

Institute of Ethnomusicology ZRC SAZU

Glasbenonarodopisni inštitut ZRC SAZU



Ours, Yours, Theirs, No One's? Heritage of Multicultural Areas

**Naša, vaša, njihova, nikogaršnja?
Dediščina večkulturnih območij**

International conference | Mednarodni znanstveni posvet

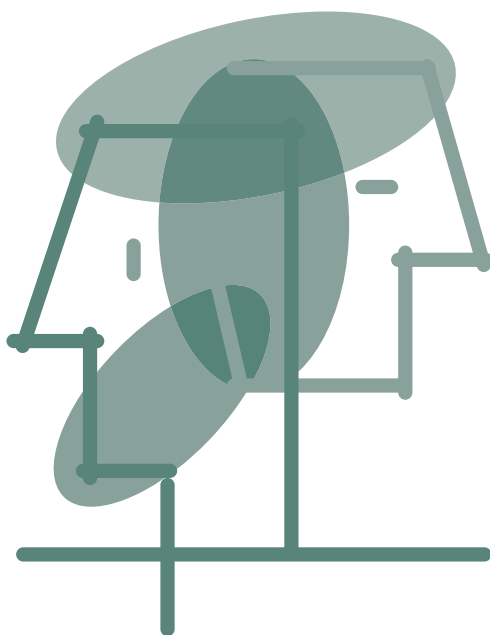


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**Teža
preteklosti**
Primer Kočevske

**Ours, Yours, Theirs, No One's? Heritage of Multicultural Areas, Programme and Abstracts |
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Mednarodni znanstveni posvet

10.–14. junij 2025, Ljubljana, Slovenija

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INTRODUCTION | UVODNA BESEDA

Cultural heritage is deeply embedded in social and political processes, in which the past is not a neutral source but is constructed through processes of evaluation and interpretation (Smith 2006; Harvey 2001). Heritage is therefore rather more connected to the present and the future than to the past (Lowenthal 1985), as certain elements of the past acquire the status of „heritage“ in the process of heritagisation, while others remain marginalised or forgotten (Harrison 2013; Macdonald 2013). Understanding heritage as a discursive and political category (Smith 2006) allows us to view the heritage of multicultural areas not only as a collection of material remains of the past, but as a space of negotiation where different interpretations of history, practices, and belonging meet. Within the specific contexts of multicultural areas, heritage practices are often conflictual, with different groups competing for the dominance of their interpretations of the past (Tunbridge and Ashworth 1996). In this sense, heritage is not only an object of protection, but also a means of (re)constructing collective representations, including an understanding of who has a right to the past – and in what way.

The **Ours, Yours, Theirs, No One's? The Heritage of Multicultural Areas** Conference aims to shed light on the role and understanding of heritage and heritagisation in border areas where different cultures and languages traditionally come into contact. We consider heritage in a broad sense, as the ways in which communities and individuals understand, use, value, and give meaning to the past. We want to answer the question of how heritage processes have been shaped by political-historical conditions: in particular, changes in political boundaries (e.g. after the First and Second World Wars), the rise of populisms, demographic changes (e.g. due to population transfers), as well as the „clashes“ between different interpretations of the past and memories. In addition, the symposium opens a space for reflection on epistemological and methodological approaches to the study of heritage in areas with a historical experience of cultural diversity, and contributes to broadening the understanding of heritage as a process that unfolds through the dynamics of remembering, managing and identifying.

The symposium is thematically derived from the research project **The Weight of the Past. The Heritage of a Multicultural Area: the Case of Gottschee** is a project being carried out at the Institute of Ethnomusicology, ZRC SAZU (2022–2025) which, using the example of this formerly multilingual area in south-eastern Slovenia, examines changes in attitudes towards cultural heritage and its uses. It focuses on three turning points - the end of the First World War and the establishment of the Yugoslav state, which brought a change in the majority-minority relationship to Kočevje, the post-conflict period after the end of the Second World War, when the ethnic structure of the population changed as a result of the resettlement of the „German“ population and the immigration of economic migrants from other places, and the period of efforts involved in moving towards the European Union after Slovenia's independence.

Kulturna dediščina je globoko vpeta v družbene in politične procese, v katerih preteklost ni nevtralen vir, temveč je konstruirana skozi procese vrednotenja in interpretacije (Smith 2006; Harvey 2001). Dediščina je torej bolj povezana s sedanjostjo in prihodnostjo kot s preteklostjo (Lowenthal 1985), saj določeni elementi preteklosti v procesu dediščinjenja pridobijo status »dediščine«, medtem ko drugi ostajajo marginalizirani ali pozabljeni (Harrison 2013; Macdonald 2013). Razumevanje dediščine kot diskurzivne in politične kategorije (Smith 2006) nam omogoča, da dediščino večkulturnih območij obravnavamo ne le kot zbir materialnih ostalin preteklosti, temveč kot prostor pogajanj, kjer se srečujejo različne interpretacije zgodovine, prakse in pripadnosti. V specifičnih kontekstih večkulturnih območij so dediščinske prakse pogosto konfliktno oz. v njih različne skupine tekmujejo za prevlado svojih interpretacij preteklosti (Tunbridge in Ashworth 1996). V tem oziru dediščina ni zgolj predmet varovanja, temveč je tudi sredstvo (re)konstrukcije kolektivnih predstav, vključno z razumevanjem tega, kdo ima pravico do preteklosti – in na kakšen način.

Posvet **Naša, vaša, njihova, nikogaršnja? Dediščina večkulturnih območij** je namenjen osvetlitvi vloge in razumevanja dediščine in dediščinjenja na obmejnih območjih, kjer (je) tradicionalno prihaja(lo) do stikov različnih kultur in jezikov. Dediščino obravnavamo v širokem smislu, kot načine, kako skupnosti in posamezniki razumejo, uporabljajo, vrednotijo in osmišljajo preteklost. Odgovoriti želimo na vprašanje, kako so dediščinske procese zaznamovale politično-zgodovinske razmere, zlasti spremembe političnih meja (npr. po prvi in drugi svetovni vojni), vzpon populizmov, demografske spremembe (npr. zaradi transferjev prebivalstva), pa tudi »trki« različnih interpretacij preteklosti in spominov. Simpozij odpira tudi prostor za refleksijo o epistemoloških in metodoloških pristopih k preučevanju dediščine na območjih z zgodovinsko izkušnjo kulturne raznolikosti in prispeva k razširjanju razumevanja dediščine kot procesa, ki se odvija skozi dinamike spominjanja, upravljanja in identifikacij.

Simpozij tematsko izhaja iz raziskovalnega projekta **Teža preteklosti. Dediščina večkulturnega območja: primer Kočevske**, ki poteka na Glasbenonarodopisnem inštitutu ZRC SAZU (2022–2025) in na primeru tega nekdanj večjezičnega območja jugovzhodne Slovenije preučuje spremembe v odnosu do kulturne dediščine in do njenih rab. Osredinja se na tri prelomnice – na konec prve svetovne vojne in nastanek jugoslovanske države, ki je na Kočevsko prinesel spremembo v relaciji večina-manjšina, na post-konfliktno obdobje po koncu druge svetovne vojne, ko se je zaradi transferja »nemškega« prebivalstva in priseljevanja ekonomskih migrantov iz drugih krajev zamenjala etnična struktura prebivalstva, in na obdobje približevanja Evropski uniji po osamosvojitvi Slovenije.

Doc. dr. Anja Moric, doc. dr. Marjeta Pisk

CONFERENCE PROGRAMME | URNIK POSVETA

DAY 1 Tuesday, 10 June | 1. DAN torek, 10. junij

9:00–10:00 Arrival and registration | Prihod in registracija

10:00–10:15 Welcome and introductory speeches | Pozdravni nagovori

10:15–10:30 Anja Moric: The weight of the past. Heritage of the multicultural area: Case study of Gottschee | Teža preteklosti. Dediščina večkulturnega območja: Primer Kočevske

10:30–12:00 PANEL 1: USES OF HERITAGE | SEKCIJA 1: RABA DEDIŠČINE |
Chair | Vodi: Marjeta Pisk

Špela Ledinek Lozej, Nataša Rogelja Caf, Janine Schemmer: On the paths of Europe: Ethnography of performative interventions between Alps and Adriatic Sea | Etnografija performativnih posegov na območju med Alpami in Jadranskim morjem

Ágota Lídia Ispán: Rural festivals in northeast Hungary after the change of regime. The role of local traditions in community building and tourism | Kmečki prazniki na severovzhodu Madžarske po spremembi režima. Vloga lokalnih tradicij pri oblikovanju skupnosti in v turizmu

Aleksandra Terzić, Željko Bjeljac, Jovana Brankov: Multiculturalism as a foundation for tourism development: Exploring the intangible cultural heritage of Serbian Banat | Večkulturnost kot temelj za razvoj turizma: Raziskovanje nesnovne kulturne dediščine srbskega Banata

12:00–14:00 Lunch break | Kosilo

14:00–15:30 PANEL 2: SOCIETAL CHANGES | SEKCIJA 2: DRUŽBENE
SPREMEMBE | Chair | Vodi: Jaka Repič

Vira Réka Nickel: “Adopted memories”. How can different pasts share a future? | »Posvojeni spomini«. Kako si lahko različne preteklosti delijo prihodnost?

Neža Čebtron Lipovec: All the colours of a historic facade: dissonant heritage narratives about historic and modernist architecture in northern Istria | Vse barve zgodovinske fasade: neskladje diskurzov o dediščini zgodovinske in moderne arhitekture v severni Istri

Helena Böhmová: Late industrial heritage: reimagining of industry in Saxony-Anhalt | Dediščina poznoindustrijske družbe: nova zasnova industrije v zvezni deželi Saška-Anhalt

20:00–21:00 Concert *Shout and Sing* | Koncert *Zajuckaj in zapoj*

9:00–10:00 Keynote speech | Plenarno predavanje: prof. Pieter M. Judson

10:00–10:30 Coffee break | Odmor

10:30–12:00 PANEL 1: MULTIETHNIC HERITAGE 1 | SEKCIJA 1: VEČETNIČNA
DEDIŠČINA 1 | Chair | Vodi: Alenka Bartulović

Angela Ilić: Whose heritage? Examples of contested and shared cultures of remembrance and heritage questions in the multicultural formerly Habsburg cities of Rijeka and Maribor | Za čigavo dediščino gre? Primeri spornih in skupnih kultur spominjanja in vprašanj dediščine v večkulturnih nekdanjih habsburških mestih Reka in Maribor

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12:00–14:00 Lunch break | Kosilo

14:00 PANEL 2: MULTIETHNIC HERITAGE 2 | SEKCIJA 2: VEČETNIČNA
DEDIŠČINA 2 | Chair | Vodi: Angela Ilić

Alenka Bartulović, Alma Bejtullahu: Hidden heritage? Some notes on the Albanian musical legacy in Slovenia | Skrita dediščina? Nekaj zaznamkov o albanski glasbeni dediščini v Sloveniji

Oksana Mykytenko: Exploring multicultural dynamics in Slavic Polesie: Ethnology and dialectology at the crossroads | Raziskovanje večkulturne dinamike v slovanskem Polesju: Etnologija in dialektologija na razpotju

Anastasiia Mazurenko: “Budzhak Musical Heritage” Project: on the way to a research and ethical recognition of the culture of the multi-ethnic border regions in Ukraine | Projekt »Glasbena dediščina Budžaka«: na poti k raziskovanju in etičnemu priznanju kulture večetničnih obmejnih regij v Ukrajini

15:30–16:00 Coffee break | Odmor

16:00–17:30 PANEL 3: DIFFICULT HERITAGE | SEKCIJA 3: TEŽAVNA
DEDIŠČINA | Chair | Vodi: Luka Ilić

Jan Bernot: Memory, interpretations and reinterpretations of the past in a Carniolan Parish | Spomin, interpretacije in reinterpretacije preteklosti v župniji na Kranjskem

Katja Hrobat Virloget: Memories and silences. A comparative study of the different social settings linked to the Istrian exodus | Spomini in zamolčano. Primerjalna študija različnih družbenih okolij, povezanih z istrskim eksodusom

Jaka Repič: Unearthing memories: Mass graves and the politics of memory in Slovenia | Izkopavanje spominov: množična grobišča in politika spomina v Sloveniji

DAY 3 Thursday, 12 June | 3. DAN četrtek, 12. junij

8:00–20:00 Whole day excursion to Kočevje (Gottschee) area | Celodnevna ekskurzija na Kočevsko

DAY 4 Friday, 13 June | 4. DAN petek, 13. junij

9:00–10:30 PANEL 1: HERITAGE AND FOLKLORE | SEKCIJA 1: DEDIŠČINA IN FOLKLOR | Chair | Vodi: Marija Klobčar

Mariann Domokos: The multifaceted heritage of the Hungarian folktale tradition | Večplastna dediščina madžarskega ljudskega izročila

Marjetka Golež Kaučič: Difficult linguistic heritage or different identifications with the Resia dialect and the cultural heritage of Resia | Problematika jezikovne dediščine ali različne identifikacije z rezijским narečjem in rezijansko kulturno dediščino

Milena Mileva Blažić: Polygenetic theory of Gottschee Fairy Tales | Poligenetska teorija kočevarskih pravljic

10:00–10:30 Coffee break | Odmor

10:30–12:30 PANEL 2: HERITAGE AND POLITICS | SEKCIJA 2: DEDIŠČINA IN POLITIKA | Chair | Vodi: Anja Moric

Burcu Miraç Diraor Aydın: Bridging cultures through heritage: The role of EU integration, EU-funded heritage initiatives and cultural heritage in Türkiye | Mostovi med kulturami in dediščino: Vloga vključevanja v EU, pobud za dediščino, ki jih financira EU, in kulturne dediščine v Turčiji

Mateusz Zajac: Exploring “heritagisation”: the concept, the process, or the tool? | Raziskovanje »dediščinjenja«: koncept, proces ali orodje?

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12:30–13:00 Final discussion | Zaključna razprava

13:00 Lunch | Kosilo

ABSTRACTS | POVZETKI

Špela Ledinek Lozej, Nataša Rogelja Caf, Janine Schemmer

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On the paths of Europe: Ethnography of performative interventions between Alps and Adriatic Sea

Based on the ethnography of performative interventions in the Alpe-Adria border region, the paper strives to reflect on the uses of heritage as displayed and performed within the art-based Project E. The project was realised by three artists – a dancer, a multimedia performer, and a writer, who staged the play *On the Paths of Europe* in 27 locations in Slovenia, Italy, Croatia, and Austria. The idea of a different Europe was thematised, building on the notions of historical connections and contemporary migrations. Each performance was accompanied by guided walks, visits to museums and local cultural sites, and some of them also by round table discussions. These events were co-organised by local communities who chose to speak and present certain local topics to the audience. The authors, who ethnographically accompanied all 27 events, present in their paper the vademecum analysis of these accompanying 'heritage' presentations, reflect on the places and topics chosen, and highlight local actors and their ideas as well as audience reactions.

Etnografija performativnih posegov na območju med Alpami in Jadranskim morjem

Prispevek temelji na etnografiji performativnih posegov v obmejni regiji Alpe-Adria in ponuja razmislek o uporabi dediščine, ki je bila prikazana in uprizorjena v okviru umetniškega projekta E. Projekt so izvedli trije umetniki – plesalec, multimedijiški ustvarjalec in pisatelj, ki so na 27 lokacijah v Sloveniji, Italiji, na Hrvaškem in v Avstriji uprizorili igro *Po poteh Evrope*. Tematizirana je bila ideja o drugačni Evropi, ki je temeljila na pojmih zgodovinskih povezav in sodobnih migracij. Vsako predstavo so spremljali vodeni sprehodi, obiski muzejev in lokalnih kulturnih znamenitosti, nekatere pa so pospremile tudi okrogle mize. Te dogodke so soorganizirale lokalne skupnosti, ki so se odločile govoriti in občinstvu predstaviti določene lokalne teme. Avtorja, ki sta etnografsko spremljala vseh 27 dogodkov, v svojem prispevku predstavljata analizo vodnika teh spremljevalnih predstavitev »dediščine«, razmišljata o izbranih krajih in temah ter izpostavljata lokalne akterje in njihove ideje ter odzive občinstva.

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Rural festivals in northeast Hungary after the change of regime. The role of local traditions in community building and tourism

The literature on the role of local rural culture and heritage has generally interpreted local natural and cultural values and social capital as endogenous resources that serve economic purposes but also strengthen community cohesion, local attachment and local identity. In this context, I will examine the community events based on local traditions in a district in northern Hungary, which can be defined as an inner periphery, an ageing, segregated district, but at the same time a gentrifying area due to the increasing rural tourism, and I will review the process of their development since the change of regime. In doing so, I pay particular attention to how the local community began to appreciate its traditions, how and for what purpose they are presented in events addressed to the community as a whole, what role external incentives (development strategies, calls for proposals) and local NGOs play in this process, how they contribute to strengthening local identity and cohesion, and what problems the issue of identification with local traditions raises in the context of demographic and migration processes in the region. Who is involved in the preservation of traditions that are disappearing as a result of the ageing or migration of the local population? How is the local folk culture that flourished at the turn of the 19th and 20th centuries representing the gypsy minority that has multiplied in the villages of the region since the Second World War? How do the people who move into the villages as newcomers, the guesthouse owners, relate to these traditions and what kind of community do they build through their use in rural tourism?

Kmečki prazniki na severovzhodu Madžarske po spremembi režima. Vloga lokalnih tradicij pri oblikovanju skupnosti in v turizmu

V literaturi o vlogi lokalne podeželske kulture in dediščine so lokalne naravne in kulturne vrednote ter socialni kapital na splošno razumljeni kot endogeni viri, ki služijo gospodarskim namenom, hkrati pa krepijo kohezijo skupnosti, lokalno pripadnost in lokalno identiteto. V tem okviru bom preučila dogodke, temelječe na lokalnih tradicijah skupnosti v okrožju na severu Madžarske, ki ga lahko opredelimo kot notranje periferno območje, okrožje s starajočim se prebivalstvom, segregirano okrožje, hkrati pa kot območje, ki se zaradi vse večjega podeželskega turizma gentrificira, in pregledala proces njihovega razvoja po spremembi režima. Pri tem posebno pozornost posvečam temu, kako je lokalna skupnost začela ceniti svoje tradicije, kako in s kakšnim namenom jih predstavlja na dogodkih, namenjenih celotni skupnosti, kakšno vlogo imajo v tem procesu zunanje spodbude (razvojne strategije, razpisi) in lokalne nevladne organizacije, kako slednje prispevajo h krepitvi lokalne identitete in kohezije ter kakšne težave povzroča vprašanje identifikacije z lokalnimi tradicijami v okviru demografskih in migracijskih procesov v regiji. Kdo sodeluje pri ohranjanju tradicij, ki izginjajo zaradi staranja ali preseljevanja lokalnega prebivalstva? Kako lokalna ljudska kultura, ki je cvetela na prelomu 19. in 20. stoletja, predstavlja romsko manjšino, katere delež se je po drugi svetovni vojni povečal v vaseh v regiji? Kako se ljudje, ki se v vasi naselijo kot prišleki, lastniki gostišč, povezujejo s temi tradicijami in kakšno skupnost gradijo z njihovo uporabo v podeželskem turizmu?

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Multiculturalism as a foundation for tourism development: Exploring the intangible cultural heritage of Serbian Banat

This research investigates the complex relationship between intangible cultural heritage (ICH) and sustainable tourism development in Serbian Banat, observed as a multi-ethnic region of Serbia. The study analyses the influence of historical circumstances and successive migration waves on the formation and evolution of Banat's ICH, focusing on the interplay between established cultural practices and those introduced by migrations, within and between various ethnic groups.

The research examines how these interactions have shaped specific ICH elements, such as vocal and musical traditions (e.g., *ojkača*, *groktalica*, *bagpipe* and *tambura playing*), culinary and customary practices, and local festivities. Furthermore, the study explores issues of heritage ownership and representation, using the case of Slovak naive art in Kovačica, and some other examples, for understanding the processes of cultural recognition, valorisation and appropriation within a multi-ethnic context. A mixed-methods approach is employed, combining ethnographic fieldwork, spatial analysis, and tourism evaluation methods. The study will also analyse the potential for cross-cultural collaboration in tourism development, exploring how ICH can foster regional cooperation and intercultural understanding. In light of the New European Agenda for Culture, fostering cultural diversity preservation and promoting intercultural dialogue is of utmost urgency. It is argued that the systematic documentation and analysis of ICH are essential for developing effective strategies for sustainable tourism to benefit local communities while safeguarding cultural heritage. As culture functions as a catalyst for creativity, an opportunity for establishing international relations, contributing to a better cohabitation and mutual respect within the region, along with enrichment of the knowledge base and its transfer by promoting creative industries and cultural tourism in the Banat region can strengthen its social fabric and attract investment. Due to its multicultural character, this area provides excellent potentials for its economic utilisation through tourism development. This study contributes to the academic literature on ICH, cultural tourism, and regional development by providing an empirical analysis of a complex multi-ethnic region.

Večkulturnost kot temelj za razvoj turizma: Raziskovanje nesnovne kulturne dediščine srbskega Banata

Ta prispevek raziskuje kompleksen odnos med nesnovno kulturno dediščino (NKD) in trajnostnim razvojem turizma v srbskem Banatu, ki je večetnična regija v Srbiji. Študija analizira vpliv zgodovinskih okoliščin in zaporednih migracijskih valov na nastanek in razvoj nesnovne kulturne dediščine v Banatu, pri čemer se osredotoča na medsebojno vplivanje ustaljenih kulturnih praks in praks, ki so sem prišle z migracijami, znotraj različnih etničnih skupin in med njimi.

Raziskava proučuje, kako so te interakcije oblikovale posebne elemente nesnovne kulturne dediščine, kot so vokalne in glasbene tradicije (npr. *ojkača*, *groktalica* 'igranje na gajde in tambur'), kulinarične in običajne prakse ter lokalna praznovanja. Poleg tega študija na primeru slovaške naivne umetnosti v Kovačici in na nekaterih drugih primerih raziskuje vprašanja lastništva in predstavljanja dediščine, da bi lahko razumeli procese kulturnega priznavanja, vrednotenja in prisvajanja v večetničnem kontekstu. Uporabljen je pristop mešanih metod, ki združuje etnografsko terensko delo, prostorsko analizo in metode turističnega vrednotenja. Študija bo analizirala tudi možnosti za medkulturno sodelovanje pri razvoju turizma in preučila, kako lahko nesnovna kulturna dediščina spodbuja regionalno sodelovanje in medkulturno razumevanje. Glede na novo evropsko agendo za kulturo je zelo nujno spodbujati ohranjanja kulturne raznolikosti in medkulturni dialog. Navedeno je, da sta sistematično dokumentiranje in analiza nesnovne kulturne dediščine bistvena za razvoj učinkovitih strategij za trajnostni turizem v korist lokalnih skupnosti ob hkratnem varovanju kulturne dediščine. Ker kultura deluje kot katalizator ustvarjalnosti, predstavlja priložnost za vzpostavljanje mednarodnih odnosov, prispeva k boljšemu sožitju in medsebojnemu spoštovanju v regiji ter s spodbujanjem ustvarjalnih industrij in kulturnega turizma v regiji Banat bogati nabor znanja in njegov prenos, okrepi socialno strukturo in privabi naložbe. Zaradi svojega večkulturnega značaja ima to območje z razvojem turizma odlične možnosti za gospodarsko izrabo. Ta študija z empirično analizo kompleksne večetnične regije prispeva k znanstveni literaturi o mednarodnem kulturnem turizmu in regionalnem razvoju.

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“Adopted memories”. How can different pasts share a future?

In Hungary, following the change of political regime in 1989, society and political leaders had to deal with the social restructuring effects of mass unemployment resulting from the dismantling of large-scale industrial production (especially heavy industry), the creation of rust belts and their surrounding segregation, and the transformation of the ideal of the industrial worker. The Pereces mining area in Miskolc is home to former miners and their families, people living in extreme poverty from the resettled Gypsy ethnic group, and holidaymakers who use the beautiful wooded area for recreation. In Pereces, since mining ceased, miners' days and celebrations organised by traditional associations, as well as thematic groups on social media, are the main venues for community building. Collective memory and community archiving have an impact on all those who are emotionally attached to the area in one way or another. The performances of the miners' band and the group of local patriots, who originally cultivated mining traditions, now try to bring the community together not only during traditional mining festivals, but also by organising a range of other events to find common ground with local people. The term “adopted memories” was coined by a young couple who had just moved to the area, had no mining background, but were very active in community events. I will talk more about this in my presentation.

»Posvojeni spomini«. Kako si lahko različne preteklosti delijo prihodnost?

Na Madžarskem so se po spremembi političnega režima leta 1989 družba in politični voditelji morali spoprijeti z učinki družbenega prestrukturiranja zaradi množične brezposelnosti, ki je bila posledica ukinitve obsežne industrijske proizvodnje (zlasti težke industrije), ustvarjanja območij, kjer sta bila industrija in gospodarstvo v zatonu, in njihove segregacije ter preoblikovanja ideala industrijskega delavca. Na rudarskem območju Pereces v Miškolcu živijo nekdanji rudarji in njihove družine, ljudje iz preseljene romske etnične skupine, ki živijo v skrajni revščini, ter dopustniki, ki se rekreirajo na čudovitem gozdnatem območju. V Perecesu so od prenehanja rudarjenja glavne možnosti za gradnjo skupnosti dnevi rudarjev, praznovanja, ki jih organizirajo tradicionalna združenja, ter tematske skupine na družbenih medijih. Kolektivni spomin in arhiviranje skupnosti vplivata na vse, ki so tako ali drugače čustveno povezani z območjem. Da bi našli skupni jezik z lokalnim prebivalstvom, si z nastopi rudarske skupine in skupine lokalnih domoljubov, ki so prvotno gojili rudarske tradicije, zdaj prizadevajo povezati skupnost ne le med tradicionalnimi rudarskimi prazniki, temveč tudi z organizacijo številnih drugih dogodkov. Izraz »posvojeni spomini« je skoval mlad par, ki se je nedolgo nazaj preselil na to območje in ni izhajal iz rudarskega okolja, vendar je bil pri dogodkih v skupnosti zelo dejaven. Podrobneje bom o tem govorila v svoji predstavitvi.

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All the colours of a historic facade: dissonant heritage narratives about historic and modernist architecture in northern Istria

The border region of Istria has become known over the last decade for its emblematic character as a contested region, with evident dissonant heritage, since it was subject to several border changes and consequent population changes throughout the 20th century. Most particularly it was marked by a tectonic change of demography after the post-WWII border resolution between Yugoslavia and Italy, and the advent of the new socialist socio-political system which was also framed by a major redesign of the architectural identity of the Slovene coastal region. New architecture as well as numerous interventions in the historic tissue of the old town centres were implemented. The then newly built environment, as modernist architecture, is today entitled to be listed as heritage, in terms of the professional heritage discourse. At the same time, the historic architecture of the pre-Yugoslav, particularly Venetian architecture, era has also gained rather immediate recognition and listing. However, the heritagisation processes on the representational and subaltern level are not as linear by far. In the contribution we shall therefore analyse the case study of a historic Venetian palace in the city centre of Piran/Pirano, which was subject to significant restoration during the postwar era, but also in a recent project, concluded in 2016. We shall focus on the different heritage narratives that emerged in relation to this site and the recent restoration project, in order to untangle the relationship between the Slovene conservation doctrine (professional discourse) and the diverse heritage narratives of the different groups of the current Slovene majority (once minority) as well as the Italian minority (once majority) and others. We will reflect on whose heritage these historic and modernist buildings are, who values them for which reasons, and how are (or can) these significance assessments to be addressed in such a selective process as a conservation project.

Vse barve zgodovinske fasade: neskladje diskurzov o dediščini zgodovinske in moderne arhitekture v severni Istri

Obmejna regija Istre je v zadnjem desetletju postala znana kot emblematična, sporna regija z očitnim neskladjem na področju dediščine, saj je bila v 20. stoletju večkrat podvržena spremembam meje in posledično spremembam v sestavi prebivalstva. Tektonska demografska sprememba jo je zaznamovala predvsem po rešitvi meje med Jugoslavijo in Italijo po drugi svetovni vojni ter vzponu novega socialističnega družbenopolitičnega sistema, kar je odražala tudi velika sprememba arhitekturne identitete slovenskega Primorja. Poleg nove arhitekture so bili izvedeni številni posegi v zgodovinsko tkivo starih mestnih središč. Arhitektura, ki je bila tedaj izvedena kot moderna, je danes v smislu strokovnega diskurza o dediščini upravičena do uvrstitve na seznam dediščine. Hkrati je bila dokaj hitro prepoznana in uvrščena na seznam tudi zgodovinska arhitektura iz predjugoslovanskega, zlasti beneškega obdobja. Vendar procesi dediščinjenja na reprezentacijski in podrejeni ravni še zdaleč niso potekali tako linearno. V prispevku bomo zato analizirali študijo primera zgodovinske beneške palače v središču mesta Piran/Pirano, ki je bila predmet obsežne obnove v povojnem obdobju kot tudi nedavnega projekta, zaključenega leta 2016. Osredotočili se bomo na različne dediščinske diskurze, ki so se pojavili v zvezi s tem spomenikom in nedavnim projektom obnove, s čimer bomo razpletli odnos med slovensko konservatorsko doktrino (strokovnim diskurzom) in različnimi dediščinskimi diskurzi različnih skupin sedanje slovenske večine (ki je bila prej manjšina) ter italijanske manjšine (ki je bila prej večina) in drugih. Razmišljali bomo o tem, čigava dediščina so zgodovinske in moderne stavbe, kdo jih ceni in iz katerih razlogov ter kako se te ocene pomembnosti obravnavajo (ali lahko obravnavajo) v tako izbirnem postopku, kot je konservatorski projekt.

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Late industrial heritage: reimagining of industry in Saxony-Anhalt

In line with the coal phase-out policy in Germany, the central coal mining district in Saxony-Anhalt, previously renowned for its heavy industry, is being rapidly and continuously reimagined, recultivated and transformed. The region's not-too-distant industrial past, characterised by lignite mining and the chemical industry, is now subject to re-evaluation and reimagination, as the "late industrial" structures (Fortun 2012) slowly fade into obsolescence, while simultaneously representing an important part of Saxony-Anhalt's heritage and identity (Berge, Wicke 2017, Berkner 2022, etc.). Many industrial heritage institutions, networks, and other working groups are being instated, in order to tackle the social need to value and heritagise the past, acknowledge its contributions as well as consequences and possibly transform it into not just a sentimental but also an economical force of the future in this former Eastern-German state. This project looks at the current representation, imagination and making-of the industrial heritage in Saxony-Anhalt through the lens of social actors engaged in the heritage working groups, networks and other projects. It examines various approaches of mobilisation and application of the industrial heritage in order to convey social sentiments and transformations within the region that are both temporal and spatial in their nature. The aim is to thematise the role of heritagisation and reimagination of past industries as an important factor in (re)shaping the industrial sentiments and regional identity and adapt these to the post-coal, late industrial world.

Dediščina poznoindustrijske družbe: nova zasnova industrije v zvezni deželi Saška-Anhalt

V skladu s politiko postopnega opuščanja premoga v Nemčiji se osrednje premogovniško območje v zvezni deželi Saška-Anhalt, ki je prej slovelo po težki industriji, hitro in nenehno vnovič vzpostavlja, rekultivira in preoblikuje. Industrijska preteklost regije, za katero sta bila značilna rudarjenje lignita in kemična industrija, je zdaj predmet vnovičnega vrednotenja in zamišljanja, saj strukture »poznoindustrijske družbe« (Fortun 2012) počasi zastarevajo, hkrati pa predstavljajo pomemben del dediščine in identitete zvezne dežele Saška-Anhalt (Berge, Wicke 2017, Berkner 2022 itd.). Da bi se spoprijeli z družbeno potrebo po vrednotenju in dediščinjenju preteklosti, priznali njen prispevek in posledice ter jo po možnosti spremenili ne le v sentimentalno, temveč tudi v gospodarsko moč prihodnosti v tej nekdanji vzhodnonemški zvezni deželi, se ustanavljajo številne ustanove, mreže in druge delovne skupine za industrijsko dediščino. Ta projekt obravnava trenutno predstavitev, predstavljanje in ustvarjanje industrijske dediščine v zvezni deželi Saška-Anhalt skozi prizmo družbenih akterjev, ki sodelujejo v delovnih skupinah, mrežah in drugih projektih s področja dediščine. Preučuje različne pristope k mobilizaciji in uporabi industrijske dediščine za posredovanje družbenih čustev in sprememb v regiji, ki so časovne in prostorske narave. Cilj je tematizirati vlogo dediščinjenja in ponovne zasnove preteklih industrij kot pomembnega dejavnika pri (pre)oblikovanju industrijskih čustev in regionalne identitete ter jih prilagoditi poznoindustrijskemu svetu, svetu po premogovništvu.

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Whose heritage? Examples of contested and shared cultures of remembrance and heritage questions in the multicultural formerly habsburg cities of Rijeka and Maribor

To whom do material and immaterial heritage belong? Can heritage and remembrance cultures (including elements such as nostalgia, stories of discrimination, oppression and expulsion) be inclusive instead of cancelling each other out? Are these parallel stories that are unrelated and sometimes completely opposed to one another, or are they facets of one shared heritage? How can delineations between nationally, socially, ideologically, linguistically or religiously based identities be overcome in order to embrace shared moments and artefacts?

The proposed article explores possible answers to these research questions in two cities in relation to their heritage of the late Habsburg period. Both Rijeka/Fiume/Reka and Maribor/Marburg were multicultural cities with thriving communities that represented various languages and confessions/religions. Later historiography – and accordingly, also remembrance cultures – have been overwhelmingly one-dimensional: They have focused exclusively on retelling stories from a Croatian, Italian, Yugoslav or Hungarian perspective as in the case of Rijeka or reducing them to a binary struggle, focusing on Slovenian-German tensions, as in the case of Maribor.

Drawing not only on original sources in various languages and recent literature from both cities but also on more recent public attempts at narrating the past, the article examines select examples of contested and shared material and immaterial heritage, including exhibitions on historical subjects, touristic programmes, city landscapes and monuments. It also concerns majority-minority relations and major political and demographic upheavals that have taken place since and have thus influenced the way the Habsburg past is remembered.

Za čigavo dediščino gre? Primeri spornih in skupnih kultur spominjanja in vprašanj dediščine v večkulturnih nekdanjih habsburških mestih Reka in Maribor

Komu pripadata materialna in nematerialna dediščina? Ali so lahko kulture dediščine in spominjanja (vključno z elementi, kot so nostalgija, zgodbe o diskriminaciji, zatiranju in izgonu) vključujoče, namesto da bi se medsebojno izničevale? So to vzporedne zgodbe, ki niso povezane in si včasih povsem nasprotujejo, ali pa gre za različne vidike ene skupne dediščine? Kako je mogoče preseči razmejitve med identitetami, ki temeljijo na nacionalni, socialni, ideološki, jezikovni ali verski osnovi, da bi lahko dosegli sprejemanje skupnih trenutkov in artefaktov?

Predlagani prispevek raziskuje možne odgovore na ta raziskovalna vprašanja v dveh mestih v povezavi z dediščino poznega habsburškega obdobja. Tako Rijeka/Fiume/Reka kot Maribor/Marburg sta bili večkulturni mesti z uspešnimi skupnostmi, ki so zastopale različne jezike in veroizpovedi. Poznejše zgodovino pisje – s tem pa tudi kulture spominjanja – je bilo večinoma enodimenzionalno: osredotočalo se je izključno na pripovedovanje zgodb s hrvaške, italijanske, jugoslovanske ali madžarske perspektive, kot v primeru Reke, ali pa jih je zreduciralo na binarni boj s poudarkom na slovensko-nemških napetostih, kot v primeru Maribora.

Prispevek poleg izvirnih virov v različnih jezikih in novejši literature iz obeh mest obravnava tudi novejši javni poskusi pripovedovanja o preteklosti ter izbrane primere sporne in skupne materialne in nematerialne dediščine, vključno z razstavami o zgodovinskih temah, turističnimi programi, mestnimi pokrajinami in spomeniki. Obravnava tudi odnose med večinsko in manjšinsko populacijo ter velike politične in prelomne demografske spremembe, ki so sledili in so vplivali na spominjanje preteklosti v času habsburškega cesarstva.

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The imperial legacy of multiculturalism in two former European Capitals of Culture: Plovdiv, Bulgaria and Novi Sad, Serbia: between “forgetting” and “remembering”

In this presentation, I address the question of the imperial legacy of multiculturalism in two different cities in the South-Eastern European area: Plovdiv in Bulgaria and Novi Sad in Serbia. In particular, I illustrate the reasons underlying the choices of “forgetting” and “remembering” in a selective way the Habsburg and Ottoman legacy of multiethnic coexistence more than one century after the collapse of both Empires, in relation to the cities’ programme as Capitals of Culture 2019 and 2021 respectively. I demonstrate that, notwithstanding the ethnic problems suffered by both Serbia and Bulgaria in the course of the last 30 years, both cities view the cultural and linguistic diversity of their inhabitants as a significant element that is employed in the self-representation practices of both cities, as well as in the marketing of heritage tourism. I will share the outcomes of my interdisciplinary research conducted both in Plovdiv and Novi Sad on the importance of the imperial heritage, especially focusing on the question of the cultural/linguistic diversity characterising both settings. Specifically, I will illustrate the way in which the local discourses promote (or neglect) the culture of different national minorities, highlighting the role played by “positive cultural stereotypes” in the creation of a genuine interest in urban settings and territories inhabited by different nationalities. I will also address the question of the national minorities’ opinion on cultural/ethnic tourism opportunities, as well as the way in which “multiculturalism” is interpreted by representatives of these local communities, with a particular focus on the local Roma minorities.

Imperialna dediščina multikulturalizma v dveh nekdanjih evropskih prestolnicah kulture, v Plovdivu v Bolgariji in v Novem Sadu v Srbiji: med »pozabljanjem« in »spominjanjem«

V tej predstavitvi obravnavam vprašanje imperialne dediščine multikulturalizma v dveh različnih mestih na območju jugovzhodne Evrope, Plovdiva v Bolgariji in Novega Sada v Srbiji. Pojasnjujem predvsem razloge, na katerih temelji izbira selektivnega »pozabljanja« in »spominjanja« habsburške in otomanske dediščine več kot stoletje po razpadu obeh cesarstev, in sicer v povezavi s programom mest kot prestolnic kulture 2019 oziroma 2021. Dokazujem, da ne glede na etnične probleme, ki sta jih Srbija in Bolgarija utrpeli v zadnjih tridesetih letih, obe mesti kulturno in jezikovno raznolikost svojih prebivalcev obravnavata kot pomemben element, ki se uporablja tako v praksah samopredstavitve obeh mest kot tudi pri trženju dediščinskega turizma. Predstavila bom rezultate svojih interdisciplinarnih raziskav o pomenu imperialne dediščine, ki sem jih opravila v Plovdivu in Novem Sadu, s posebnim poudarkom na vprašanju kulturne/jezikovne raznolikosti, ki je značilna za obe okolji. Natančneje bom prikazala, kako lokalni diskurzi spodbujajo (ali zanemarjajo) kulturo različnih narodnih manjšin, in poudarila vlogo, ki jo imajo »pozitivni kulturni stereotipi« pri ustvarjanju resničnega zanimanja za mestna okolja in ozemlja, ki jih naseljujejo različne narodnosti. Obravnavala bom tudi vprašanje mnenja narodnih manjšin o možnostih kulturnega/etničnega turizma, hkrati pa tudi način, kako predstavniki teh lokalnih skupnosti razumejo »večkulturnost«, s posebnim poudarkom na lokalnih romskih manjšinah.

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“Budzhak Musical Heritage” Project: on the way to a research and ethical recognition of the culture of the multi-ethnic border regions in Ukraine

The “Budzhak Musical Heritage” project was founded in winter 2024. It is led by a grassroots group of young activists - amateurs in the field of traditional music, members of contemporary folk revival movements in Ukraine. The idea of the project combines several ideas: enhancing the value of cultural identity of ethnic groups in the region (Ukrainians, Bulgarians, Gagauzians, Moldavians and others) and popularising traditional music and dance from Budzhak in the urban centres of Ukraine. The project activities included work in archives, various events - both in the villages of Budzhak and in various cities, - the creation of an audiovisual collection of recordings, participation in scientific conferences, etc. An important part of the project was the organisation of ethnomusicological fieldwork in the villages of Budzhak. The fieldwork was carried out by groups of selected volunteers who had previously been trained by invited experts – ethnomusicologists, ethnographers, sound engineers, etc.

The Project, which was led by amateurs but in collaboration with experts – folklore researchers, poses a number of challenges for the latter. These circumstances raise ethical, socio-political, culturological and other questions for the contemporary ethnomusicological community in Ukraine and highlight the weak aspects of their methodology. For example, the lack of experience and, accordingly, methodology among ethnomusicologists in the study of multi-ethnic territories (since they usually focus on the oldest layers of “pure” Ukrainian traditions, which are considered the most archaic), the contemporary interpretation of national and ethnic concepts, the ethical issues of fieldwork with ethnic minorities, etc. The active civic engagement of the young folk revival community also brings a new perspective on Ukrainian culture for ethnomusicologists and pushes them towards new research perspectives.

Projekt »Glasbena dediščina Budžaka«: na poti k raziskovanju in etičnemu priznanju kulture večetničnih obmejnih regij v Ukrajini

S projektom »Glasbena dediščina Budžaka« smo začeli pozimi leta 2024. Vodi ga skupina mladih aktivistov - amaterjev na področju tradicionalne glasbe, članov sodobnih ljudskih preporodnih gibanj v Ukrajini. Zamisel projekta združuje več idej: povečanje vrednosti kulturne identitete etničnih skupin v regiji (Ukrajincev, Bolgarov, Gagauzijcev, Moldavcev in drugih) ter popularizacijo tradicionalne glasbe in plesa iz Budžaka v urbanih središčih Ukrajine. Projektne dejavnosti so vključevale delo v arhivih, različne prireditve – tako v vaseh Budžaka kot v različnih mestih, oblikovanje avdiovizualne zbirke posnetkov, sodelovanje na znanstvenih konferencah itn. Pomemben del projekta je bila organizacija etnomuzikološkega terenskega dela v vaseh Budžaka. Terensko delo so opravljale skupine izbranih prostovoljcev, ki so jih predhodno usposobili povabljeni strokovnjaki – etnomuzikologi, etnologi, zvočni inženirji itn.

Projekt, ki so ga vodili amaterji v sodelovanju s strokovnjaki – folkloristi, je za slednje predstavljal številne izzive. Te okoliščine odpirajo etična, družbenopolitična, kulturološka in druga vprašanja za sodobno etnomuzikološko skupnost v Ukrajini ter poudarjajo šibke točke njihove metodologije. Sem so sodili na primer pomanjkanje izkušenj in posledično metodologije etnomuzikologov pri preučevanju večetničnih ozemelj (ponavadi se namreč osredotočajo na najstarejše plasti »čistih« ukrajinskih tradicij, ki veljajo za najbolj arhaične), sodobna interpretacija nacionalnih in etničnih konceptov, etična vprašanja terenskega dela z etničnimi manjšinami itn. Aktivno državljansko udejstvovanje skupnosti mladih, ki težijo k ljudskemu preporodu, prinaša etnomuzikologom tudi nov pogled na ukrajinsko kulturo in jih sili k novim raziskovalnim perspektivam.

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Hidden heritage? Some notes on the Albanian musical legacy in Slovenia

The massive public interest and the unease that has persisted in the public perception of migrations in general gives the impression that Albanian migration to Slovenia at the beginning of the 21st century is something new and pervasively different from previous migratory processes. However, the presence of Albanians, especially from Kosovo and North Macedonia, in Slovenia has been a constant but obscured reality in many Slovenian cities, especially since the Yugoslav era. Although the public perception of Albanians in Slovenia has changed in line with political changes, it can be argued that it is a community towards which Slovenes generally feel a greater ethnic distance than with other former Yugoslav nations. This was also evident in the Yugoslav era despite the ideological pillar of brotherhood and unity. This paper follows some of the recent trends and developing interest in Albanian diasporic communities in Europe and contributes to analysing the presence and perception of Albanians in the (former) Yugoslav space. In particular, the paper explores Albanian cultural and especially musical activities, which, as we will argue, – remained relatively unknown, hidden and irrelevant for the majority of Yugoslavs, including Slovenes. We will thus reflect on the status and perception of Albanians in socialist Yugoslavia and briefly look at the legacy of this perception in contemporary Slovenia, including in the process of interpretation and evaluation of cultural heritage. By juxtaposing field research data from two Slovenian cities, the capital Ljubljana and the border town Kočevje, we argue that in recent years we can talk about the different ways of heritagisation of Albanian music. The transformation of the hidden legacy into a heritage, thus making Albanian cultural activities visible, can be seen in the various activities, understanding and reinterpretation of the (musical) heritage among the members of the heterogeneous Albanian community, as well as among some performers (namely the group Kvali) and the public that has been interested in the Albanian musical heritage in recent decades.

Skrita dediščina? Nekaj zaznamkov o albanski glasbeni dediščini v Sloveniji

Množično zanimanje javnosti in nelagodje, ki se je ohranilo v javnem dojemanju migracij nasploh, dajeta vtis, da so albanske migracije v Slovenijo na začetku 21. stoletja nekaj novega in povsem drugačnega od prejšnjih migracijskih procesov. Dejansko pa je bila navzočnost Albancev, zlasti s Kosova in iz Severne Makedonije, v številnih slovenskih mestih stalna, a prikrita realnost, zlasti od jugoslovanskih časov naprej. Čeprav se je javno dojemanje Albancev v Sloveniji v skladu s političnimi spremembami spremenilo, lahko trdimo, da gre za skupnost, do katere Slovenci na splošno čutijo večjo etnično distanco kot do drugih narodov nekdanje Jugoslavije. To se je kljub ideologiji bratstva in enotnosti pokazalo tudi v času Jugoslavije. Prispevek sledi nekaterim nedavnim trendom in razvoju zanimanja za diasporične skupnosti Albancev v Evropi ter prispeva k analizi navzočnosti in dojemanja Albancev v (nekdanjem) jugoslovanskem prostoru. Obravnava predvsem albanske kulturne in zlasti glasbene dejavnosti, ki so bile za večino Jugoslovancev, vključno s Slovenci, razmeroma neznane, skrite in nepomembne. Tako bomo razmišljali o statusu in percepciji Albancev v socialistični Jugoslaviji in na kratko pogledali, kakšna je zapuščina te percepcije v sodobni Sloveniji, tudi v procesu interpretacije in vrednotenja kulturne dediščine. S primerjavo podatkov terenske raziskave iz dveh slovenskih mest, prestolnice Ljubljana in obmejnega Kočevja, trdimo, da lahko v zadnjih letih govorimo o različnih načinih dediščinjenja albanske glasbe. Preoblikovanje skrite zapuščine v dediščino, ki opozarja na albanske kulturne dejavnosti, se kaže v različnih dejavnostih, razumevanju in poustvarjanju (glasbene) dediščine tako med člani heterogene albanske skupnosti kot tudi med nekaterimi izvajalci (zlasti skupino Kvali) in javnostjo, ki se v zadnjih desetletjih zanima za albansko glasbeno dediščino.

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Exploring multicultural dynamics in Slavic Polesie: Ethnology and dialectology at the crossroads

Researchers from different fields define the historical and ethnographic boundaries of Polesia in various ways, yet they agree that the Polesia region encompasses the Pripjat River basin and adjacent forest areas. Historically, the region has been a zone of interaction between different peoples, primarily Slavic and Baltic. Polesia is sometimes distinguished along ethnic lines, including Ukrainian, Belarusian, Russian, Lithuanian, and Polish segments. Today, Polesia spans the territories of four countries: Ukraine, Belarus, Poland, and Russia. Information about Polesia gradually accumulated in various historical sources, including chronicles, travelers' notes, inventories, and inspections. The first researchers of Polesia were Polish historians, archaeologists, geographers, and ethnographers. In the documents and maps of the early 17th century, the term "Polishchuks" appeared for the first time, referring to the Ukrainian and Belarusian populations within Polesia. The absence of a distinct self-identification among the population, who referred to themselves as "tuteshniy" ("local"), "rus'kyi" ("Ruthenian"), "prostyj" ("simple"), or "pravoslavnyi" ("Orthodox") was linked to the unique ethnic processes in the region. This has led many scholars to suggest the presence of ancient, Old Rus' cultural traits in their identity. The study of the region's traditional material and spiritual culture has consistently led to conclusions about its archaic nature, originality, and uniqueness. Linguistic works dedicated to Polesia began to appear at the end of the 19th and early 20th centuries. A new phase in the study of Polesia began with linguistic research, particularly the systematic study of Polesian dialects. Starting in the 1960s, systematic surveys of the Polesian region began, resulting in numerous works that comprehensively characterised the entire Polesian area. Later, several projects focusing on Polesian dialects, particularly in areas affected by the Chernobyl disaster, were carried out by staff from the Institute of the Ukrainian Language of the National Academy of Sciences of Ukraine (departments of dialectology and the history of the Ukrainian language). Polesia played a key role in the ethnogenesis of Ukrainians and in preserving their ethnocultural complex.

Raziskovanje večkulturne dinamike v slovanskem Polesju: Etnologija in dialektologija na razpotju

Raziskovalci z različnih področij različno opredeljujejo zgodovinske in etnografske meje Polesja, vendar se strinjajo, da območje Polesja obsega porečje reke Pripjat in sosednja gozdna območja. V preteklosti je bila regija območje interakcije med različnimi ljudstvi, predvsem slovanskimi in baltskimi. Polesje se včasih loči po etničnih skupinah, saj vključuje segmente ukrajinskega, beloruskega, ruskega, litovskega in poljskega ljudstva. Danes Polesje obsega ozemlja štirih držav: Ukrajine, Belorusije, Poljske in Rusije. Informacije o Polesju so se postopoma zbirale v različnih zgodovinskih virih, vključno s kronikami, potopisi, popisi in pregledi. Prvi raziskovalci Polesja so bili poljski zgodovinarji, arheologi, geografi in etnografi. V dokumentih in zemljevidih z začetka 17. stoletja se je prvič pojavil izraz »Polishchuks«, ki je označeval ukrajinsko in belorusko prebivalstvo v Polesju. Odsotnost izrazite samoidentifikacije med prebivalstvom, ki se je imenovalo »tuteshniy« (»lokalni«), »rus'kyi« (»rusinski«), »prosty« (»preprosti«) ali »pravoslavnyi« (»pravoslavni«), je bila povezana z edinstvenimi etničnimi procesi v regiji. Zaradi tega številni raziskovalci domnevajo, da so v njihovi identiteti navzoče starodavne, staroruske kulturne značilnosti. Raziskovanje tradicionalne materialne in duhovne kulture regije je vedno znova vodilo do sklepov glede njene arhaičnosti, izvornosti in edinstvenosti. Jezikoslovna dela, posvečena Polesju, so se začela pojavljati konec 19. in v začetku 20. stoletja. Nova faza preučevanja Polesja se je začela z jezikoslovnimi raziskavami, zlasti s sistematičnim preučevanjem poljskih narečij. V šestdesetih letih 20. stoletja so se začele sistematične raziskave poljske regije, katerih rezultat so bila številna dela, ki so izčrpno opisala celotno poljsko območje. Pozneje so več projektov, ki so se osredotočali na poljska narečja, zlasti na območjih, ki jih je prizadela nesreča v Černobilu, izvajali sodelavci Inštituta za ukrajinski jezik Ukrajinske akademije znanosti (oddelka za dialektologijo in zgodovino ukrajinskega jezika). Polesje je imelo ključno vlogo pri etnogenezi Ukrajincev in ohranjanju njihovega etnokulturnega kompleksa.

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Can a constructed town have heritage? National and religious heritage in the multi-religious, multi-national and post-conflict context of Novi Travnik in Bosnia and Herzegovina

The conference frames heritage in the broadest sense as “the ways in which communities and individuals understand, use, value and make sense of the past”. The site we are observing in this paper does not have a distant past that becomes a “foreign country” liable to diverse and contradictory interpretations. Namely, the town of Novi Travnik was established in 1949 as a planned workers’ settlement to serve the “Bratstvo” Yugoslavian People’s Army factory. As it was a constructed, planned, and designed town, the newly inhabited population was accordingly settled there based on a plan to have experts and workers for the factory, but also to represent the multi-national and multi-cultural characteristic of socialist Yugoslavia. During the dissolution of Yugoslavia, Novi Travnik became a border city divided between the Bosnian Croat (Catholics) dominated part, and the Muslim (later on Bosniak) dominated part of Bosnia and Herzegovina. Contemporary Novi Travnik as a part of the Federation of Bosnia and Herzegovina represents one of the prosperous communities in central Bosnia and Herzegovina. However, the post-conflict shadows are still present. Newly built religious architecture (post-war 1992–1995) marks the two sides of the town, and once divided communities, the former unified socialist graveyard now has several parts that represent the diverse communities of the town, while socialist and industrial heritage that represents the once unified city is out of scope for any of the contemporary communities. In this paper, we want to problematise and discuss what is heritage for a community that was “designed” 75 years ago within a specific context of socialism and the communist regime. How contemporary residents relate to the socialist and industrial heritage. And how they perceive the religious heritage of the Other community. Does heritage have the potential to unite a post-conflict community or does it contribute more to contestation?

Ali ima lahko novo zgrajeno mesto dediščino? Nacionalna in verska dediščina v večverskem, večnacionalnem in pokonfliktnem kontekstu Novega Travnika v Bosni in Hercegovini

Na konferenci je dediščina v najširšem smislu opredeljena kot »način, kako skupnosti in posamezniki razumejo, uporabljajo, vrednotijo in osmišljajo preteklost«. Kraja, ki ga obravnavamo v tem prispevku, ne zaznamuje oddaljena preteklost, ki postane »tuja«, podvržena različnim in nasprotujočim si razlagam: mesto Novi Travnik je bilo namreč ustanovljeno leta 1949 kot načrtovano delavsko naselje za potrebe tovarne Jugoslovanske ljudske armade »Bratstvo«. Ker je bilo mesto zgrajeno, načrtovano in zasnovano, je bilo novo prebivalstvo naseljeno v skladu z načrtom, da bi v njem imeli strokovnjake in delavce za tovarno, hkrati pa bi predstavljalo večnacionalne in večkulturne značilnosti socialistične Jugoslavije. Med razpadom Jugoslavije je Novi Travnik postal obmejno mesto, razdeljeno med del Bosne in Hercegovine, v katerem so prevladovali bosanski Hrvati (katoličani), in del Bosne in Hercegovine, v katerem so prevladovali muslimani (pozneje Bošnjaki). Sodobni Novi Travnik kot del Federacije Bosne in Hercegovine je ena od cvetočih skupnosti v osrednji Bosni in Hercegovini, vendar so sledi konflikta še vedno žive. Novozgrajena verska arhitektura (povojno obdobje 1992–1995) označuje dve strani mesta in nekoč razdeljene skupnosti, nekdanje enotno socialistično pokopališče ima zdaj več delov, ki predstavljajo različne skupnosti v mestu, medtem ko socialistična in industrijska dediščina, ki predstavlja nekoč enotno mesto, ni blizu nobeni od tam živečih skupnosti. V tem prispevku želimo kritično razpravljati o tem, kaj je dediščina za skupnost, ki je bila »zasnovana« pred 75 leti v posebnem kontekstu socializma in komunističnega režima. Kako sodobni prebivalci razumejo socialistično in industrijsko dediščino? In kako dojemajo versko dediščino druge skupnosti? Ali lahko dediščina združi skupnost po konfliktu ali pa še bolj prispeva k njenim razhajanjem?

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Memory, interpretations and reinterpretations of the past in a Carniolan parish

At the beginning of December 1889, a petition addressed to the Bishop Anton Bonaventura Jeglič was written by four inhabitants of Trava/Obergrass, requesting the bishop's intervention to compel their local parish administrator to reintroduce German sermons in the parish church in Draga/Suchen. These were supposed to bring about an end to the "bad times" into which "poor Germans" were plunged when, years ago, German was replaced by Slovene as the language of sermons in their parish. In the context of an intensified competition between Slovene and German nationalist activists for the loyalty of the local population, Slovene sermons, for decades unchallenged by the local population, assumed a new national connotation and thus became one of the central objects of nationalist conflict in the parish.

In 1890, district governor Ludwig Thomann and canon Karel Klun separately visited the parish to ascertain the legitimacy of demands for the introduction of German sermons. The surviving records of statements made by the (older) parishioners during both visits provide us with an exceptional insight into the manner in which the locals recollected the events that brought about the change in the language of sermons, as well as the interpretations and reinterpretations of the past in the light of intensified national differentiation on the outskirts of the Kočevska/Gottschee region in the last decades of the 19th century. The paper will thus seek to reconstruct and analyse the ways in which memories of the past were shaped and instrumentalised in the light of the nationalist competition for the loyalty of the multilingual rural population in late Habsburg Austria.

Spomin, interpretacije in reinterpretacije preteklosti v župniji na Kranjskem

V začetku decembra 1889 so škofu Antonu Bonaventuri Jegliču napisali prošnjo, v kateri so štirje prebivalci kraja Trava/Obergrass prosili za škofovo posredovanje, da bi njihovega lokalnega župnijskega upravitelja prisilil k vnovični uvedbi nemških pridig v župnijski cerkvi v kraju Draga/Suchen. Te naj bi končale »slabe čase«, v katerih so pristali »ubogi Nemci«, ko je pred leti nemščino kot pridižni jezik v njihovi župniji zamenjala slovenščina. V kontekstu zaostrenega tekmovanja med slovenskimi in nemškimi nacionalističnimi aktivisti za zvestobo lokalnega prebivalstva so slovenske pridige, ki jim lokalno prebivalstvo desetletja ni nasprotovalo, dobile novo nacionalno konotacijo in tako postale ena od osrednjih zadev nacionalističnega konflikta v župniji.

Leta 1890 sta župnijo obiskala okrožni glavar Ludwig Thomann in kanonik Karel Klun, da bi se prepričala o upravičenosti zahtev po uvedbi nemških pridig. Ohranjeni zapisi izjav (starejših) faranov ob obeh obiskih nam omogočajo izjemen vpogled v to, kako so se domačini spominjali dogodkov, ki so povzročili spremembo pridižnega jezika, ter v interpretacije in reinterpretacije preteklosti v luči okrepljene nacionalne diferenciacije na obrobju Kočevske/Gottschee v zadnjih desetletjih 19. stoletja. Prispevek bo tako skušal rekonstruirati in analizirati načine, kako so se spomini na preteklost oblikovali in instrumentalizirali v luči nacionalističnega tekmovanja za zvestobo večjezičnega podeželskega prebivalstva v pozni habsburški Avstriji.

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Memories and silences. A comparative study of the different social settings linked to the Istrian exodus

The paper will reflect on the formation of memories and silences in three different but interconnected social contexts, all linked to the Istrian exodus. The long process of the Istrian exodus or massive migrations of mostly Italian people from Yugoslavia occurred due to specific political circumstances and new state borders and is a subject of dispute between Slovenian and Italian national discourses. With the exodus and the immigration from the former Yugoslavia, Istria experienced a complete transformation of the ethnic, social, and cultural face of its population. The Italians, although previously the majority of the urban population, now find themselves to be a national minority.

The research derives from an ongoing research project Ethnography of silence(s) (ARIS J6-50198) which aims to understand silence(s) and explore methodologies of its research and interpretations. The present paper aims to make a comparative study of the formation of memories and silences about the troublesome past in different social settings. The first case study derives from the multi-ethnic border region in the Slovenian part of Istria with the newly established society after the “exodus” by the people who remained after the exodus and the new immigrants. The second and third case studies are linked to the migrants of the Istrian exodus, the so-called *esuli* (it. refugees), the first ones from the area around Trieste on the Italian side of the border, where most of the migrants have settled, and the third case study of the migrants in the Austrian environment. The first two case studies are located on both sides of the Slovenian-Italian border in a “toxic” social *milieu* with long-lasting ethnic/national, ideological conflicts, while the third one seems to be outside the ethnically contested space. This multi-step research aims to enable a comparison of different social conditions that create and break the silence on the contested past.

Spomini in tišina. Primerjalna študija različnih družbenih okolij, povezanih z istrskim eksodusom

Prispevek obravnava oblikovanje spominov in tišine v treh različnih, a medsebojno povezanih družbenih kontekstih, ki so vsi povezani z istrskim eksodusom. Dolgoletni proces istrskega eksodusa oziroma množičnih migracij večinoma italijanskega prebivalstva iz Jugoslavije se je zgodil zaradi specifičnih političnih okoliščin in novih državnih meja ter je predmet spora med slovenskim in italijanskim nacionalnim diskurzom. Z izseljevanjem in priseljevanjem iz nekdanje Jugoslavije je Istra doživela popolno preobrazbo etnične, socialne in kulturne podobe svojega prebivalstva. Italijani, ki so prej predstavljali večino mestnega prebivalstva, so danes narodna manjšina.

Raziskava izhaja iz tekočega raziskovalnega projekta Etnografija tišin(e) (ARIS J6-50198), katerega cilj je razumeti tišino in raziskati metodologije njenega raziskovanja in interpretacij. Namen pričujočega prispevka je primerjalna študija oblikovanja spominov in tišine o problematični preteklosti v različnih družbenih okoljih. Prva študija primera izhaja iz večetničnega obmejnega območja v slovenskem delu Istre, kjer so se po »eksodusu« na novo vzpostavile družbe ljudi, ki so ostali po eksodusu, in novih priseljencev. Druga in tretja študija primera sta povezani z migranti istrskega eksodusa, t. i. *esuli* (it. begunci), prva z območja okoli Trsta na italijanski strani meje, kjer se je večina migrantov naselila, tretja študija primera pa z migranti v avstrijskem okolju. Prvi dve študiji primera se nahajata na obeh straneh slovensko-italijanske meje v »strupenem« družbenem okolju z dolgotrajnimi etničnimi/nacionalnimi in ideološkimi konflikti, medtem ko se zdi, da je tretja študija zunaj etnično spornega prostora. Namen te večstopenjske raziskave je omogočiti primerjavo različnih družbenih pogojev, ki ustvarjajo in prekinjajo molk o sporni preteklosti.

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Unearthing memories: Mass graves and the politics of memory in Slovenia

Since the 1990s, many hidden mass graves dating back to the Second World War have been documented, uncovered and exhumed, a process that has deeply impacted contemporary Slovenian society, the numerous localities where these mass graves were found, and memory politics. Since 1991, over 700 potential mass graves have been officially registered, around 200 of them researched and documented, and many of them also exhumed. The efforts to document, exhume, and rebury mass grave victims are deeply entangled with questions of ethnicity, class, and political and ideological affiliations. The research of hidden mass graves, along with the ensuing exhumations, is not only politicised at the level of general political discourse, but also impacts the politics of memory and the production of difficult heritage.

In this presentation, I will describe how research of mass graves and thus unearthing of memories and narratives is understood by some specific actors, among them the professionals involved in the exhumation, the local residents and actors involved in the production of memory politics and difficult heritage. Thus, the presentation will highlight the broader issues of memory politics, narrative formation, difficult heritage, and memory politics and necropolitics.

I argue that with recent exhumations, the dead themselves, exhumed human remains and the materiality of mass graves act as agents in the public sphere, reshaping memory, political discourse, and moral attitudes with the dead. In doing so, they reconfigure the social role of the dead in contemporary Slovenian society.

Izkopavanje spominov: množična grobišča in politika spomina v Sloveniji

Od devetdesetih let 20. stoletja so bila dokumentirana, odkrita in izkopana številna prikrita množična grobišča iz časa druge svetovne vojne, kar je globoko vplivalo na sodobno slovensko družbo, številne kraje, kjer so bila ta grobišča najdena, in na politiko spominjanja. Od leta 1991 je bilo uradno registriranih več kot 700 potencialnih množičnih grobišč, približno 200 jih je bilo raziskanih in dokumentiranih, številna od njih pa so bila tudi izkopana. Prizadevanja za dokumentiranje, izkopavanje in ponovno pokopavanje žrtev množičnih grobišč so globoko prepletena z vprašanji etnične pripadnosti, razreda ter politične in ideološke pripadnosti. Raziskovanje prikritih množičnih grobišč in posledičnega izkopavanja niso politizirane le na ravni splošnega političnega diskurza, temveč vplivajo tudi na politiko spominjanja in ustvarjanje problematične dediščine.

V predstavitvi bom opisal, kako raziskovanje množičnih grobišč in s tem odkrivanje spominov in pripovedi razumejo nekateri specifični akterji, med njimi strokovnjaki, ki sodelujejo pri izkopavanju, ter lokalni prebivalci in akterji, ki sodelujejo pri ustvarjanju politike spominjanja in težavne dediščine. Predstavitev bo zato izpostavila širša vprašanja politike spominjanja, oblikovanja diskurza, težavne dediščine ter politike spominjanja in nekropolitike.

Trdim, da pri nedavnih izkopavanjih sami mrtvi, izkopani človeški ostanki in materialnost množičnih grobišč delujejo kot dejavniki v javni sferi ter preoblikujejo spomin, politični diskurz in moralni odnos do mrtvih. S tem rekonfigurirajo družbeno vlogo mrtvih v sodobni slovenski družbi.

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The multifaceted heritage of the Hungarian folktale tradition

The discovery of Hungarian folktales by the intelligentsia commenced relatively late, around the midway point of the 19th century. This was undertaken in the service of the raising of a national language and literature, and the construction of a national identity. The presentation will examine the heritage practices of intangible cultural goods, with a particular focus on folktales, from their earliest period in Hungary.

One of the first ethnographic collectors to draw attention to epic folklore in the Hungarian language was the poet and Unitarian pastor János Kriza. In 1863, he published his collection of folk poetry of the Székely people (also called the Szeklers), entitled *‘Vadrózsák’* (*‘Wild Roses’*), which attracted particular attention for its inclusion of folk ballads and folktales. (The Székelys are a Transylvanian Hungarian ethnic group residing in the eastern part of the Hungarian-speaking region within the Carpathian Basin. The majority of Székelys are situated in Székelyföld/Székely Land, located in the southeastern part of Transylvania, which is currently within the territory of Romania. The origins of the Székelys are a topic of considerable debate.) Prior to the favourable reception of Kriza’s collection, Hungarian public knowledge of Székely folklore was limited. However, the positive response to *‘Wild Roses’* almost immediately made it an emblematic collection of Hungarian folklore and culture. From this point onwards, Székely folklore, including prose folklore, was held up as a representative tradition of Hungarian folklore, which was regarded as ‘ancient’ and ‘archaic’. This perception was further reinforced by the writer and storyteller Elek Benedek (widely known as ‘The Great Székely Storyteller’), who completed his huge work (*Magyar mese- és mondavilág* | *Hungarian Tales and Legends*, 1894–1896), which represents Hungarian prose folklore, adapted by him. The stylised folklore texts published in this collection have not only had a demonstrable influence on 20th century peasant storytellers, but have also fundamentally shaped the understanding of folktales through countless reading books, storybooks, later slide films, sound recordings and cartoons. The paper seeks to investigate the role of the Székely’s folk tradition in the formation of the Hungarian national identity, and how the heritagisation of the Székely folklore encouraged the study of Hungarian folk tales. Finally, the example of the Székelys in Székely Land, and particularly the Székelys from Bukovina who fled to the Transcarpathian region to escape the Habsburgs’ power, illustrates how, in addition to demographic changes, the post-war border changes and ideological-political expatriation and resettlement had a direct impact on Hungarian folklore research.

Večplastna dediščina madžarskega ljudskega izročila

Izobraženci so madžarske ljudske pravljice začeli odkrivati razmeroma pozno, približno sredi 19. stoletja. To je bilo storjeno v službi vzgoje nacionalnega jezika in književnosti ter oblikovanja nacionalne identitete. V predstavitvi bodo obravnavane dediščinske prakse nesnovnih kulturnih dobrin, s posebnim poudarkom na ljudskih pravljicah, od njihovega najzgodnejšega obdobja na Madžarskem.

Eden prvih etnografskih zbiralcev, ki je opozoril na ljudske pripovedne pesnitve v madžarskem jeziku, je bil pesnik in unitaristični pastor János Kriza. Leta 1863 je objavil zbirko ljudske poezije ljudstva Sekelji (imenovanega tudi Seklerji) z naslovom »*Vadrózsák*« (»Divje vrtnice«), ki je pritegnila posebno pozornost zaradi vključitve ljudskih balad in pravljic. (Sekelji so transilvanska madžarska etnična skupina, ki živi v vzhodnem delu madžarsko govoreče regije v Karpatskem bazenu. Večina Sekeljev se nahaja v deželi Székelyföld/Székely, ki leži v jugovzhodnem delu Transilvanije, ki je trenutno na ozemlju Romunije. Izvor Sekeljev je predmet obsežnih razprav.) Pred ugodnim sprejemom Krizove zbirke *Divje vrtnice* je bilo vedenje madžarske javnosti o folklori Sekeljev omejeno, zaradi pozitivnega odziva nanjo pa je skoraj takoj postala simbolična zbirka madžarske folklore in kulture. Od tega trenutka naprej je bila folklor Sekeljev, vključno s prozno folkloro, predstavljena kot reprezentativna tradicija madžarske folklore, ki je veljala za »starodavno« in »arhaično«. To mnenje je še okrepil pisatelj in pripovedovalec Elek Benedek (splošno znan kot »veliki pripovedovalec iz Székelyja«), avtor obsežnega dela *Magyar mese- és mondavilág | Madžarske zgodbe in legende* (1894–1896), ki predstavlja madžarsko prozno folkloro v njegovi priredbi. Slogovno oblikovana folklorna besedila, objavljena v tej zbirki, niso imela le dokazljivega vpliva na kmečke pripovedovalce 20. stoletja, temveč so temeljito oblikovala tudi razumevanje ljudskih pravljic v neštetih čitankah, zbirkah zgodb, poznejših diapozitivih, zvočnih posnetkih in risankah. S prispevkom skušamo raziskati vlogo ljudskega izročila Sekeljev pri oblikovanju madžarske nacionalne identitete in pokazati, kako je dediščinjenje folklore Sekeljev spodbudilo preučevanje madžarskih ljudskih pravljic. Navsezadnje pa primer Sekeljev v Seklerski deželi, zlasti Sekeljev iz Bukovine, ki so pobegnili v Zakarpatsko regijo, da bi se izognili oblasti Habsburžanov, kaže, kako so povojne spremembe meja ter ideološko-politično izseljevanje in preseljevanje poleg demografskih sprememb neposredno vplivali na madžarske folkloristične raziskave.

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Difficult linguistic heritage or different identifications with the Resia dialect and the cultural heritage of Resia

The paper deals with the issue of different perceptions of the Resia dialect and the cultural heritage of Resia. The valley of Resia (Val Resia) in Northeast Italy at the Slovenian border, constrained by geographical and historical factors (alpine valley surrounded on all sides by high mountains), has developed a unique dialect, which is geneto-linguistically part of the Slovene language and a specific form of folk creativity (folklore). Although it has been proven without a doubt that the Resia dialect is a Slovenian dialect used by the people of Resia as a vernacular language, the group of Resians, organised into the association *Identità e Tutela Val Resia*, still claims that this “language” has no connection with the Slovenian language and that it is completely independent, as is all the folklore and cultural heritage of this valley. That is why they appealed to the United Nations, saying that the Italian state does not protect them, and that they do not recognize measures to protect Slovenian culture, language or dialects. The author tries to analyse the reasons for the rejection of the Slovenian origin of the Resia dialect and folklore on the one hand, and for the identification with the Slovenian origin of the dialect on the other hand, through a heritage and political perspective and by using examples of the folklore and literary tradition of Resia.

Problematika jezikovne dediščine ali različne identifikacije z rezijanskim narečjem in rezijansko kulturno dediščino

Prispevek obravnava vprašanje različnih dojemanj rezijanskega narečja in kulturne dediščine v Reziji. V dolini Rezije (Val Resia) v severovzhodni Italiji ob slovenski meji sta se zaradi geografskih in zgodovinskih dejavnikov (alpska dolina, z vseh strani obdana z visokimi gorami) razvila edinstveno narečje, ki je genetsko-jezikovno del slovenskega jezika, in posebna oblika ljudske ustvarjalnosti (folklore). Čeprav je nedvomno dokazano, da je rezijansko narečje, ki ga prebivalci Rezije uporabljajo kot ljudski jezik, slovensko, skupina Rezijanov, združenih v združenje *Identità e Tutela Val Resia*, še vedno trdi, da ta »jezik« nima nobene povezave s slovenskim jezikom in da je popolnoma samostojen, tako kot vsa folklor in kulturna dediščina te doline. Rezijani so se zato obrnili na Združene narode, češ da jih italijanska država ne ščiti in da ne priznava ukrepov za zaščito slovenske kulture, jezika in narečij. Avtorica poskuša analizirati razloge za zavračanje slovenskega izvora rezijanskega narečja in folklore na eni strani in za identifikacijo s slovenskim izvorom narečja na drugi strani, in sicer z dediščinskega in političnega vidika ter s pomočjo primerov rezijanskega folklornega in literarnega izročila.

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Polygenetic theory of Gottschee fairy tales

Polygenetic Evolution of Fairy Tales: Gottschee fairy tales exemplify how folktales evolve across diverse cultures and geographies, adapting to local contexts while retaining core thematic structures. This polygenetic approach reveals that these narratives are not mere products of isolated traditions, but rather are dynamic, meme-like entities that cross-pollinate and evolve through cultural transmission. A Polygenetic Approach to Gottschee Fairy Tales, 2025, employs a multidisciplinary framework to analyse Gottschee fairy tales, exploring their universal relevance, cultural specificity, and evolutionary traits within global folklore. It integrates three theoretical approaches: the Aarne-Thompson-Uther (ATU) classification system (Uther, 2004), Max Lüthi's literary framework (Lüthi, 1986), and Jack Zipes' cultural evolution theory (Zipes, 2006). Theoretical Frameworks 1) ATU Classification: Categorises Gottschee tales into types such as Animal Tales, Tales of Magic, and Religious Tales, situating them within international folktale typologies. 2) Lüthi's Approach: Highlights traits such as one-dimensionality and abstract style, revealing Gottschee tales as "anti-fairy tales" due to their tragic endings. 3) Zipes' Framework: Emphasises repetition, cultural relevance, and memory, showing how Gottschee tales contribute to universal folktale types. Selected Tales for Comparative Analysis: 1) ATU 332: Godfather Death: Analysed for its moral frameworks and cultural memory, compared with Tina Wajtawa's *The Death* (1968). 2) ATU 425C: Beauty and the Beast: Cross-cultural parallels with *Amor and Psyche* (Apuleius) and *The Girl Who Married a Snake* (Panchatantra), alongside Wajtawa's *Little Frog* (1968) and Milčinski's *Sin jež* (1917). 3) ATU 510: Cinderella: Examined for transformative motifs across Indo-European variants, compared with Gonzenbach's *Betta Pilusa* (1870), Basile's *Pentamerone*, and Straparolla's *Piacevoli notti*. Key Insights are - National and Universal Intersection: Gottschee tales blend local cultural memory with universal folktale patterns (H. J. Uther). Comparative Analysis - Highlights recurring international motifs alongside geographically specific elements (M. Lüthi). Evolutionary Role: Fairy tales function as polygenetic memes, transcending cultural and geographical boundaries, underscoring their cognitive and cultural significance (J. Zipes).

Poligenetska teorija kočevarskih pravljic

Poligenetska evolucija pravljic: kočevarske pravljice ponazarjajo, kako se ljudske pravljice razvijajo v različnih kulturah in geografskih območjih, pri čemer se prilagajajo lokalnim razmeram, hkrati pa ohranjajo temeljne tematske strukture. Ta poligenetski pristop razkriva, da te pripovedi niso zgolj produkt izoliranih tradicij, temveč so dinamične, memom podobne entitete, ki se medsebojno oplajajo in razvijajo s kulturnim prenosom. Poligenetski pristop h kočevarskim pravljicam, 2025, uporablja multidisciplinarni okvir za analizo kočevarskih pravljic, pri čemer raziskuje njihov univerzalni pomen, kulturno specifičnost in evlucijske značilnosti v svetovni folklori. Združuje tri teoretične pristope: klasifikacijski sistem Aarne-Thompson-Uther (ATU) (Uther, 2004), literarni okvir Maxa Lüthija (Lüthi, 1986) in teorijo kulturne evolucije Jacka Zipesa (Zipes, 2006). Teoretični okviri: 1. Klasifikacija ATU: kočevarske pravljice razvrsti v tipe, kot so živalske, čarobne in verske, ter jih umesti v mednarodno tipologijo ljudskih pravljic. 2. Lüthijev pristop: poudarja značilnosti, kot sta enodimenzionalnost in abstraktni slog, ter razkriva, da so kočevarske pravljice zaradi tragičnega konca »antipravljice«. 3. Zipesov okvir: poudarja ponavljanje, kulturni pomen in spomin ter pokaže, kako kočevarske pravljice prispevajo k univerzalnim tipom ljudskih pravljic. Izbrane zgodbe za primerjalno analizo: 1. ATU 332: Botrova smrt: analizirana zaradi svojih moralnih okvirov in kulturnega spomina v primerjavi s filmom *Smrt* (1968) Tine Wajtawa. 2) ATU 425C: Lepotica in zver: Medkulturne vzporednice z Amorjem in Psiho (Apulej) in Dekletom, ki se je poročila s kačo (Pančatantra), skupaj z *Žabico* (1968) Wajtawe in *Sinom ježem* (1917) Milčinskega. 3. ATU 510: Pepelka: Preučeni so transformacijski motivi v indoevropskih različicah v primerjavi z Gonzenbachovo *Betta Pilusa* (1870), Basilejevo *Pentamerone* in Straparollovo *Piacevoli notti*. Ključna spoznanja so – nacionalno in univerzalno presečišče: kočevarske zgodbe združujejo lokalni kulturni spomin z univerzalnimi folklornimi vzorci (H. J. Uther). Primerjalna analiza – poudarja ponavljajoče se mednarodne motive ob geografsko specifičnih elementih (M. Lüthi). Evlucijska vloga: Pravljice delujejo kot poligenetski memi, ki presegajo kulturne in geografske meje, kar poudarja njihov kognitivni in kulturni pomen (J. Zipes).

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Bridging cultures through heritage: The role of EU integration, EU-funded heritage initiatives and cultural heritage in Türkiye

This paper explores the relationship between the European Union (EU) integration process, EU-funded initiatives, and the preservation and promotion of cultural heritage in Türkiye. Focusing on political and historical circumstances, the study emphasises the potential of cultural heritage as a means to foster intercultural dialogue and peaceful relations between the EU and Türkiye. The research employs a comparative analysis of EU candidate countries, examining projects supported through Instrument for Pre-Accession Assistance (IPA) programmes. It assesses their alignment with EU priorities, particularly in leveraging cultural heritage for reconciliation, regional development, and cross-border cooperation. This approach allows for identifying best practices and challenges in implementing such projects under the political and historical dynamics unique to border and multicultural areas. As a central case study, EU funded projects, such as the Anatolian Archaeology and Cultural Heritage Institute, established in Gaziantep with EU financial support, will be analysed. The paper underlines that, with its integrated structure, including a library, laboratories, educational facilities, and advisory units, this EU funded cultural heritage project offers a unique model for enhancing civil society dialogue and fostering collaboration between diverse communities. The paper argues that cultural heritage projects, such as the Anatolian Archaeology and Cultural Heritage Institute, play a crucial role in addressing the tensions and opportunities of shared histories and contested narratives. By focusing on the preservation and dissemination of cultural values, these projects contribute to the broader goal of building sustainable, peaceful relationships and a sense of mutual understanding between Türkiye and the EU. The paper highlights the transformative potential of cultural heritage as a tool for bridging divides, fostering dialogue, and supporting Türkiye's EU integration journey while addressing the challenges of political and historical dissonance.

Mostovi med kulturami in dediščino: Vloga vključevanja v EU, pobud za dediščino, ki jih financira EU, in kulturne dediščine v Turčiji

Ta prispevek obravnava odnos med procesom vključevanja v Evropsko unijo (EU), pobudami, ki jih financira EU, ter ohranjanjem in spodbujanjem kulturne dediščine v Turčiji. Študija se osredotoča na politične in zgodovinske okoliščine ter poudarja potencial kulturne dediščine kot sredstva za spodbujanje medkulturnega dialoga in mirnih odnosov med EU in Turčijo. V raziskavi je uporabljena primerjalna analiza držav kandidatk za članstvo v EU, pri čemer so preučeni projekti, podprti s programi instrumenta za predpristopno pomoč (IPA). Raziskava ocenjuje njihovo skladnost s prednostnimi nalogami EU, zlasti pri izkoriščanju kulturne dediščine kot sredstva za spravo, regionalni razvoj in čezmejno sodelovanje. Ta pristop omogoča opredelitev najboljših praks in izzivov pri izvajanju takšnih projektov v okviru politične in zgodovinske dinamike, značilne za obmejna in večkultura območja. Kot osrednja študija primera bodo analizirani projekti, ki jih financira EU, kot je Inštitut za arheologijo in kulturno dediščino Anatolije, ustanovljen v Gaziantepu s finančno podporo EU. Dokument poudarja, da ta projekt kulturne dediščine, ki ga financira EU, s svojo integrirano strukturo, ki vključuje knjižnico, laboratorije, izobraževalne prostore in svetovalne enote, ponuja edinstven model za krepitev dialoga s civilno družbo in spodbujanje sodelovanja med različnimi skupnostmi. V prispevku je navedeno, da imajo projekti kulturne dediščine, kot je Inštitut za arheologijo in kulturno dediščino Anatolije, ključno vlogo pri obravnavanju napetosti in priložnosti skupne zgodovine in spornih diskurzov. Ti projekti, osredotočeni na ohranjanje in širjenje kulturnih vrednot, prispevajo k širšemu cilju vzpostavljanja trajnostnih in miroljubnih odnosov ter občutka vzajemnega razumevanja med Turčijo in EU. V prispevku je poudarjen transformativni potencial kulturne dediščine kot orodja za premoščanje razlik, spodbujanje dialoga in podpiranje poti Turčije k vključevanju v EU, pri čemer se spopada z izzivi političnega in zgodovinskega nesoglasja.

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Exploring “heritagisation”: the concept, the process, or the tool?

Heritagisation refers to the transformative process through which a previously non-heritage element acquires heritage status (Harrison 2013). This transformation involves attributing intrinsic value to the element, justifying its protection and preservation (Debezies 2018). The heritagisation process can be understood from various perspectives: on the one hand, as a strategy employed by different groups to reinforce their position and independence (Ashley 2016), and on the other hand, as a process that obscures the criteria distinguishing what can be categorically recognised as heritage (Walsh 1992, Harrison 2013). Furthermore, heritagisation may operate across various levels, encompassing grassroots initiatives that attribute value to diverse elements while also serving as a strategic tool for institutional actors (Milošević 2018). Heritagisation can include various elements, ranging from intangible practices to the natural environment. This paper aims to analyse the definitions and interpretations of heritagisation as presented in the scholarly literature and to identify areas in which researchers recognise it. This paper aims to analyse existing approaches critically and propose how ‘heritagisation’ could function as an analytical tool for the study of a normative framework developed under the auspices of UNESCO for the concept of “cultural diversity”.

Raziskovanje »dediščinjenja«: koncept, proces ali orodje?

Dediščenje se nanaša na proces preoblikovanja, s katerim element, ki prej ni bil dediščina, pridobi status dediščine (Harrison 2013). To preoblikovanje vključuje pripisovanje notranje vrednosti elementu, kar upravičuje njegovo zaščito in ohranitev (Debezies 2018). Proces dediščinjenja lahko razumemo z različnih vidikov: po eni strani kot strategijo, ki jo uporabljajo različne skupine za krepitev svojega položaja in neodvisnosti (Ashley 2016), po drugi strani pa kot proces, ki zamegljuje merila za razlikovanje med tem, kaj lahko kategorično prepoznamo kot dediščino (Walsh 1992, Harrison 2013). Poleg tega lahko dediščinjenje deluje na različnih ravneh in vključuje civilne pobude, ki pripisujejo vrednost različnim elementom, hkrati pa služi kot strateško orodje institucionalnih akterjev (Milošević 2018). Dediščina lahko vključuje različne elemente, od praks na področju nesnovne kulturne dediščine do naravnega okolja. Namen tega prispevka je analizirati opredelitve in razlage dediščinjenja, kot so predstavljene v strokovni literaturi, ter opredeliti področja, na katerih ga raziskovalci prepoznavajo. Prispevek želi kritično analizirati obstoječe pristope in predlagati, kako bi »dediščinjenje« lahko delovalo kot analitično orodje za preučevanje normativnega okvira, ki je bil pod okriljem Unesca razvit za koncept »kulturne raznolikosti«.

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Slovenia and Austria at the crossroads of mutual relations. Slovene-Austrian relations as hostage of the difficult heritage of the 19th and 20th Centuries

Austria and Slovenia are neighbouring and friendly countries, geographically and historically closely connected, which seek common interests and paths in their coexistence. Throughout history, certain notions, stereotypes, and prejudices have developed between the two nations, the two countries, and in the cross-border area—on both sides. In order to analyse these prejudices, it is necessary to understand the history of relations in this region, the social dynamics within specific historical and temporal contexts, and the actions and political decisions of the social elites in both countries. Only then can we explain the emergence of certain stereotypes and prejudices, which, it seems, often influence the behaviour of political elites in both countries—especially over the past century.

The rise of national movements and modern states has significantly shaped national historiographies, which have often drawn on past events in search of foundational ideas for the formation of their respective nation-states. In doing so, national stereotypes were created, which generalised historical and contemporary circumstances and events to such an extent that specific perceptions of the neighbouring nation became fixed and embedded in national ideologies. These perceptions thereby gained social recognition and legitimacy, and the image of the neighbouring nation became filtered and abstracted. In this context, particularly in the 20th century, it became clear that what constitutes a victory for one nation may represent a defeat for the neighbouring one.

In this presentation, we will analyse the causes and historical timing of the emergence of stereotypes, myths, and certain prejudices. Deeply rooted images of the neighbouring nation often have their origins in the past, but in the present, they pose certain obstacles to mutual cooperation. They especially influence the social perception of national minorities in both countries—both the Slovene national community in Austria and the German-speaking ethnic community in Slovenia.

Slovenija in Avstrija na razpotju medsebojnih odnosov. Slovensko-avstrijski odnosi kot talec težavne dediščine 19. in 20. stoletja

Avstrija in Slovenija sta sosednji in prijateljski državi, geografsko in zgodovinsko tesno povezani, ki v svojem sobivanju iščeta skupne interese in poti. Skozi zgodovino so se med obema narodoma, državama in na čezmejnem območju na obeh straneh razvili določeni pojmi, stereotipi in predsodki. Za analizo teh predsodkov je treba razumeti zgodovino odnosov v tej regiji, družbeno dinamiko v specifičnih zgodovinskih in časovnih okvirih ter ukrepe in politične odločitve družbenih elit v obeh državah. Le tako lahko pojasnimo vznik določenih stereotipov in predsodkov, za katere se zdi, da pogosto vplivajo na ravnanje političnih elit v obeh državah – zlasti v zadnjem stoletju.

Vzpon nacionalnih gibanj in modernih držav je pomembno vplival na nacionalne historiografije, ki so se pri iskanju temeljnih idej za oblikovanje svojih nacionalnih držav pogosto opirale na pretekle dogodke. S tem so vzniknili nacionalni stereotipi, ki so posplošili zgodovinske in sodobne okoliščine in dogodke do te mere, da se je specifično dožemanje sosednjega naroda utrdilo in zasedrilo v nacionalnih ideologijah. Te predstave so tako pridobile družbeno priznanje in legitimnost, podoba sosednjega naroda pa je postala filtrirana in abstrahirana. V tem kontekstu je zlasti v 20. stoletju postalo jasno, da lahko zmaga enega naroda pomeni poraz za sosednji narod.

V tej predstavitvi bomo analizirali vzroke in zgodovinski čas nastanka stereotipov, mitov in določenih predsodkov. Globoko zakoreninjene podobe o sosednjem narodu pogosto izvirajo iz preteklosti, v sedanjosti pa predstavljajo določene ovire za medsebojno sodelovanje. Še posebej vplivajo na družbeno dožemanje narodnih manjšin v obeh državah – tako slovenske narodne skupnosti v Avstriji kot nemško govoreče narodne skupnosti v Sloveniji.

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The border that happened. Heritage-border intersections in the Białowieża Forest

Białowieża Forest, regarded as one of Europe's last and largest remaining primeval forests, spans the border between Poland and Belarus. As a UNESCO World Heritage Site, it is recognised for its ecological significance, biodiversity, and cultural history. Historically, the Forest has been shaped by shifting political borders, reflecting broader geopolitical transformations, especially in the 20th century. The transboundary nature of Białowieża has led to efforts aimed at preserving it as an ecological unity, transcending national divisions. Initiatives such as its World Heritage inscription and cross-border conservation projects have sought to reinforce its status as a shared natural heritage. However, recent political developments have reasserted the presence of the border within the Forest. Poland's construction of a five-metre barrier in response to the humanitarian-migration crisis has not only disrupted ecological continuity but also altered perceptions of the border's role. This study examines whether the border has become an inherent part of the Forest as a heritage site. How does this align with its historical transience and dynamic transformations? Has the border itself—given its historical and contemporary meanings—become a form of heritage, influencing the reality of the Forest both physically and symbolically? By investigating the evolving significance of the border, this research critically engages with the intersection of politics, ecology, and natural-cultural heritage in Białowieża Forest. It considers how territorial divisions shape environmental conservation and collective memory, questioning whether the border, both a literal and ephemeral construct, has now been inscribed as a lasting and influential part of the Forest's heritage.

Meja, ki je zrastle. Dediščinsko-mejna stičišča v gozdu Białowieża

Gozd Białowieża, ki velja za enega zadnjih in največjih pragozdov v Evropi, se razprostira na meji med Poljsko in Belorusijo. Kot Unescovo območje svetovne dediščine je priznано zaradi svojega ekološkega pomena, biotske raznovrstnosti in kulturne zgodovine. V preteklosti so gozd zaznamovale spreminjajoče se politične meje, ki so odražale širše geopolitične spremembe, zlasti v 20. stoletju. Čezmejni značaj gozda Białowieže je privedel do prizadevanj za njegovo ohranitev kot ekološke celote, ki presega nacionalne delitve. Pobude, kot so vpis na seznam svetovne dediščine in čezmejni projekti ohranjanja, si prizadevajo okrepiti njegov status skupne naravne dediščine, nedavni politični razvoj pa je navzočnost meje v gozdu vnovič potrdil. Poljska je zaradi humanitarne in migracijske krize zgradila petmetrsko pregrado, ki ni le prekinila ekološke kontinuitete, temveč je spremenila tudi dojemanje vloge meje. Ta študija preučuje, ali je meja postala sestavni del gozda kot območja dediščine. Kako se to ujema z njeno zgodovinsko minljivostjo in dinamičnimi preobrazbami? Ali je sama meja s svojimi zgodovinskimi in sodobnimi pomeni postala oblika dediščine, ki fizično in simbolno vpliva na realnost gozda? S preučevanjem spreminjajočega se pomena meje se ta raziskava kritično ukvarja s prepletanjem politike, ekologije in naravno-kulturne dediščine v gozdu Białowieża. Ponuja razmislek o tem, kako ozemeljske delitve oblikujejo ohranjanje okolja in kolektivni spomin, ter se sprašuje, ali je meja, ki je dobesedna in minljiva konstrukcija, zdaj zapisana kot trajen in vpliven del dediščine gozda.



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