How this memory is embodied in different scales: individual, national and European. For ten years now, the heritagization of the Righteous in the memorial politics of the European countries has been illustrated by the increasingly important place dedicated to the Righteous in the exhibitions and memorials of the Second World War, but also by the construction of museums dedicated to the rescue of the Jews. Chambon is again an emblematic example for the French case, illustrating a European phenomenon.

The conference is organized around two parts. The first is devoted to the study of the construction of the concept of Righteous in Europe, and in a comparative study in their place in the politics of memory of different European countries. Can we say that this part of the memory of the Second World War has become part of the European identity? The second questions the emergency of the memorials dedicated to the history of the rescue of the Jews: how did we go from the memorial to the building, what were the architectural choices from one country to another?

By bringing together historians, politists, sociologists, museographers and site managers in France and Europe, this conference is part of a series of meetings, initiated in Berlin and Brussels on the theme of the Righteous. It will be followed in June 2020 by an exhibition on this theme realized by the Place of Memory.

These initiatives have an educational and research training dimension as students of Masters dedicated to the Cultural Heritage of Jean Monnet University (Lyon-Saint-Etienne) are involved in their development. On this occasion, will be presented the new Master DYCLAM +, financed by AECEA (European Agency for Education, Audiovisual & Culture). Finally, these projects are also intended to support a Memory of the Place approach to obtain the European Heritage label.

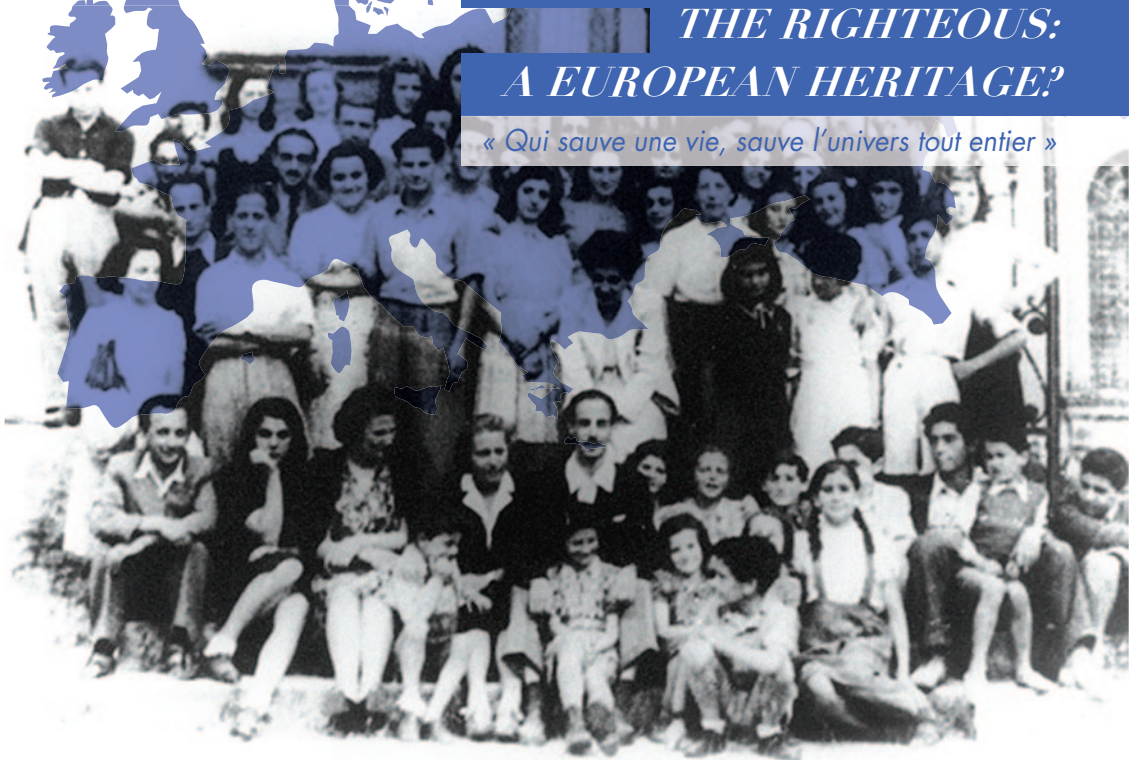
**COLLOQUE
INTERNATIONAL**

du 24 au 27 septembre
au Chambon-sur-Lignon
Lieu de Mémoire
Maison des Bretchs

**LES JUSTES :
UN PATRIMOINE
EUROPÉEN ?**

*THE RIGHTEOUS:
A EUROPEAN HERITAGE?*

« Qui sauve une vie, sauve l'univers tout entier »





Conception et Organisation :

Commune du Chambon-sur-Lignon – Lieu de Mémoire, en partenariat avec le Département des Études en Patrimoines & paysages Culturels (Faculté des Sciences humaines et sociales, Université Jean Monnet, Lyon-Saint-Étienne)

Coordination scientifique :

Robert Belot, professeur d'histoire contemporaine, directeur du département des Études en Patrimoines & paysages Culturels, titulaire de la Chaire Européenne Jean Monnet EUPOPA, coordinateur du master Erasmus Mundus DYCLAM+.
Patrick Cabanel, directeur d'études à l'EPHE, historien, membre du comité scientifique du Lieu de Mémoire

Jacques Semelin, historien, directeur de recherches CNRS, membre du comité scientifique du Lieu de Mémoire

Sarah Gensburger, chercheur CNRS, Institut des Sciences sociales du Politique, sociologue et politistes, spécialiste des politiques de mémoire
Zofia Woycicka, Centre for Historical Research Berlin of the Polish Academy of Science/Poland-Germany

Comité d'organisation :

Aziza Gril-Mariotte, maître de conférences à l'université de Haute-Alsace, responsable scientifique du Lieu de Mémoire, Nathan Roumezi, agent du patrimoine au Lieu de Mémoire et Océane Millot, stagiaire en Master Patrimoine de l'université Jean Monnet



Co-funded by the Erasmus+ Programme of the European Union



DYCLAM+
ERASMUS+ CO-FUNDED BY THE EUROPEAN UNION
ADVANCED CURRICULAR LEARNING
DIGITAL, OPEN AND TRANSNATIONAL

FACULTÉ DE SCIENCES HUMAINES ET SOCIALES
UNIVERSITÉ JEAN MONNET
LYON-SAINTE-ÉTIENNE

La Région
Auvergne-Rhône-Alpes

Fondation
Lieu de Mémoire
100 300
Dijon



PROGRAMME

MARDI 24 SEPTEMBRE

Maison des bretchs

SÉMINAIRE D'INTEGRATION MASTER PATRIMOINE 9H-12H

■ **Enjeux et organisation de DYCLAM+** (Erasmus Mundus joint master degree) par Robert Belot, coordonnateur, professeur à l'université Jean Monnet

■ **Présentation des universités membres du consortium du Master** Présentation du Centro Universitario Europeo per i Beni Culturali (Ravenna), conférence du professeur Ferruccio Ferrigni, Coordinatore Attività CUEBC

■ **« L'expérience interculturelle à la Faculté d'études européennes de Cluj »**, conférence d'Adrian Corpeadean, professeur associé à l'université Babeş-Bolyai, vice-doyen de la Faculté d'études européennes (Cluj, Roumanie)

14H-17H

■ **Présentation du master HCP (Histoire, Civilisation, Patrimoine)** : Robert Belot, Rosa-Maria Fréjaville (option PATRILANG) et Richard Cantin (option METIS)

■ **Définition de la mission des étudiants lors du colloque**

■ **« Construire un paysage culturel : un jeu de tensions »**, conférence de Lutz Osterbeek, UNESCO Chairholder in Humanities and Cultural Integrated Landscape Management, Polytechnic Institute of Tomar (Portugal)

■ **« Paysages bâtis : matériaux, techniques et significations »**, conférence de Marina Fumo, professeure, Università degli Studi di Napoli Federico II (Italie)

MERCREDI 25 SEPTEMBRE

Lieu de Mémoire

CONFÉRENCES 9H-12H

■ **« Existe-t-il un Patrimoine européen ? »**, Robert Belot, professeur d'histoire contemporaine, Chaire européenne Jean Monnet, France

■ **« La spoliation du patrimoine artistique des juifs durant la Seconde Guerre mondiale. Considérations juridiques sur une question encore ouverte »**, Vittorio Mainetti, chercheur en droit international, intervenant dans le master DYCLAM+, Université de Milan (Italie)

■ **Présentation de la démarche visant à l'obtention du label European Heritage**, par Aziza Gril-Mariotte, maître de conférences, responsable de la programmation du Lieu de mémoire

■ **Retour d'expérience des deux étudiantes du master Master Histoire-Civilisations-Patrimoine de l'université Jean Monnet**, stagiaires au Chambon-sur-Lignon en 2019 : Océane Millot et Anaïs Fortunier

MERCREDI 25 SEPTEMBRE

Maison des bretchs

OUVERTURE DU COLLOQUE INTERNATIONAL 14H

Eliane Wauquiez-Motte, maire du Chambon-sur-Lignon à l'initiative de la création du Lieu de Mémoire au Chambon-sur-Lignon Pierre-François Veil, président du comité français pour Yad Vashem Bruno Favel, directeur du département des affaires européennes et internationales, ministère de la Culture

■ **Introduction générale du colloque** Robert Belot, professeur d'histoire contemporaine, université Jean Monnet Saint-Étienne

Session 1 LA CONSTRUCTION DE LA NOTION DE JUSTES EN EUROPE 15H-17H

■ **« Les Justes parmi les nations, histoire d'une distinction mémorielle »**

■ **« The Righteous Among the Nation: History of a memorial Distinction »**, Dr. Joel Zisenwine, directeur du département des Justes à l'institut Yad Vashem

■ **« Que nous dit le titre de « Juste » de l'entraide et du sauvetage en Europe ? »** Jacques Sémelin, historien et politiste, directeur de recherche CNRS (centSciences po), membre du comité scientifique du lieu de mémoire

■ **« Les Justes Suisses, des actes de courage méconnus au temps de la Shoah »** François Wisard, directeur du service historique départemental des affaires étrangères suisses

■ **« From Rescue Action in Budapest to the Council of Europe's Wallenberg Prize: Raoul Wallenberg in Human Rights Discourse »**, Ida Richter doctorante Centre de la Recherche sur l'Antisémitisme de la Technische Universität Berlin

■ **L'émergence cinématographique des Justes : La liste de Schindler par Steven Spielberg (1993)** Projection au cinéma, suivie d'un débat animé par Jacques Sémelin

JEUDI 26 SEPTEMBRE

Maison des bretchs

Session 2 LA PLACE DES

JUSTES DANS LES POLITIQUES DE MÉMOIRE EN EUROPE 9H-12H

■ **« Territorialiser les Justes (France 2008-2018) »** Sarah Gensburger, chercheur CNRS, Institut des Sciences sociales du Politique, Nanterre

■ **« Memory war over the «rescuers of people» in Hungary »** Nora Berend, professeur d'histoire, Université de Cambridge

■ **« The role of the Righteous in the Polish politics of memory – past and present »** Audrey Kichelewski, maître de conférences en histoire contemporaine à l'Université de Strasbourg

Session 3

L'APPARITION DES MÉMOIREUX CONSACRÉS AU SAUVETAGE DES JUIFS 14H-17H

■ **« The «Travelling Motifs» of the Rescue of Jews during the Holocaust in Contemporary European Museums »** Zofia Woyćicka, Centre for Historical Research Berlin of the Polish Academy of Science/Poland-Germany

■ **« The Silent Heroes Memorial Center in Berlin – History, present and future »**

Uta Fröhlich, historienne, Silent Heroes Memorial, Berlin

■ **« Polish Righteous, POLIN Museum of the History of Polish Jews in Warsaw, Poland »** Klara Jackl, Coordinator of the «Polish Righteous – Recalling Forgotten History» project at POLIN Museum of the History of Polish Jews

VENDREDI 27 SEPTEMBRE

Lieu de mémoire

Session 4 LE CHAMBON-SUR-LIGNON ENTRE EXCEPTION ET SIMILITUDE 9H-12H

■ **« La place du Chambon-sur-Lignon et du Plateau dans l'histoire des Justes de France »** Patrick Cabanel, directeur de recherche l'EPHE

■ **« Du Chambon à l'Amérique : Walter Jaye & Richard Seaver, itinéraires mémoriels et destins croisés »** Marie-Pierre Ulloa, historienne, université de Stanford

■ **« Du monument au bâtiment, que dit le musée du Chambon-sur-Lignon ? »** Aziza Gril-Mariotte, maître de conférences en histoire de l'art, muséographe, responsable de la programmation scientifique et culturelle du Lieu de Mémoire

The members of the DYCLAM+ Consortium will be present. This will be the occasion of a presentation of each university, the organization and content of the courses and activities that will be given.

The Executive Committee will meet and discuss issues related to the establishment of DYCLAM+, but also events and productions that Consortium members want to design over the next 4 years.

FIN

September 2019

The author warmly thanks the institutional partners of the Project who trusted him.

He salutes the remarkable investment of the students.

He thanks the experts who took part in this adventure.

He says his gratitude for the staff of the Faculty of Humanities and Social Sciences of Jean Monnet University who contributed to the organization of this project.