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**Title of Session:** Heritage at the Crossroads 1

**Name of Session Convener(s):** Jean-Louis Fabiani; Alexandra Kowalski

**University/Organization incl. City:** CEU, Budapest

**Chair:** Alexandra Kowalski

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**I) Title of Selected Paper:** Building the Corpus of Cultural Heritage: From Criteria to Values

**Name/s of Author/s:** Nathalie Heinich

**University/Organization incl. City:** CNRS, Paris

**Abstract:** How does an artefact enter the corpus of national cultural heritage? Answering this question offers a pragmatic way to understand the reasons why such a corpus has been so widely enlarged, generation after generation and especially during the last one.

Of course, there also exist more general “societal” or “cultural” reasons for such a worldwide phenomenon: a number of explanations have already been proposed by philosophers, historians, sociologists, anthropologists. But one should not underestimate the effects of the inventorial techniques and methods of description used by the specialists of heritage, in that they tend to elevate the level of precision and of specialisation, hence to enlarge the criteria and to increase the number of artefacts worth entering their corpus.

A survey about the French heritage administration, conducted according to ethnographical methods, helps addressing this issue in a renewed perspective, grounded in the close observation of actions within a precise context – what is now called “pragmatic sociology”. After having observed the work of a number of researchers in charge of inventorying and protecting objects and buildings, I was able to evidence the actual criteria they use, and confront them with the norms they are supposed to implement in their work.

At a first step, five categories of criteria have thus been listed, by crossing their proximity with the “official” norms, on one side, and their vulnerability to contextual variations, on the other. At a second step, a small number of fundamental values – that is, principles governing value judgements – appeared as underlying these criteria. The relevance of these values varies according to their place in the “patrimonial chain”, that is, their proximity to the administrative protection of heritage or to its

scientific inventory and study. At a final step, these values are related to more general “value registers” and “value realms”, allowing comparisons with other value systems in different contexts.

This whole set of criteria, values, value registers and value realms constitutes what might be called the “axiology of cultural heritage”: in other words, the system of values proper to this very special domain of our common culture.

**II) Title of Selected Paper:** The international concept and the management of ‘heritage’ in national context: The case of the Hungarian National Museum

**Name/s of Author/s:** Melinda Harlov

**University/Organization incl. City:** CEU, Budapest

**Abstract:** In this paper I offer an analysis of the effect of international norms and regulations, in matters of heritage preservation on a major national institution of Hungarian culture: the Hungarian National Museum. The Hungarian National Museum is the forefather of all Hungarian cultural institutions. It has been providing the example for and organizing the discussions about heritage management since its foundation in 1802.

Since the fall of the Socialist regime, this institution has been subject to influence by international standards and organizations. UNESCO, ICOM and the EU are the three major actors that define heritage protection models by for instance identifying the types of heritages and the requirements of expressing cultural diversities. The Hungarian National Museum faces with difficulty to adapt these regulations due to its dependence on the state and as its old schemas have not got the necessary resilience. In case of institutional structure for instance it took many years to form the PR and Educational Department. Similarly the recent ideological transformations such as modernization and multiculturalism require significant changes from the museum in its exhibiting and representational style and content.

The paper is based on examinations of international and national policy documents as well as interviews with museum actors. The time frame of my research is two decades as the political changes in Hungary happened twenty years ago that facilitated the incorporation of international standards and the establishment of the necessary governmental offices and NGOs. The paper helps to understand the current debates about the role and transformations of “heritage” through the Hungarian case study.

**III) Title of Selected Paper:** La Restitution des Biens Religieux en Russie

**Name/s of Author/s:** Irina Chunikhina

**University/Organization incl. City:** EHESS, Paris

**Abstract:** Dès 1993, la Russie s’est engagée par une série d’actes législatifs à « remettre » aux organisations religieuses les bâtiments culturels nationalisés après la révolution. Bien que ce processus ne soit pas officiellement reconnu de « la restitution », il représente sans doute une rupture en ce qui concerne le statut, l’usage et la perception de l’architecture religieuse. Pour explorer ce phénomène, il est intéressant d’analyser quelques controverses autour des bâtiments culturels occupés dès l’époque soviétique par des institutions culturelles et revendiqués aujourd’hui par

l'Eglise orthodoxe comme faisant partie de son patrimoine. Ces controverses nous permettent de découvrir des acteurs engagés dans ces situations, des formes d'action auxquels ils font recours, ainsi que des arguments qu'ils avancent pour justifier leurs causes. D'une manière générale, nous chercherons à comprendre pourquoi la cohabitation entre « le culte » et « la culture » n'est pas toujours évidente. Et nous réfléchirons sur les compromis qui se construisent à travers ces tensions.

**IV) Title of Selected Paper:** War and Revolution as National Heritage: “Red Tourism” in China

**Name/s of Author/s:** Horng-luen WANG

**University/Organization incl. City:** Academia Sinica, Taiwan

**Abstract:** This paper analyzes the emergence of a new kind of “national heritage” by investigating the so-called “Red Tourism” (*hongse liuyou*) in contemporary China. Originally a loose term referring to the tours that pay visit to the “sacred place of revolution” (*geming shengdi*) of the Chinese Communist Party (CCP), “Red Tourism” emerged in the late 1990s and gained nationwide popularity through the support from the state. Since the promulgation of the “Outline of the National Plan of Developing Red Tourism” in 2005, it has become an official policy to promote Red Tourism on both local and central levels. Guided by different patriotic themes, Red Tourism organizes trips to historical sites related to the Communist revolution or anti-imperialist wars (such as the War of Resistance against Japan and the Korean War) that are portrayed as “historico-cultural heritage of patriotic spirits” for the Chinese nation. While promoted in an explicit nationalistic tone, Red Tourism should not be seen as merely part of the state’s propaganda; rather, its development has been intertwined with the trend of commodification under the impact of market economy, on the one hand, and with the rise of consumer culture that highlights leisure and pleasure of the rapidly growing mass tourism, on the other hand. By commodifying such “historical heritage” of war and revolution to be consumed in the newly emerged cultural market, the CCP is able to revive memories about the revolutionary past in the elder generations, while passing them onto the younger generations who grow up in a relatively affluent society where such memories are fading away. This paper will analyze how nationalist ideology, market economy and consumer culture intersect to shape the development of Red Tourism in a seemingly paradoxical fashion. In so doing, it will also explore moral implications concerning value-conflicts and reconciliations when it comes to the preservation of memories about war and revolution.