

# *“Monuments and Memorial Sites in Changing Social-Political Contexts”*

## *An International Workshop*

22–23 November 2017

Faculty Conference Hall, University of Szeged, Faculty of Arts  
Szeged, Egyetem str. 2.



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Social-Political Contexts”  
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Department of Ethnology and Cultural Anthropology

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The constructed knowledge about the past could be often visible through different memorial sites and monuments. Their role and function had undergone many changes. During the second half of the 19<sup>th</sup> century all over Europe plenty of monuments were erected which connected the symbols of the mythical past to defined places in the context of the modern nation state. After the WWI new practice unfolded among the warfaring countries in the name of the cult of the soldier heroes. In the second half of the 20th century the in Eastern Europe communist regimes had been constructing their own memorial sites, which were often used to exercise power in a symbolic way. However, memorial culture has undergone significant changes in the Western Europe in that time as well. After the collapse of communism the memorial practices had been taking new forms, but at the same time many social conflicts emerged.

We would like to invite scholars (ethnologists, anthropologists, historians, art historians etc.) who can resume their researches on the following themes: memorial places and national identities; monuments as the representations of past; memory of wars and monuments; monuments and commemorative rituals; abandoned memorial places, migration and change of power; erecting monuments and social conflicts, contesting memories and monuments, the role of monuments in the constructing of new cultural landscapes, reinterpretation and changing role of memorial sites, symbols of monuments, changes in the relation between memory and communities etc.

### **Organizers:**

Department of Ethnology and Cultural Anthropology, University of Szeged

Space-lore and Place-lore working Group, SIEF

### **Organizing Committee:**

**Dr. László Mód** (Department of Ethnology and Cultural Anthropology, University of Szeged)

**Dr. Norbert Glässer** (Department of Ethnology and Cultural Anthropology, University of Szeged)



## Program

Faculty Conference Hall, University of Szeged, Faculty of Arts, Szeged, Egyetem str. 2.

### Wednesday, 22. 11.

9.00–10.00 Registration

10.00–10.30 Opening

**Dr. Zoltán Vajda** (Vice Dean for International Affairs, Faculty of Arts)

**Dr. Jiří Woitsch** (Chair of SIEF Space-lore and Place-lore working Group, The Institute of Ethnology of the Czech Academy of Sciences)

Plenary session:

10.30–11.15 **Anett Árvay** (University of Szeged) and **Kenneth Foote** (University of Connecticut): European Memory and Commemoration: The Value of a Comparative Perspective

11.15–12.00 **Jakab Albert Zsolt** (Romanian Institute for Research on National Minorities, Cluj-Napoca/Kolozsvár): The Structure of the 19<sup>th</sup> and 20<sup>th</sup> Century (Local) Culture of Remembrance

12.00–13.30 Lunch (cafeteria)

13.30–14.00 **Norbert Glässer** (University of Szeged, Department of Ethnology and Cultural Anthropology): The Jewish World War I Monuments and the Hungarian Symbolic Policy

14.00–14.30 **Filip Mitričević**, (University of Belgrade, Faculty of Philosophy)–**Andrija Popović** (University of Novi Sad, Faculty of Philosophy)–**Vladimir Radovanović**: Fruska Gora and Majevica World War II Monuments, A Shift in Identity.

14.30–15.00 **Švardová Petra** (Slovak Academy of Sciences, Institute of History): Soviet War Memorials as National and Transnational Sites of Heritage

15.00–15.30 Coffee/tea break

15.30–16.00 **Hee Sook Lee-Niinioja** (Independent scholar/Helsinki, ICOMOS-ICICH): Indisputable Tangible-Intangible Values of Chungmugong Yi Sun-Shin's Monument in Korea

16.00–16.30 **Ágnes Erőss** (Geographical Institute Research Centre for Astronomy and Earth Sciences Hungarian Academy of Sciences): The Transformation of Symbolic Spaces in Berehove/Beregszász in the 20th century

16.30–17.00 **László Mód** (University of Szeged, Department of Ethnology and Cultural Anthropology): Monuments of the 1956 Revolution in a Hungarian Town

18.30– Dinner, wine-tasting

### Thursday, 23. 11.

9.00– 13.00 Excursion to the Ópusztaszer National Memorial Park

## Abstracts

ANETT ÁRVAY–KENNETH FOOTE

### **European Memory and Commemoration: The Value of a Comparative Perspective**

Public memory and commemoration have emerged as important issues in debates over public memory all around the world. Yet much of this debate in Europe has been based on case studies drawn from a relatively limited number of countries and focused on a few major, highly visible events, such as the First and Second World Wars and Holocaust. These are important issues and important studies, but our aim is to highlight the value of a comparative perspective. What are the commonalities and differences in the way these legacies have been commemorated from nation to nation? We use examples from Hungary as a means of drawing attention to points of comparison and contrast across international boundaries. We note, in conclusion, that some issues of memory continue to cross international borders and remain difficult to resolve.

JAKAB ALBERT ZSOLT

### **The Structure of the 19th and 20th Century (Local) Culture of Remembrance**

A new ritual appeared on the scenes of the nascent 19<sup>th</sup> century bourgeois society and became one of the most influential and sensitive factor of community organization and identity modelling in the 20<sup>th</sup> century: the *ritual of remembrance*. Commemorations were quite varied, popular, and frequent in this period. The culture of remembrance of the turn of the century was characterized by professionalization as well as by the maturity and the edited character of the ritual: commemorative ceremonies were preceded by lengthy and careful planning, the events required ritual or ritualized behaviour, the creation of the representative public, and the continuing thematization of the commemorations in the media. In this study, I will conduct a morphological analysis: my attempt is to present the structure of the 19<sup>th</sup> and 20<sup>th</sup> century culture of remembrance (and especially of the period between 1867 and 1918). Although my research was conducted with reference to Kolozsvár, its results and conclusions based on this local material are of a more general validity. The aim of the research on 19<sup>th</sup>–20<sup>th</sup> century memorial culture of Cluj was to systematize the dispersed local memorial heritage referring to the given period of time. The analysis lines up the occasions, spaces and event types of memorial culture, the motifs, elements of content determining the commemorative festivities, the physical spaces taken and expropriated by communitarian experience, the rhetorical and narrative strategies of memorial actions and commemorative festivities. Besides institutions, it is quite important to present also persons, who had a key role in the formation of local memorial culture, as they used to organize and supervise the commemorative festivities as specialists (Keszeg) or guardians (Giddens).

### **The Jewish World War I Monuments and the Hungarian Symbolic Policy**

The war propaganda and hero worship that mobilised the Jewry shows similarities within the Central European Ashkenazi population. The paper analyses the structure of the propaganda published by the Hungarian Jewish press. Jewish self-definitions of the Great War were founded on the discourses that formed between the social and symbolic realities and the realities of power which had emerged in the course of two or three generations. The symbolic policy represented in the Jewish press utilized existing topoi, shaping them into a new message in a radically new wartime situation, whereas between the two world wars the drifting elements of pre-war self-interpretations were reformulated within an altered geopolitical and social reality and reality of power. According to Marsha Rozenblit, every Jewish faction in Habsburg-Austria identified with the Monarchy's world war aims, just like in Hungary. The common fight and worship became symbols of integration. The Neolog propaganda of World War I emphasized the fusion with the nation in the same way as dynastic grievances and royalism.

The independent Hungarian nation state that came into being after World War I suffered significant territorial losses compared to the former Regnum Hungarorum. The country's loss of territory determined both power and symbolic politics. The Neolog Jewry identified with the national grief felt over the Treaty of Trianon. The World War I heroic cult, utilizing the Passion and the symbol of the offended – chained or crucified – Hungaria served the purpose of the territorial revision in Hungarian society. Instead of the symbols unadaptable for Judaism, beside the Maccabee metaphor the Turul-symbolism of the joint conquest was emphasised in Jewish heroic cult. The purpose of the memorial sites was to demonstrate their community's belonging to the Hungarian nation and to carry an apologetic response to the accusations gaining force with the collapse after the world war. They commemorated the bravery and unselfishness of the Israelite heroes, their performance in the First World War while providing a physical manifestation to the deeper collective layers of meaning pertaining to the present defined by the segregation law (*numerus clausus*).

FILIP MITRIČEVIĆ–ANDRIJA POPOVIĆ–VLADIMIR RADOVANOVIĆ

### **Fruska Gora and Majevisa World War II Monuments, A Shift in Identity**

The purpose of this paper will be to show that the systematic neglect and the neglect of both Iriski Venac and Majevisa monuments dedicated to the fight of Yugoslav partisans is a consequence of political changes as well as changes in social state of mind that induced an accelerated process of historical forgetting. The research process that we will undertake will be based on an analysis of the perception in this specific microenvironments in which the monuments are located and how it is connected to an allround social value system and also the current state policy. Research concerning the Fruska Gora monument was already conducted via a questionnaire to which a representative sample of local adults and school children was subjected to in order to get an insight into their views of this monument's importance and also on the importance of antifascist struggle in general and presented at a scientific conference held in Belgrade in the spring of 2017. The results were devastating, showing that the vast majority of youth under the age of 25 has not got even the basic knowledge or consciousness of the subject of antifascism or World War II history. Now, we would like to extend our research to a broader, regional aspect and include the Majevisa monument, which is in fact a part of a two piece construction together with the Fruska Gora monument. During the

WWII, Vojvodinian partisans were fighting on Majevisa alongside fighters from Eastern Bosnia, so a special bond between the regions was created. This was particularly emphasized after the war and quite obvious from the iconography of the two monuments. It would be quite adequate to compare the two micro regions, being that they are now in two different countries, and how are they positioned in the mind of the people, or politics of the countries. Especially with the Yugoslav civil war and the complete shift of identity which it has brought on. Beside the physical erection of the monuments devoted to antifascist struggle, a construction in the culture of remembrance has been carefully built. Today a deconstruction is being conducted, physical (in the form of neglect and devastation) as well as reflexive (in the form of historical forgetting). These monuments symbolize a shout-out to the peoples of Yugoslavia to an all-out uprising against the occupator and to an uncompromising mutual help and support of all regions of the land. In today's policy of independent national states of former Yugoslavia, this kind of universal idea has no place. Therefore, it is being repressed, neglected and systematically debunked in all spheres of cultural life. Today, the monuments are in a very poor shape, obviously neglected, and they often fall victim to destructive influences by those who see them only as sources of profit from selling stolen raw materials.

ŠVARDOVÁ PETRA

### **Soviet War Memorials as National and Transnational Sites of Heritage**

The subject which I propose to analyse is aimed at statues and memorials to the Soviet Army constructed during the communist period and their transformation after 1989, in the contemporary context. After the World War II, Soviet war memorials obtained not only artistic and commemorative functions, but also they mark a new geopolitical borders and world divisions. Fall of communism in Eastern Europe aroused a wave of political movements but also some changes in the society. The way of transformation to the democratic society touched also public space and objects related to the communist past. The most of Lenin's statues and other symbols of communism were destroyed. But monuments related to the memory of war, including the Soviet War Memorials create certain taboo in post-communist public space. These monuments document on one hand a time when they were relevant symbols and on the other hand their function today, in post-Soviet society. The cultural heritage of the soviet era raises many questions in the new European society. This work will provide certain answers to questions about identity of this transnational cultural heritage from the communist past, which creates many tensions and conflicts in collective memory in contemporary public space.

HEE SOOK LEE-NIINIOJA

### **Indisputable Tangible-Intangible Values of Chungmugong Yi Sun-Shin's Monument in Korea**

Memorial serves to preserve commemoration or relates to memory. It is designed to maintain the memory of a person or event, thus various types of memorial sites share a common link. As a statue or building, monuments fulfil this function. Admiral Yi Sun-Shin (1545-98) is the most



revered admiral in Korean history. In Chosun Dynasty (16C), he saved Korea by protecting it against Japanese invasion during the 7-year long Imjin War. His heroic behaviours and sacrifices earned him a posthumous title of nobility, called “Chungmugong Yi Sun-Shin”. Besides his brilliant military victories by using the turtle ship (Geobukseon), he was a man of courage, perseverance, strength, self-sacrifice, intellect, and loyalty to the nation. Yi died at the Battle of Noryang and his prominent dying words were, “...do not announce my death.” Military historians have placed Admiral Yi on par with Admiral Horatio Nelson. In April 1968, the statue of Yi Sun-Shin was established by the Patriotic Lineage Ancestor Construction Committee in the middle of Seoul in South Korea. However, it has been received critics as the essence of the military regime represented by Park Chung Hee - a political act in displaying the ideology of “modernization of the fatherland and national healing” at that time. Particularly, after the rehabilitation of the statue (2010), historical debates-claims were reviving: (1) A new statue in different ways, because the present image is improperly checked according to the documents. (2) The preservation of the present one, due to monumental symbolism and artistic values. The historical significance of the figure should be underlined instead of the statue factuality. (3) A compromise between them. As Korean cultural heritages provide to its nation with a sense of memory, identity, and continuity, my paper discusses tangible-intangible aspects of Yi Sun-Shin’s monument for his human creativity to be revered.

ÁGNES ERŐSS

### **The Transformation of Symbolic Spaces in Berehove/Beregszász in the 20th Century**

To gain visibility in public space has been of great importance for any power in history. Urban space especially serves as an arena challenged by contesting groups driven by different agendas: monuments, anti-monuments and rivalling commemorative practices are in quest for visibility. Series of studies has thoroughly illustrated that monuments - next to other tools, for instance (re)naming streets - are applied by the power to occupy public space in order to inscribe its specific narrative about the past, in many cases justifying its authority in the present (among others: Foote, K. 2017; Azaryahu, M. 2011; Young, J.E. 2000). This paper aims to illustrate how public space has been transformed following each regime change throughout the 20th century in Berehove/Beregszász, a town in Transcarpathia, Ukraine. Berehove/Beregszász is not only witnessed numerous shifts in political power and ideology but the ethnic and linguistic composition of the local population has also went through dramatic changes, that left its imprints in symbolic spaces. Consequently, urban space serves as a palimpsest for different ideologies: new streets were opened, others got renamed, monuments were erected then demolished or became reconfigured. By analysing the story of selected monuments and sites of commemoration I intend to stress the importance of spatiality. A monument is in a special, dynamic and multifaceted relationship with the place where it is installed. Furthermore, in a culturally diverse town like Berehove/Beregszász contestation over visibility in public space is often embedded into discourses of nationhood and/or conflicting interpretations of history that also effects the spatial patters of monuments and memorials. Additionally, the example of Berehove/Beregszász proves that sometimes symbolic politics can be overwritten or influenced by such mundane, pragmatic considerations like infrastructural investments or town planning. Present case study is based on the analysis of archive records, newspapers and visual material collected during field work.

LÁSZLÓ MÓD

### **Monuments of the 1956 Revolution in a Hungarian Town**

The documentation and interpretation of the political rites linked to the anniversary of the 1956 revolution and freedom struggle provides an excellent opportunity to interpret several phenomena (political rituals, construction of memory, use of the past). The example the paper analyses is a good illustration of the process whereby constructed knowledge of the past acquires a visible form. The different memorial places are mainly associated with particular locations but they owe their real life to their use that is gained above all from the rites. The paper tries to point out how different political parties at local level appropriate memory, and how these constructed memories compete with each other.

### **List of Participants**

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