



## The Value of Heritage for Sustainable Development

Faculty of Law, Ss. Cyril and Methodius University  
Blvd. Goce Delchev 9b

**Skopje, September 2-4 (Mon.-Wed), 2013**

The aim of the COST Action IS1007 meeting *The Value of Heritage for Sustainable Development* is to give an overview of the relations between heritage and memory, identity and place, and the value of heritage for social cohesion, economic viability and good governance. These two topics (relations and value) are important for cultural sustainable development at local, regional, national and transnational levels.

During the meeting the participants will identify interdependence between the protection of cultural heritage and the politics of memory, the creation of identity and sense of place. On the other hand the cultural heritage can be seen as a tool that provides social cohesion and collective identification, impetus for economic growth and strategies for good governance. Thus, this COST meeting will be concentrated on both, the theoretical issues about the relationship between cultural heritage and community and the practical questions of how cultural heritage serve the society in order to provide a benefit to people's daily lives.

The meeting is organized by the Centre for Culture and Cultural Studies (CCCS).

**Fee:** 65€ covering the scientific programme, conference materials, lunches and coffee breaks, conference dinner, and a visit to the Old Bazaar.

**Scientific Committee:** Katriina Soini, Joost Dessein, Graham Fairclough, Elizabeth Auclair, Loreta Georgievska Jakovleva, Mishel Pavlovski

### Monday, 2<sup>th</sup> September

**8:30 – 9:00 Registration**

**9:00 – 9:30 Welcome greetings:**

Katriina Soini, *Chair of the Action*

Loreta Georgievska-Jakovleva and Mishel Pavlovski, *Local Organizers*

**9:30 – 11:00 Plenary 1.**

Chair: Loreta Georgievska-Jakovleva and Mishel Pavlovski

**Dr. Milan Popadic; Dr. Dragan Bulatović: University of Belgrade - Centre for Museology and Heritology:**

***The Value of Heritage for Sustainable Development***

Interaction with participants, comments, questions

**11:00 – 11:30 Coffee break**

**11:30 – 13:00 Plenary 2**

Chair: Annalisa Cicerchia

**Molly Steinlage, UNESCO: *UNESCO Cultural Development Indicator Suite***

Interaction with participants, comments, questions

**13:00 - 14:00 Lunch**

**14:00 -16:00 Parallel sessions: Working on the Books**

1. Re-Imagining europolis: art, creativity, and cultural sustainability
2. The place of heritage, identity and memory
3. Territorialisation. Place based approaches to sustainable regional development.
4. Human-nature interface

**16:00 – 16:30 Coffee break**

**16:30 – 18:00 Parallel sessions: Working on the Books**

1. Re-Imagining europolis: art, creativity, and cultural sustainability
2. The place of heritage, identity and memory
3. Territorialisation. Place based approaches to sustainable regional development.
4. Human-nature interface

**19:30** Visit to the St. Panteleimon Monastery with coffee and cake (optional)

([http://en.wikipedia.org/wiki/Church\\_of\\_St.\\_Panteleimon\\_%28Nerezi%29](http://en.wikipedia.org/wiki/Church_of_St._Panteleimon_%28Nerezi%29)

<http://travel2macedonia.com.mk/tourist-attraction/saint-pantelejmon-monastery-skopje>)

## Tuesday 3<sup>th</sup> September

**9,00 - 10,30**

Chairs: Elizabeth Auclair and Graham Fairclough

**Plenary 3. Dr. Vos Claske, University of Amsterdam. *European cultural heritage policies: sustaining what Europe values***

Interaction with participants, comments, questions

**10.30 - 11.00 Coffee break**

**11:00 – 12:30 Parallel sessions (see website)**

1. WG1
2. WG2
3. WG3

**12:30 – 13:30 Lunch**

**13:30 – 15:00 Parallel sessions (see website)**

1. WG1
2. WG2
3. WG3

**15:00 -15:30 Coffee break**

**15:30 – 17:30 Special parallel sessions:**

- Food and cultural sustainability. Lecturers/co-ordinators: Agnese Cretella, Wageningen University and Ina Horlings, Wageningen University)
- Arts and visualizing cultural sustainability. Lecturer: Barbara Benich, Artmill, University of California. Chair: Nathalie Blanc

**15:30 – 17:30 Research Strategy Group Meeting**

**18:30 – 20:30 Sightseeing of Old Bazaar**

Old Bazaar in Skopje:

[http://en.wikipedia.org/wiki/Old\\_Bazaar](http://en.wikipedia.org/wiki/Old_Bazaar)

<http://www.oldskopje.net/Monuments/>

**20:30 Dinner**

**Wednesday, 4<sup>th</sup> September**

**9:00 – 10:30 Working in the subgroups (TBA in the WG meetings)**

**9:00 – 10:30 Book editors meeting**

**10:30 – 11:00 Coffee break**

**11:00 – 12:30 Plenary**

Chair: Joost Dessen

**Progress and Future Steps**

**12:30 – 13:30 Lunch**

**13:30 – 15:30 MC meeting and Closing**

**Additional information:**

**Dr. Milan Popadic; Dr. Dragan Bulatović: The Value of Heritage for Sustainable Development**

**Abstract**

Part one: Pros and Cons of Heritage

Why do we deal with heritage? The answer is actually quite simple: *because a living person cannot avoid it*. To live without heritage is to live without any memories. Heritage is a sign and embodiment of memory. To live without memories is to lack any sense of life. To have sense of life is to be alive. Therefore, for a living person, heritage is unavoidable. But, on other hand, unavoidability of heritage doesn't mean that it should be spared from the critical judgment. Heritage is not the value per se. It is a value only if it brings quality to human condition. Even in strict terms of Roman law, heritage can be something desirable (*patrimonium*), but also something that one would like to avoid (*damnosa hereditas*). Thus, it is essential to point out that heritage has its pros and cons. It could be foundation of identity, but it also could be a burden, it could be an object of opportunism, but also a milestone for orientation.

Part two: Sustainability beyond Capital

Sustainability as an economic category, more than any other, implicitly actualizes the supreme status of virtual (stock exchange) value of tactile profitable reality. The currency is no longer covered with material measurable value - gold bars. Although very effectively uses virtual stock exchange tools, financial capital is not premeditated to deal with all the consequences of spending non-renewable resources. On the contrary, economics takes out this problem from its disciplinary framework and submits it, often with the patronage, to neo- or pseudo- disciplines. It is surprising that economics, as the founder of modern axiological heritage, during its development does not move from the formula of *capital* in its understanding of sustainability. Sustainability, however, without economic determinism must be interpreted with something that is a common origin of all wealth - the value of memory; experience as a value, opportunity for including a reality, inclusiveness in which the non-renewability cannot be overlooked. Inclusiveness as a comprehension of totality becomes answer given by science of the nature of the earth, the world, the sky, the universe; the science which tries to figure out how this that we perceive as totality is sustainable.

Part three: Housekeeper of Heritage as Key Role for Sustainable Development

Essentially, if renewability is in the root of sustainable development, the persistence of values is in the root of heritage. So it is important, and doesn't cost anything, to create a consensus on these persistent values: to produce feelings of pleasure and authority in the corpus of native heritage-stakeholders, to generate their wish to share satisfaction in heritage with the visitors, to awake a sense of guest in visitor. The aim is not to create another highly institutionalized guardian of heritage; the aim is to produce *housekeeper of heritage*. Thus, the process of revitalization of keeper (guardian, curator) into housekeeper (host, *bon-vivant*) of heritage is crucial. The central task is to recover and improve structural activities of housekeeper-of-heritage in completely new situations, such as cultural tourism, cultural industries and their infrastructure. And, that is the vital role of heritage concerning the problems of sustainable.

**Dr. Molly Steinlage, UNESCO: UNESCO Cultural Development Indicator Suite**

**Abstract**

Heritage is not the central theme of the CDIS but one of the 7 dimensions (Heritage, Economy, Education, Governance, Social Participation, Gender Equality and Communication) of culture and development that we investigate through 22 core indicators. Through these 22 indicators we aim to demonstrate how culture is both a driver and enabler of development, as well as assess the environment in place for enhancing and sustaining cultural assets, resources and processes for development. The wealth of data generated permits identifying challenges and opportunities and can orient policy-making.

Our aim is not only to reap the knowledge gained from each of the 22 indicators individually, but also to try to understand the interactions of indicators across dimensions. For example, while we have one indicator that is specific to the Heritage dimension (*Heritage Sustainability*), this indicator interacts with other indicators of our other dimensions, namely the Education, Governance and Economy dimensions. For the above reasons, we are confident that the COST Action Meeting participants will find a presentation on the CDIS fruitful as a starting point to the discussion and reflexion on how cultural heritage can be seen as contributing to different aspects of development, such as by being an impetus for economic growth, and contributing to social cohesion and collective identification.

In regards to testing the methodology via field implementation, we are currently either implementing the project or in the reporting and analysis phase in 11 countries (Bosnia and Herzegovia, Burkina Faso, Cambodia, Colombia, Ecuador, Ghana, Namibia, Peru, Swaziland, Uruguay and Viet Nam). Implementation has already provided substantial results and a wealth of new knowledge about culture and development in these countries.

### **Dr. Vos Claske: European cultural heritage policies: sustaining what Europe values**

#### **Abstract:**

As an expression of cultural and historical self-consciousness and identification, cultural heritage has become a versatile medium of social, cultural and political recognition, claims for rights, as well as a source of exchange and economic development. Even though the concept of heritage has been traditionally closely related to nation-states, transnational conceptions of heritage have increasingly come to the fore. On a European level, institutes such as the European Commission and the CoE have been trying to develop a concept of 'common European heritage' built up around shared memories and understandings of Europe's past and on a range of values ascribed to heritage. Since the 1950s they have launched several programmes in which heritage is employed as a means to facilitate European integration and serve 'European' purposes of the present, be they economic, cultural, political or social.

While the first European conventions in the field of heritage primarily emphasized the need to develop and use appropriate methods in order to guarantee the proper preservation and protection of monuments in Europe (CoE 1954), later conventions moved away from this 'monumental' approach to heritage and started to regard heritage sites as projects of regeneration and social revitalization for communities. The European Landscape Convention (Florence, 2000) and the Convention on the Value of Cultural Heritage for Society (Faro, 2005) of the CoE have been particularly influential in this respect and placed sustainable development at the heart of modern heritage management. This has led to a paradigm shift from a 'heritage-centered' approach to a 'people-centered approach' and has profoundly affected the way in which heritage conservation is presented in official discourses. How these discourses have effected actual practices remains open to debate.

Drawing on examples from my own fieldwork and the work of researchers such as Sharon Macdonald and Rodney Harrison, this key-note discusses how an assemblage perspective can offer a means to examine the practical effects of this paradigm shift in heritage management. Such perspective asks for attentiveness for the diverse processes and entanglements involved in the development of 'heritage products.' It starts from the assumption that local specificities, actors and contingencies are ingredients in the shaping not only of the kinds of approaches that are taken, but also those that are even contemplated, as well as what is ruled out. Making people more central to heritage management involves a continuous mechanism of translation and re-translation of perspectives in which local, national and European interests are played out. Given this dynamic character of policy making, the main challenge is not to examine whether these programmes work, but rather, *how* they work. Negotiation processes need to be exposed to understand European heritage-in-the-making in all its contested heterogeneity.

