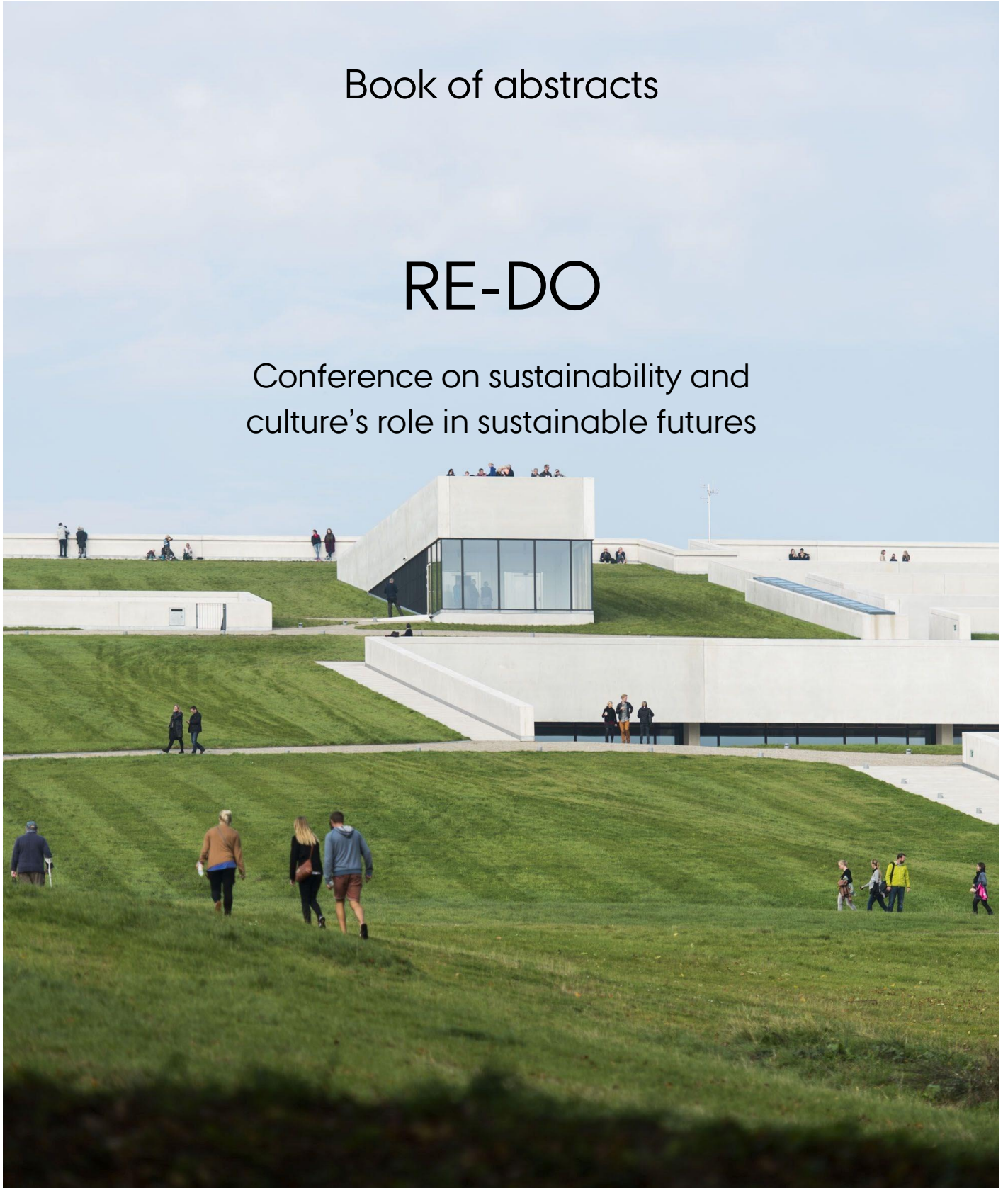


Book of abstracts

# RE-DO

Conference on sustainability and  
culture's role in sustainable futures



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## **Asian Urban Ordinaries: The essence of cultural sustainability**

**Boontharm, Davisi<sup>1</sup>, Radović, Darko<sup>2</sup>, Issarathumnoon, Wimonrart<sup>3</sup>, Imai, Heide<sup>4</sup>, Muminović, Milica<sup>5</sup>**

<sup>1</sup> Sophia University, Centre for Global Discovery, Japan

<sup>2</sup> Keio University, Department of Systems Design Engineering, Japan

<sup>3</sup> Department of Architecture, Faculty of Architecture, Chulalongkorn University

<sup>4</sup> Hosei University, GIS, Faculty of Global Interdisciplinary Studies, Japan

<sup>5</sup> Faculty of Arts and Design, University of Canberra, ACT, Australia

This panel is proposed by a group of team members from the Measuring the non-Measurable (Mn'M) international research project. Mn'M was a major project conducted at Keio University, Tokyo in the period 2011-14. Its primary focus was at two systems of urban phenomena which resist easy, if any, quantification - culture and sustainability. The researchers joined forces to challenge the unsustainable schism between "measurable" and "non-measurable", "textual" and "numerical". A significant part of the project focused at Asian urbanities and everyday life.

The proposed panel "Urban Ordinaries" brings together a group of academics whose interests include ordinary, banal, everyday dimensions of urban life. Through a variety of case studies collected from their individual research projects conducted in several Asian cities (Tokyo, Bangkok, Hong Kong, Singapore) the team members propose the ways to conceptualise (and attempt to theorise) the essence of the Urban Ordinary within the fast changing East and South East Asian Metropolises. Aspects of Urban Ordinaries to be addressed by the panel include: Definitions of Urban Ordinaries, Urban Ordinaries as the resource of urban creativity, The contributions of Urban Ordinaries to the character of place, The potential of Urban Ordinary for the creation of urban intensities (via various kinds of public private interface), the vulnerabilities of Urban Ordinary within the pressures of (over)development. The converging point of this panel is the importance of urban ordinary as essence of cultural sustainability.

The papers proposed for this panel are:

### **1) The places of/for stability in the times of flows and eddies by Darko Radović**

While, more and faster than ever before, human lives worldwide are affected by decisions made in distant seats of power and by globalised flows of capital and information, the realities of everyday remain stubbornly local and physical. This paper addresses the mismatch between those rhythms using the examples of urban places and practices from several major Asian cities (Tokyo, Bangkok, Hong Kong, Singapore), and argues for critical redefinition of research frameworks and practices, towards radical inclusion of the commonly dismissed, local, bottom-up sensitivities.

### **2) Ordinary and creativity of urban bazar by Davisi Boontharm**

The paper examines the rise and fall of "bazaar-like urbanism" in Bangkok. The focus is at Chatuchak market and its surrounding where the ordinary and rudimentary form of "urban bazar" generates a complex urban phenomena; a peculiar creative milieu that withstands changes and pursues its trade culture and identity of place.

### **3) Ordinary spaces: reuse for creative activities by Wimonrart Issarathumnoon**

Generally, ordinary spaces are considered as commonplaces for ordinary life. However, there are some ordinary spaces reused for attracting tourism and other social/cultural occasions. Why such spaces are chosen, and how ordinary characteristics can be changed to extraordinariness for different uses.

### **4) Ordinary Scapes - taking back Streets, Alleys and other Everyday Niches by Heide Imai**

Spaces of everyday life are constituted by ordinary citizens and they have an elusive, sociable and resilient capacity. To explore every day transformations we turn to these ordinary places, so how can we understand this ordinary scapes that span local and global urban realities?

### **5) Ordinary place identity by Milica Muminovć**

When we think about place, urban character and identity, we think of iconic buildings, monuments, intensive meanings and activities. The common, familiar, routine, average, remains unnoticeable. What is the role of ordinary urban spaces and how to approach, not to simplify, measure and visualize its contribution to place making?

## Hot or heating heritage

**Knudsen, Britta Timm<sup>1</sup>, Alexandra Bounia<sup>2</sup>, Steve Watson<sup>3</sup>, Emma Waterton<sup>4</sup>, Casper Andersen<sup>5</sup>**

<sup>1</sup>Associate professor, Department of Communication and Culture, Aarhus University, Denmark

<sup>2</sup>University of the Aegean, Greece

<sup>3</sup>York St John University, United Kingdom

<sup>4</sup>York St John University, United Kingdom

<sup>5</sup>Assistant professor, School of Culture and Society, Aarhus University, Denmark

This panel explores various ways of experiencing and co-producing heritage sites whether we deal with established heritage sites, or sites that are living periods of significant change and transition or whether we talk of new – more citizen-generated – heritage sites in the making commemorating recent events. The papers all consider heritage sites as media-materialities (Lash and Lury 2007) and they all look upon how heritage sites get renewed interest and engage audiences. This can happen through new methodological lenses searching for tools to detect the emotional and affective impact on visitors (Knudsen and Stage 2015, Tolia-Kelly, waterton and Watson forthcoming), it can also happen through citizen-generated activism reframing and intervening in heritage sites and through citizen-directed commemoration practices.

Alexandra Bounia, Greece: **Community connections through culture and memory: grassroots memorials and sustainability in the city of Athens**

Culture and memory are societal connecting threads; they are used to forge links among communities, to interpret and promote their ideas, character and values. The aspects and perspectives of culture, the past events and moments of history that communities choose to highlight are telling signs of the ways their members think of themselves, think of their past but also of their present and future and try to create their collective selves. But, communities are multiple, political, and complex. And so are their choices.

In this paper, I want to focus on the city of Athens and a series of grassroots memorials created by different (political) communities of the city at the aftermath of traumatic, in many senses, events that took place between 2008 and 2012: the burning of a branch of Marfin bank in the centre of the city (5/5/2010) that had a human cost of 4 lives; the corner of Tzavela and Metsovou Street in the Exarcheia neighborhood where Alexis Grigoropoulos, a 15-year-old boy was murdered (8-12-2010); the neoclassical building of Ernst Ziller, also home of two historical cinemas that was burned down during a most violent night in 2012 (12/2); the corner of Epirou and Sept. 3<sup>rd</sup> Streets, where a young father, Manolis Kantaris, was murdered for a videocamera (11/5/2011). Despite their differences in their dates, meaning and framework of the events, the sites where they happened went through, and are going through, a particular process of

'musealisation' in everyday life. Not only have they become the new 'sites' of the city for political thinking and for community forging, but they even seem to attract their own tourism, who often search for them in their quest for 'worth visiting and photographing' parts of Athens.

These memorials are expressions of a different understanding of history, of communities' search for alternative forms of memorialization and of participation in the creation of communal memory and history. Their efforts have led to a different appropriation of the city, at least in terms of monuments and the memories they evoke. If different – in terms of meaning and form – parts of the city are considered worthy of attention, of 'musealisation', this is because more people demand a more active role in the creation of the common (monumental) historical narrative, which in turn means that new memorial sites and a different way of understanding living in the city are brought forward. In addition, the fact that a city usually commemorated for glorious and celebratory reasons (classical past, deserving moments, ideas and people) and places, now acquires by its own citizens its dark memorials, its traumatic for the communal memory (subconscious) sites is worth studying and analyzing; so is the fact that at the same time a multivocal, anti-conventional, proactive history and memorialization processes are in the making.

These are all issues that will be discussed in this presentation, as cultural and memorial practices necessary for communities' sustainable development and growth.

Steve Watson (UK) & Emma Waterton (AUS): **Affective Engagements and Sustainability in Heritage Research: The Towton Battlefield Site**

This paper explores the idea that an emerging theoretical framework around affect and emotion has engendered a more sustainable approach to heritage than conventional representational theories based on 'one way' or 'top down' transmissions of dominant or 'authorized' narratives and discourses. Not only does this imply new ways of understanding heritage engagements, it also raises questions about appropriate ways of investigating them – questions that are already being explored with considerable insight and perspicuity by scholars in the field of cultural studies (see Knudsen and Stage, 2015). Our purpose in this paper is to report the application of such thinking to a particular heritage site in northern England, the late medieval Towton Battlefield, which expresses the themes of both the conference as a whole and this session, in the way it reflects the interest and commitment of a 'host community' rather than a national or commodified heritage with associated organizational structures and impacts. This 'citizen generated' heritage has transformed, fundamentally, the way that the place in question is experienced, not only by visitors, but also by the people who live there. Thus a forgotten battlefield from a war fought long ago has assumed a new significance – 'heated up' to use the terminology of this session. As such it is now a place of embodied encounters, a semiotic landscape, animated by the making, knowing and doing of heritage, a place replete with affective resonances and emotional affordances. With this in mind, our concern has been to test methods and *styles* of research that address these processes and capture the essences of encounters, engagements and moments of emergent meaning within this newly-made

heritage. Key to this exploration are the energies, realities and responses of actual bodies as they move around and interpret places that present pasts. Thus we explore the opportunities and the challenges of developing research styles that facilitate and reveal new and more sustainable approaches to heritage and its meaning.

Britta Timm Knudsen & Casper Andersen (DK): **De-colonizing monuments through affective strategies: Cecil John Rhodes –abjected or disgusted?**

In the life history of heritage sites all kinds of reinterpretation, reuse, vandalism or other modification in the name of destruction or preservation must be included (Holtrup 2005). Societies subjected to significant change in the form of revolutions, civil wars and regime changes always reinvent their past, breaking with former times, (in)justices and overdue heroes in their urge towards new futures (Harrison 2008). This project analyses de-colonizing processes around public monuments fuelling memory wars in post-apartheid South Africa through the *Rhodes Must Fall movement*. We likewise investigate how the movement is spreading to the former colonial center in Great Britain, specifically the University of Oxford.. By doing so we look at the ways in historical legacies of colonialism and calls for “de-colonization” moves through various socio-cultural contexts and how affective artistic-activist strategies around abject (Kristeva 1980) and disgust (Ngai 2005) are put to use by students in order to change the heritage status of monumental heroes.



## How to engage people in sustainable futures?

**Knudsen, Britta Timm<sup>1</sup>, Zandersen, Marianne<sup>2</sup>, Stage, Carsten<sup>3</sup>, Kure, Nikolaj<sup>4</sup>, Thomsen, Marianne<sup>5</sup>**

<sup>1</sup> Associate professor, Department of Communication and Culture, Aarhus University, Denmark

<sup>2</sup> Senior researcher, Department of Environmental Science - Emission modeling & environmental geography, Aarhus University Denmark

<sup>3</sup> Associate professor, Department of Communication and Culture, Aarhus University, Denmark

<sup>4</sup> Associate professor, Department of Business Communication, Aarhus University, Denmark

<sup>5</sup> Senior researcher, Department of Environmental Science - Emission modeling & environmental geography, Aarhus University, Denmark

Many interdisciplinary projects emerge these years in order to respond to climate change and resource scarcity challenges that a sustainability agenda poses to the way life may be conducted in the anthropocene. These projects often do living experiments that actually perform or promise change in the ecological, economic and socio-cultural systems and practices in local areas or in urban habitats. This panel explores exactly how various projects try to engage the stakeholders and network in these experiments: showing hard evidence, telling narratives, building fictive worlds, creating small utopian “bubbles”? If sustainability is the new utopia, how do we make this a place that people dream themselves into and would like to inhabit?

1. Greening the city, Lystrup: Marianne Zandersen & Carsten Stage
2. Reclaiming Waste, Ry: Britta Timm Knudsen
3. Economic resource flows: Nikolaj Kure & Marianne Thomsen

## **Cultural sustainability and cultural governance: Principles and methodologies to create a symbolic district**

**Amari, Monica**

Adjoint professor, Università Cattolica del Sacro Cuore of Milan, Italy

The aim of the paper is to investigate, through a case study – the symbolic district of Niccolò Paganini in Val di Vara (Liguria), known as the Organic Valley since 1997 - how to implement cultural sustainability by a process of cultural governance. We are entering in a new era where processes that structure a society are changing. Specifically, the cultural sustainability paradigm recognizes symbolic processes as structural elements for sustainable development.

The inclusion of cultural dimension in a rural or urban planning context has to follow some principles and methodologies through a holistic and interdisciplinary approach together with social, economic and environmental dimension.

The paper will focus on the different kinds of policies (reactive or proactive) involved in a cultural design process of a territory. This approach emphasizes the “centrality” of culture, in comparison to other sectorial governance fields, such as urban governance, risk governance or environmental governance.

The reconstruction of cultural governance - structures and processes, principles and procedures, (new) rules and normative valuations - will be done through the analysis of the case study. The aim is to understand if culture governance could be considered an opportunity for civil society actors to influence processes and results.

## **Fiction as a Route to Sustainability**

### **Andersen, Gregers**

Postdoctoral Fellow, Department of Arts and Cultural Studies at the University of Copenhagen

On the brink of the formal announcement of the Anthropocene the humanities find themselves, along with the natural and social sciences, in a situation of radical, if not revolutionizing, change. Indeed, as "the very notion of culture has went away with that of nature" (Latour) the human capacity to envision the future seems stuck within a spiral, where there is "nothing that might allow us to redeem or renew the present on the basis of some proper notion of life to which we might appeal" (Cohen, Colebrook & Miller). Yet, one place where utopian thought still thrives is in contemporary fiction. Drawing on examples from the increasingly popular type of fiction called *climate fiction* or *cli-fi* the paper will therefore seek to explore how this type of fiction open routes towards sustainability. Picking up on the thought of French philosopher Paul Ricoeur the paper will especially seek to demonstrate how climate fiction may not only help humans adapt to the prospects of an uncertain future, but also guide them towards new sustainable lifestyles, cultures and social forms.

## **Seeing transport systems as cultural landscapes – can it provide orientations for making them more sustainable?**

**Astbury, Janice**

Research associate, Durham University, Durham, United Kingdom

Landscapes are by definition products of nature and culture. They absorb and transmit forceful messages about the worlds in which we live and our roles in them. This paper will build on the author's PhD research, which explored how messages inscribed in certain landscapes 'invite' citizens to interact with nature in ways that enhance urban sustainability (framed in this case as social-ecological resilience). The concept of the social-ecological system was used to explore these interactions and an effort was made to extend applications of the concept by strengthening the 'social' in the social-ecological system through splitting it into culture and agency and operationalising this through the concept of landscape. While the previous research focused on applications to citizen engagement in transforming urban spaces, the current paper seeks to apply this framework to an analysis of transport systems. An initial exploration was carried out in a *Nature of Cities* essay 'Green transport routes are social-cultural-ecological corridors', which emphasised the importance of our everyday movements in how we see and what we do in cities. RE-DO will be used as an opportunity to develop these ideas into a full paper.

## **Is culture's role measurable and sustainable?**

**Azavedo, Margarida**

PhD candidate, Université Paris1-Panthéon Sorbonne, France

In the post-industrial societies culture appeared as a possible strategic answer to the economic and social challenges, where the paradigms of development have been moving towards a human-based approach. Nevertheless, the discussion of culture's effect on individual is not new. What is new is the appropriation of culture as a leading player inside the territorial development agenda, through the recognition of a functional relation between cultural and non-cultural sectors. This emergent exploitation of cultural sector instrumental function reveals that culture transformative power is not exclusively monetary, as it produces major effects at both social (shapes identities, stimulates social capital, enhances health and well-being) and environmental (mixing traditional with high-tech practices) spheres.

### **Is culture's role measurable and sustainable?**

Numerous approaches have been attempting to measure culture's role while generator wealth and social transformation. These impact assessment practices, mainly those related to social impacts, face methodological barriers and end up by disseminating outcomes rather than impacts.

I am developing a research paper that assesses, through an econometric model, magnitudes of social impacts that can be attributed to Guimarães 2012 European Capital of Culture intervention. Besides proposing a methodology to measure culture's social impact, this work discusses the sustainability of these programs taking Guimarães as an example.

## **The archive as apparatus for cultural sustainability – a Valletta 2018 case study**

**Borg, Neville**

PhD, Digital Media, University of Hull, United Kingdom

This paper will debate the role of the archive within the development of a sustainable cultural sector. The paper will draw upon the case study of the development of a repository of cultural spaces across the Maltese islands that has been developed within the context of Valletta's nomination as European Capital of Culture 2018.

Culture Map Malta ([www.culturemapmalta.com](http://www.culturemapmalta.com)) represents the Valletta 2018 Foundation's attempt to construct a comprehensive and ever-evolving archive of spaces which are used for cultural activity in Malta. This process entails wider discursive considerations related to the definition of culture and cultural activity; the impact of institutional discourse within the construction of cultural hegemony; the role of the archive as an apparatus through which cultural spaces are perceived and imagined as such; and the validity of public recognition in awarding the archive legitimacy.

Through this case study, this paper will critically reflect upon the changing role of archives as sites of identity construction and contestation in the digital age, particularly within the context of a regional (or, in Malta's case, national) project such as the European Capital of Culture, which places the development of a sustainable cultural legacy as its central motivation.

## **India livelihood case study: Physiological and social hardship faced by brick kiln migrant labourers from increasing heat**

**Carby-Samuels, Marcella<sup>1</sup>, Lundgren-Kownacki, Karin<sup>2</sup>, Gooch, Pernille<sup>3</sup>, Venugopal, Vidhya<sup>4</sup>, Dabaieh, Marwa<sup>5</sup>, Kolte, Olof<sup>6</sup>**

<sup>1</sup> PhD candidate, Human Ecology, Department of Human Geography, Lund University, Sweden

<sup>2</sup> PhD candidate, Faculty of Engineering, Department of Design Sciences, Lund, Sweden

<sup>3</sup> Associate profesir, Human Ecology, Department of Human Geography and Human Ecology Division, Lund University, Sweden

<sup>4</sup> Post doctoral, Sri Ramachandra University, India

<sup>5</sup> Post doctoral fellow, Department of Architecture and Built Environment, Lund University, Sweden

<sup>6</sup> Designer and lecturer, Sustainable Design, Lund University, Sweden

India's neo-liberalization has resulted in tremendous changes in the lives and livelihoods of rural people who increasingly work in the informal economy. Seasonal work sites include brick kilns that lure whole families leaving their villages. In addition to occupational health challenges there are sociocultural challenges at both the makeshift encampments at the brick kilns and back at their home villages. Heat stress from hotter temperatures induced by climate change could make it impossible to do this work.

This paper uses a livelihood analysis to consider solutions based in traditional knowledge including physical practices and sociocultural approaches found both locally and in regions with similar conditions elsewhere in the world. The analysis uses a holistic approach, looking at the worker's situation, but also at linkages with their home villages, unequal power relationships, rapid urbanization and climate change. The goal is to evaluate how knowledge of sustainability from the Global South, particularly in India, could improve both the lives and livelihoods of brick kiln migrant workers while also creating climate change adaption and mitigation co-benefits in terms of both the material construction of the built environment, and in terms of how the built environment is socially constructed.

## Indigenous Understandings of Environmental Sustainability and Policies

**Datta, Ranjan<sup>1</sup>, Khyang, Nyojy<sup>2</sup>, Khyang, Hla Kray Prue<sup>3</sup>, Kheyang, Hla Aung Prue<sup>4</sup>, Khyang, Mathui Ching<sup>5</sup>, Chapola, Jebunnessa<sup>6</sup>**

<sup>1</sup> Researcher, PhD Candidate, School of Environment and Sustainability, University of Saskatchewan, Saskatoon, SK, Canada

<sup>2</sup> Activist and Leader, Laitu Indigenous Community, Chittagong Hill Tracts (CHT), Bangladesh

<sup>3</sup> Women Activist and Youth Leader, Laitu Indigenous Community, CHT, Bangladesh.

<sup>4</sup> Activist and Youth Leader, Laitu Indigenous Community, CHT, Bangladesh

<sup>5</sup> Women Activist and Youth Leader, Laitu Indigenous Community, CHT, Bangladesh

<sup>6</sup> PhD Student, Department of Women, Gender, and Sexuality Department. University of Saskatchewan, Saskatoon, SK, Canada.

Indigenous worldviews and Western worldviews stand in stark contrast to each other in many ways, including their perspectives regarding environmental management. Typically the differences between these two philosophies of life are highlighted and placed into an antagonistic relationship that seems irreconcilable. This paper upholds that within this tension there is a great opportunity for learning and for mutual understanding. Drawing on the qualitative frames of participatory action research and a relational research methodologies, relationships with members of the Indigenous community in my home country of Chittagong Hill Tracts (CHT), Bangladesh, guided my doctoral work. Our research converged on the importance of learning to relate, focusing on how Indigenous understandings might foster the development of more holistic and relational worldviews, and how environmental policy makers interested in pursuing this work might be supported. We address these foci by introducing the Indigenous meanings of environmental sciences (e.g., land, nature, and sustainability) and complexity thinking as collaboration between Western science and Indigenous knowledge systems, sharing anecdotes from my experiences performing this research, and discussing ways that this experience is informing the development of environmental management policies in Indigenous communities in Bangladesh and elsewhere.



## Co-creating with everyday activists

**Daus-Petersen, Morten<sup>1</sup>, Natorp, Paul<sup>2</sup>**

<sup>1</sup>Sager der samler, Aarhus, Denmark

<sup>2</sup>Sager der samler, Aarhus, Denmark

A new movement of everyday activism is building up. People with a dream of a better world take matters into their own hands and start shaping and changing their environment.

They create urban gardens, urban labs or new urban spaces. They form new communities that allow disabled people to participate on equal terms with others. They turn the homeless into entrepreneurs. They challenge known solutions, norms and systems and create new.

The everyday activists replaces the passivity of the consumer and the confrontation of the traditional activist with creativity, vigour and collaboration. They renew society bottom up and build examples of new solutions to societal challenges. The movement of everyday activism is a necessary part of the transition to a more sustainable world. It provides a new path to direct and concrete participation in the development of new solutions and it bridges the gap between experienced life situations and general challenges of society.

The world is getting more complex and our society is in a process of transition towards more distributed systems. As part of that transition municipalities are shifting their relationship to citizens and are trying to involve them in co-creating the next version of the welfare state.

Usually the process of co-creation is initiated by the institutions of the city. Everyday activists are showing that civil society is capable of taking initiative as well. Sager der Samler (Causes that Connect) is therefore working to strengthen the legitimacy and authority of everyday activists as independent political agents in society.

In our presentation we will give an introduction to our way of working and share some examples of initiatives that have led into co-creation between everyday activists and institutions in the city.

## **The role of culture in theories of sustainable architecture**

**Donovan, Elizabeth**

PhD fellow, Aarhus School of Architecture, Denmark

As the world becomes more globalized, modern cities are becoming more and more indistinguishable. All too often the identity of the modern city turns its back on the cultural built environment of the past. Sustainable architecture and design are rapidly addressing many of the key issues around climate change and energy shortages, but it also has the ability to mediate between the existing cultural heritage and the future built environment. Ensuring that the architecture of tomorrow represents the culture embodied in our cities.

Sustainable architecture can contribute to solving these issues as it has the potential to bridge between the practical and the symbolic elements of the city. It negotiates the relationships between humans and the physical world both manmade and natural. The role of culture is established in many theories of sustainable architecture and is significant in ensuring that place and identity are taken into consideration. However, the disconnection between existing knowledge and practice is increasing as sustainability becomes even more ambiguous and fragmented. Understanding how culture is embedded in many sustainable architecture theories can play an essential role in the larger paradigmatic movement of sustainability.

## **From RE-ART ONE to Sustainable Arts Biennale**

**Fleiner, Samuel J.**

Conceptional artist

RE-ART ONE was established 2004 near Hamburg as an international art exhibition highlighting the Arte Povera and Recycling Art Scene of Europe. Even it started at a small village with 1.300 inhabitants, it has 10.000 visitors in its first year. 2005 it became the first art exhibition worldwide awarded by UNESCO as an official project in the esd UN-Decade. So it became official German contribution to WED at San Francisco 2005 and 1rst art exhibition at the new German agency for the environment. It was invited 2006 to United Nations Offices Nairobi and it was on show at Dubai Summer Surprise Festival 2008.

The big international success and media attention of this project was the reason to have the next exhibition running at the same place, a former recycling works, called Art in Climate Change in 2007, while RE-ART ONE was still on tour. This was followed by Arte Sostenibile UNO and three more Sustainable Arts Projects every two years which had similar success within Germany. In total 130 artists from 30 nations were involved.

Emancipation was the main social effect, as many people had their first contemporary art experience in their live with these exhibitions.

## **ADA center MOSTAR: Dialogue through Architecture and Art – on a deadlock of opportunities**

**Habibija, Senada Demirovic<sup>1</sup>, Jugović, Ana<sup>2</sup>, Björk, Joacim Diaz<sup>3</sup>**

<sup>1</sup> PhD candidate

<sup>2</sup> Senior adviser for urban planning City of Mostar, Cand. MA, University of Vienna, Wien, Austria

<sup>3</sup> Senior Vice President of Lindéngruppen

Centre for Architecture, Dialogue and Art ADA Mostar is an independent platform on which citizens, public institutions, associations and representatives of economic and social areas can meet and consume the city as a cultural expression through art and architecture beyond the theory.

In two decades since war stopped in Bosnia and Herzegovina, Mostar was exposed to various turbulences as post-war effect. A mixture of amnesia, psychosis, fear, prejudice changed Mostar image from romantic southern oasis into lost and found landfill. We decided to change it because it is possible!

### **WHY** *in Mostar*

A city that shows hidden talents that written in “new language” could become an inspiring centre for the Balkans.

### **WHAT** *ADA serves for*

Creating a nexus between city space and culture in order to generate added values to the city of Mostar in its spatial context.

### **HOW** *to reach the goal*

By giving an opportunity to create a greater sense for city it self through synergy of citizens, professionals and researches.

### **NOW**

Transmitting ideas of importance of the city through Art and Architecture by creating dialogue communicated through ADA center to wider national and international scene.

*"On the human link between Bosnia and Sweden; that youth, business and culture are natural ingredients for sustaining success in society, and that there should be a natural nexus between business and culture" (Joacim Diaz Björk Senior Vice President of Lindéngruppen and Board Director of Färgfabriken Foundation)*

## **Scientific Creativity to Fuel Sustainability: Teaching Math and Science in a Way that Inspires and Heals**

**Helman, Daniel S.**

Sustainability Education, Prescott College, Arizona, USA.

Mathematics and science pedagogy can be practiced with as much heart and active learning as one would find in any language-learning classroom. The short sequence of activities presented here use teaching techniques adopted from the English as a Second Language (ESL) classroom and applied to mathematics and science in a way that humanities and social science students would find accessible. A few techniques are presented, including Total Physical Response (TPR) and other student-centered activities. The aim is to provide an example of how math can be taught to preserve all students' sense of wonder and creativity. Ultimately, urban sustainability rests on techniques such as these. The world needs creative scientists who have been taught to respect themselves.

Mathematics is a subject that fills some students with dread, yet is fundamental to the physical sciences which those same students may consider important. Likewise, a humanities or social science course may include mathematical concepts, and it is critical as a teacher to be able to introduce these concepts in a spirit that encourages further exploration. The activities below are meant as an example for how this might be accomplished. They are student-centered and experiential. Assessment of student understanding is easy to check.

The following sequence of activities are easy enough that even the most mathematically-averse student will feel confident. The idea for the form of these activities arose during work teaching English as a Second Language (ESL) to adults. The last is adapted from the Total Physical Response (TPR) mode of instruction for the language-learning classroom. The sequence culminates in teaching the fundamental concept of integral calculus to neophytes. It could be adapted for any mathematical concepts.

The main points are: (1) allow the work to include what students already know; (2) praise them for their knowledge; (3) make the work easy enough that everyone succeeds, and then build from there; (4) get students using their bodies; (5) get students connecting with the environment where they are. Activities should flow from easy to harder, with the early ones introducing skills that will be used later. If an activity is to be done that uses advanced skills, earlier activities ought to incorporate those skills in a simpler way.

These types of activity were used in several sections of an introductory geology laboratory class at California State University in 2007 and 2008. Students responded with a great amount of delight. The only criticism was that the coursework seemed "remedial" in nature, i.e. it was so simple that some students felt there was no chance to develop pride from their struggles. That is an enviable position for a teacher to be in, since it indicates that you can go forward.

## **The Eco Island Lab - site-specific, cultural exploration of life in urban ecologies**

**Kofoed, Oleg\*, Avlund, Stine\***

<sup>1</sup>Cultura21 Nordic

<sup>2</sup>Cultura21 Nordic

We would like to present an experimental approach - the Eco Island Lab - that we have been testing in different contexts and with different strategies. We wish to reflect upon how this approach might offer grounds for reconsidering some of the central questions around culture and sustainability.

Eco Island Lab follows up on practices initiated in Copenhagen, in 2014. It combines a highly non-everyday element - building an island - or walking for hours exploring the liveability of a built area; with an almost everyday approach, low on performativity, but high on connectedness. In Gdansk, the Eco Island Lab offered citizens to start to build an 'Eco Island' out of recycled materials, offering them an informal site for social encounter and playfulness.

The Eco Island Lab invites people to consider issues such as water quality - and even of urban life quality in general. An obstacle in this endeavour is the lack of legal approval of the island, as it continuously falls between categories. Yet this process of seeking formal 'citizenship' for the island may become a valuable part of its life. It is..

- an exploration of a field of micropolitics that offers place to potential experiments (growing algae, holding social encounters, painting/sculpting, inhabiting or harvesting)
- a cultural approach that transversally invites agents from different disciplines, ages, and cultures, to become creative, experimental - and to consider the meaning of living as part of ecosystems, rather than as masters ruling above them
- an exploration of the conditions of relation between humans and nonhumans;
- a Lab that raises questions on how we belong to a site, whether 'we' are nomadic artists, children, senior citizens, or creative civil servants

We will consider questions of the performative, learning, and change-provoking qualities of the Eco Island Lab, while trying also to look ahead at how it might evolve in the future.

## **Circular economy transitions in Danish agriculture**

**Kristensen, Dan Kristian**

PhD student at Aarhus University, department of agroecology, Denmark.

Agriculture used to define Denmark as a nation. Much of our cultural heritage (“Folkeoplysning”, cooperatives, small scale entrepreneurship etc.) have roots in our past as a nation without any significant resources except fertile soil. Fast forward to the present; the situation has changed dramatically with regards to the relation between Danish society at large and the agricultural sector.

Today agriculture is in a state of crisis; debt ridden, perceived as destructive to the natural environment and exploitive in terms of labor. The situation calls for a fundamental rethinking of the way we understand agriculture and the path of development that agriculture should follow in the future.

Circular economy thinking is based on a distinction between a technical cycle and a biological cycle. While much attention has been given to the technical cycle (case studies and business models etc.) it is still remains somewhat unclear how the biological cycle is to be incorporated into the circular economy.

However, one thing that is absolutely clear is that agriculture must play a central role.

Therefore, this paper explores if a circular economy framework can serve as a means to sketch out another future for Danish agriculture.

## **Communication Design for Sustainability: A culture of disruptive approaches to communicate sustainability**

**Lemos, Joana Casaca**

Communication Designer and PhD student, Central Saint Martins College of Art & Design London, United Kingdom

Communication design is a practice that builds meaning of the world through perceptual, emotional and cognitive processes. This paper identifies a landscape that is currently under-explored - disruptive communication approaches towards sustainability by non-designers. Design literature evidences a pattern in how communication designers have manifested convictions whether towards social, cultural, ethical and environmental principles. Communication designers have clearly developed approaches that challenge the mainstream way of design production, consumption, and by defining clear ethical boundaries. What happens when communication design is practiced by non-expert designers? This paper presents the case for an emerging culture of more disruptive approaches to communicate sustainability, those executed by non-designers. How are messages and 'designed' artifacts constructed to envision sustainable world-views, utopian or dystopian futures, to inspire or encourage action? How is culture and context a determinative factor in this process? What strategies are explored to engage and support the formation of publics towards more sustainable ways of living? The research here presented overviews a contemporary landscape of "communication design practices" concerned with the human condition and what sustainability has come to mean today - a highly complex and interconnected dynamic system.



## Restructuring Society and Environments for True Sustainability

**Lester, Hugh D.**

PhDc, Stevens Institute of Technology in Sociotechnical Systems.

Two thinkers who dared to consider how society might be better structured were E. F. Schumacher and Murray Bookchin. Schumacher argued in *Small is Beautiful* that, "...people can be themselves only in small comprehensible groups. Therefore we must learn to think in terms of an articulated structure that can cope with a multiplicity of small-scale units." Bookchin's explorations required that "...key questions about the human condition [be answered] if we are to harmonize humanity's relationship with nature."

Which characteristics of humankind need to be considered in order to design environments that respect and channel such innate characteristics? Douglas Massey argues that human beings have *not* adapted to, "...the environment in which we now find ourselves. Future adaptations will come from institutional, technological, and cultural changes..." Robin Dunbar has tied the size of the primate neocortex to observed social group size—and has extrapolated to human beings—generating Dunbar's number.

Lower transaction costs and reduced costs of cognition are critical because the bigger brains that allow larger group size, complex social arrangements, pair bonding, and other necessary attributes of a successful society are physiologically expensive. A causal chain (Fig. 1) tying evolutionary history and social group size is proposed, justifying evidence-based design.

The keys to structuring the built environment for sustainable societies may be in making coincident *community* (mediating institutions) and *mission* (subsistence and culture) in right-sized social groups. The best-case scenario is life in ecological balance, in an environment tailored to humanity's innate characteristics, and human use approaching performance art as beautiful as its setting.

Paper

Cultural heritage

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## **Museums, Citizens and Sustainable solutions**

**Lundgaard, Ida Brændholt**

Senior Advisor for Museums, Danish Agency for Culture & Center for Sustainable Heritage Management, Aarhus University, Denmark.

How do museums contribute to sustainable development of society? How can museums work towards an integrated and complex understanding of sustainability based on culture in interplay with social, economic and environmental parameters? My presentation will discuss and share experiences on how the Agency for Culture has been developing a national framework to improve the Educational role of museums through quantitative and qualitative, as well as bottom -up and top-down approaches. The collective National User Survey embracing State- and State recognized museums in Denmark, is one means to develop the museum context. The theoretical and methodological base is a social- constructivist approach. A Social museology building on a variety of contributors input and interdisciplinarity, constituting a framework for the development of active citizenship competences in atmospheres that embodies sense of place. This means museums developing horizontal and inclusive learning organizations. This is recognition of people´s different gender, age, education, ethnicity, spirituality and sexual orientation, and thus the unfolding of the potentials inherent in diversity. This is a complex practice that embraces cultural and natural heritage as well as local and global perspectives. My presentation will try to identify questions and competences that still are waiting to be addressed and included in contemporary sustainable museum contexts.

Paper

Cultural heritage

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## **An affirmative ethics or ontology of sustainability**

**Magelund, Anders**

Qualified as PhD-student, Aarhus University and Copenhagen Business School, Denmark.

In the paper I want to develop an affirmative ethics or ontology of sustainability drawing on Nietzsche, Lacan and Deleuze. This means that I will dismiss and deconstruct the prevailing moralism in the sustainability discourse, propagated to all parts of today's society: Marketing, NGO campaigns, Hollywood movies, i.e. occupying a large part of the "social imaginary".

Rather than dwelling with for instance bio-mimesis in architecture, rhetoric of "the Fall of man" in campaigns and the like, we should develop a critical ethos that accepts that "Nature does not exist" (as outlined by Timothy Morton a.o.) and turn to life itself. That means rejecting environmental-ethics, or even ethics of care in favour of an affirmative "cyborg"-ethics.

Theories of Anthropocene and object oriented ontology are missing a strong normative affirmative ethical project, hence there is no focus on socio-economic and affective relations between humans. Rather we should ask the basic question: "How could we live?" instead of "how should we act towards Nature/materiality"? Sustainable culture has more to do with our expectations of how to conduct an authentic life than with our relation to nature.

The article builds on a larger peer-reviewed contribution to a forthcoming anthology (Forlaget SPRING 2015), and will lay the ground for my further advancement on the topic.

## **The storyfication of a Renewable Energy Island**

### **Papazu, Irina**

PhD candidate at the Department of Political Science, University of Copenhagen, Denmark

Denmark's Renewable Energy Island, Samsø, has managed to become self-sufficient in renewable energy over a period of ten years from 1997 to 2007. In this article I am interested in how project managers on Samsø have turned the island into a product, a commodity to be exported globally, showcasing Danish energy technologies and Danish culture: community building, public participation and shared ownership.

This process I term the 'storyfication' of Samsø: it is through the construction of stories about the island's energy transition that the island has attained its status as a widely known example for others to follow.

My research builds on lengthy fieldwork on the island. The analysis will build on these data as well as on insights from the field of Science and Technology Studies, especially focusing on concepts related to performativity and multiplicity.

In developing my argument, the analysis will focus on what these Samsø stories look like, what kind of work the story does among various audiences, how the story changes depending on the context and the storyteller, and which experiences seem to have been strategically omitted from or accentuated in the telling of the story.

## **African Design in sustainable futures**

**Pedersen, Louise Friis**

Programme Manager, Centre for Culture and Development (CKU), Denmark

Cultural and Creative Industries (CCIs) demonstrate an example of how arts and culture when seen through a market oriented perspective, links to the pillars of sustainability. Although being rather embryonic, the

CCIs in low-income countries provide concrete examples on this. An interesting case is found in the practices of African designers. Through cases of design companies from 7 African countries, we argue that design and CCI's in general are well positioned to contribute significantly to environmental, economic and social sustainable development in Africa.

The main asset of the CCIs is human creativity, which is inherently inexhaustible and environmentally harmless. Creative economic activities tend to be highly localised. They draw on local resources and thereby nurture the local (economic) environment. This becomes clear in the case of African designers who transform local waste material such as fishing lines, cow horns, waste-wood and oil barrels into unique design products, which are sold on the global market.

Moreover, CCIs create decent employment of both high - and low skilled character. In Africa, CCI's provide especially good job opportunities for young people who are not able to pay for an education. In the case of the African designers, most have employed and trained low or non- skilled workers. In this way, design companies provide a potential avenue to empower these people to contribute to an economic and socially sustainable future.

## **X-Raying good practices of cultural participation in European museums: the cases of Portugal and Finland.**

**Querol, Lorena Sancho**

Post-doctoral, Centre for Social Studies, Coimbra University, Lissabon, Portugal

*"Society in the Museum"* (SoMus) is a research project in the area of Sociomuseology whose main objective consists of identifying innovative forms of cultural participation from local populations with the museums they have at hand. Subjacent to this objective is the need to acknowledge the social and culturally stimulating work that some local museums from northern and southern Europe have been developing, as well as sharing good practices that allow for the repositioning of this kind of museum, this Museology, and the way they develop a collective valuing and resignifying process of local culture, in the path driving us to a sustainable present.

Henceforth, four museums located in Portugal, Spain, Finland and Sweden are actually working to identify the tools, objectives and senses that bring life to their collective management, in order to define their participatory model. As a museum usefulness X-Ray, this process of reflexivity and systematization is showing them which are the healthy bones, and which are the fragile areas where participatory acupuncture is needed.

At RE-DO conference we will present the participatory models obtained by Portuguese and Finnish museums, to discuss their structures and key concepts.

A recipe made of *Intertwined Layers, Fair Management, Cultural ommitment...*

## Global Indigenous Rights & Education

### *Sustainable & Generative Cultural Thoughts from Western Australia.*

**Revell, Grant<sup>1</sup>, Milroy, Jill<sup>2</sup>, Thomas, Mel<sup>3</sup>**

<sup>1</sup> Associate Dean, The School of Indigenous Studies, The University of Western Australia, Australia

<sup>2</sup> Dean, School of Indigenous Studies, The University of Western Australia, Australia

<sup>3</sup> School of Indigenous Studies, The University of Western Australia, Australia

This paper explores a very different take on cultural sustainability, challenging the higher educational dilemmas between Indigenous Global Citizenship, and its demands on delivering Indigenous cultural literacy, and the assimilation theories and practices of Global Identification and Cosmopolitanism. The former quests for sustainable Indigenous rights have in the main been high-jacked by what Nussbaum (2002:4) refers to a world-wide identification of a uniting 'cosmopolitanism', or global citizenship "whose allegiance is to the worldwide community of human beings." Allegiances, that one would hope uplifts and not marginalises the social, economic, environmental and cultural rights of Indigenous peoples.

So how does an Australian University learning and teaching program within a School of Indigenous Studies grapple with these issues for a recent resurgence for Indigenous knowledge engagement within in its own state, nation and around the world? What are the inherent rights of Indigenous students, scholars and their supporting communities in this milieu; in a country and global setting that continues to fail them; and in (post) colonial educational institutions that continue to compete for, or negate, their unique cultural knowledge, values and belief systems by privileging conventional western educational narratives or epistemologies.

This paper will provide explicit examples of how this Western Australian Indigenous School of Learning and Teaching now provides for an ethical cultural sustainability of Indigenous Global education and how it has recently developed a performative Global Indigenous Learning Program – IDEO LOCi - to help sustain the specific places and spaces of ethical Indigenous knowledge engagement.

## **A Mediterranean Way to Innovation? The CreativeMED Model and Toolkit**

**Sanchis, Raúl Abeledo**

ECONCULT, University of Valencia, Spain

Which one are the main roles and values of cultural activities for the regional development in the framework of Smart specialization Strategies (S3)? Is there any significant difference in the regions of the MED space? Creative MED project sets forth a 'Mediterranean model of innovation' that builds on the results of previous transnational innovation initiatives in order to identify, describe and interpret the existence of a common 'Mediterranean Way' to innovation. Cultural and creative activities are strategic for the empowerment of collective creativity dynamics, due to their influence on five main dimensions.

1. Cultural anchoring projects: connecting cultural heritage with the value proposition.
2. Shared values: new products or services embody a broader ethical practice and sustainable life-styles.
3. Innovation mixes, blending and balancing different kinds of innovation (industrial, social, institutional...)
4. Open networked people, with a civic infrastructure focused on multi-disciplinary and informal collaboration.
5. New Business Models, where the value proposition includes an active role of the user/consumer in knowledge exchange about the product or service, collective learning, etc.

Creative MED Toolkit aims at defining a set of indicators in coherence with this model in order to detect the regional conditions for a Mediterranean way of innovation



## **Becoming Self in the Whole: the creative process for sustainable development**

**Schultze-Allen, Sophie**

BA in Community Engaged Art and Sustainability studies, Hampshire College, Massachusetts, USA

What role does the artist play in creating more socially, culturally, and ecologically sustainable urban communities? I ask, what is the responsibility of artists to address climate change and the social issues connected to it? In turn, how can the creative process be made accessible to more people and seen as a critical tool in mitigating the impacts of climate change? This work is informed by my recent senior thesis project at Hampshire College in Amherst, Massachusetts (U.S.A.), where I presented the work through a gallery show and corresponding book entitled, "Becoming Self in the Whole," exploring how sustainable development must be a continuous process of "becoming together".

Through upcycling (re-use for a new purpose) plastic bags with fellow Hampshire College students, I explored the intersection of social and environmental issues. We collaboratively wove hundreds of plastic bags into huge colorful spirals. "Naturally Plastic" shows that with our creativity, change and transformation are possibilities of every moment. Sustainability must be seen as an every day task that needs urgent, critical and creative action. Transforming our communities entails building trust through sustainable and meaningful connections. The arts build capacity for empathy and cross-cultural understanding, making it vital to developing sustainable future societies.

## **Participation as if art mattered – urban farming in Hong Kong between politics, ecology and art**

**Thorsen, Line Marie**

PhD-fellow, UCPH Excellence Programme for Interdisciplinary Research at Copenhagen University, Denmark

In the autumn of 2014 thousands of people took to the streets of Hong Kong to demand 'real democracy'. Various different citizen groups participate in the protest known as the Umbrella Movement and Occupy Central, here amongst the artist collective Farms for Democracy who has set up a camp – or rather, a garden – a long with hundreds of others by the government building at Central. The link may not be obvious, however in a Hong Kong setting the connection between farming and the fight for democracy is much more straightforward. Their artistic participation is based on deep concern for the environment, access to nature and secure food production, however, with growing political control from the Beijing government Hong Kong citizens are losing their very right to raise such concerns.

In this paper I will examine how artistic practices immersed in local contestations and apprehensions can be seen as navigating the composite scales of local environmental concern and faraway political encroachment. I will argue, that in mobilizing urban farming and the intimacy of hearty foods as a powerful ally, Farms for Democracy is effectively tying the everyday bodily experience of eating (and food security), into the fight for democratic representation.

Paper

Cultural policy

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## **PULA AS A SUSTAINABLE CITY – EUROPEAN CAPITAL OF CULTURE COMPETITION AND URBAN MANAGEMENT**

**Urošević, Nataša**

PhD, Interdisciplinary Study Programme of Culture and Tourism, Juraj Dobrila University of Pula, Croatia

The paper will reflect upon possible models of urban management in the framework of the European Capital of Culture competition between Croatian candidate cities for this prestigious title in 2020. We will try to analyze the role of culture in sustainable development at the local level and explore various aspects of sustainability in the city of Pula, Croatia. The main aim of the paper is to propose a participative urban management model of Pula as a sustainable city, using comparative approach and European best practice examples. We will investigate how culture can contribute to sustainable development: as a fourth pillar, as a mediator between three pillars, and as the foundation of sustainable development. Our intention is also to propose methodology to evaluate and measure the multidimensional role of culture in sustainable development.

## **Participatory Governance as an Engine of Cultural Sustainability: Case of Croatia**

**Vidovic, Dea<sup>1</sup>, Žuvela, Ana<sup>2</sup>**

<sup>1</sup> PhD, Director of Kultura Nova Foundation, Zagreb, Croatia

<sup>2</sup> PhD candidate, University of Zagreb, Croatia

This paper explores the development of new models of institutions based on participatory governance that represent a key component of sustainable cultural development but require new public definitions and policy arrangements. It focuses on Croatian emerging models of cultural centres, set up by CSOs which self-manage abandoned buildings where they organize cultural activities, experiment with models of sharing and management and directly correspond to the community identity and needs thus promoting cultural and social sustainability. The examples bear witness that the model of participatory governance of institutions can be designed in different ways, depends on the local context, on the strengths and weaknesses of existing cultural operators, local policy, administration, community etc. Although inventive in the Croatian context, these examples are not fully validated, developed and promoted by policy makers. This paper explores required changes in cultural policy that would create the conditions for participatory governance, and allow further improvement of the existing models which would guarantee their sustainability – not only in the economic sense but opening up new directions for future development of appropriate models for long term sharing, management and maintaining of resources in which the relevant stakeholders participate (public authorities, civil society organizations, local community representatives, etc.).

**Local knowledge, Global lessons: Creating opportunities to learn practices of sustainable resilience in transdisciplinary contexts.**

**Adams, Jennifer D.**

*What do we need in order to create a generation of scholars, educators and members of local communities who could work across disciplinary, cultural and socioeconomic borders in order to address the pressing issues of our times?* The pressing issues of our times are of transdisciplinary origin and require transdisciplinary thinking in order to problem-solve and create sustainable futures. Meeting the needs of the present without compromising the needs of future generations (living sustainably) has been described as the greatest challenge of our generation. However, environments are not static and neither are cultures. Cultures have to continuously adapt to changing environments. Research and education that is transdisciplinary and immersed in the community will play a vital role in helping us to imagine and realize a sustainable future. As professors in the university, it is our role to educate future leaders in science and education who will be not only be able to work across disciplines, but also have the ability to recognize, value and leverage the local cultural knowledges held in a community in order to improve the quality of life for all, including non-human beings. In this roundtable we will discuss our working framework of Sustainable Resilience and how this approach arms students and local communities with the knowledge, skills and attitudes to meet the mutually reinforcing goals of sustainability and resilience with an emphasis on empowerment and agency. We will invite roundtable participants share their experiences and contribute to a collective discussion about true collaboration and working across borders.

## **Heritage and sustainability: global and local regimes of care**

**Daugbjerg, Mads<sup>1</sup>, Fibiger, Thomas<sup>2</sup>**

<sup>1</sup>Associate professor, Department of Anthropology, Aarhus University, Denmark

<sup>2</sup>Associate professor, Department of Anthropology, Aarhus University, Denmark

The heritage sector is fundamentally premised on ideals of conservation and care – of sustainability. At the same time, 'heritage' has become an international multimillion-dollar industry, a cultural phenomenon connected to international tourism and prestige, traveling and developing across the globe. We see a particular boom of the heritage sector in new global centers of economic growth, such as China (with its mushrooming of new museums), the Arab Gulf states (including the curious import of Western heritage icons such as the Abu Dhabi *Louvre*), and South Africa (with what Nick Shepherd has termed different 'regimes of care'). This roundtable will discuss heritage within the frame of sustainability on local and global scales.

We ask roundtable participants to address the following questions:

- What kinds of heritage are sustained and challenged in an era of heritage globalization?
- How do ideas and practices of sustainability and heritage management travel?
- What are the shapes of and approaches to sustainability in non-western heritage settings?
- How do alternative or local rationales and interests intersect with, utilize or challenge conventional (global) ideals of heritage and sustainability?

Roundtable

Cultural heritage

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## **Sustainability on the cultural policy agenda**

**Johannison, Jenny<sup>1</sup>, Hansen, Louise Ejgod<sup>2</sup>**

<sup>1</sup> Senior lecturer, University of Borås, Sweden

<sup>2</sup>Project and research manager rethinkIMPACTS 2017, Aarhus University, Denmark

The topic of sustainability is entering the cultural policy agenda, challenging some of the well-established ways in which we understand culture as a policy area. In this round table discussion we will address the question: How do we understand the relationship between sustainability and other, seemingly related and more longstanding cultural policy topics like participation and democratization? In which ways might the agenda of sustainability alter or confirm these agendas and how they are understood?

In addition, new linkages have been formed between cultural sustainability on the one hand and environmental, economic and social sustainability on the other. Have these new linkages also changed the relation between cultural policy and other policy fields? In this round table discussion we will discuss these issues, drawing on research on both cultural policy and cultural sustainability. We will not only explore the concept of sustainability and the potential values and conflicts within the term, but also the way in which it relates to core issues in cultural policy.

## **Cultural attitudes and conservation: Addressing the global, intergenerational attitudes to sustainability**

**Andersen, Casper<sup>1</sup>, Hartel, Jessica<sup>2</sup>, Dragsbæk, Iben**

<sup>1</sup>Assistant professor, History of ideas, Aarhus University, Denmark

<sup>2</sup>Postdoc, History of ideas, Aarhus University, Denmark

Developing countries battle issues of population growth and overwhelming poverty while industrialized countries struggle to manage their compounding ecological footprint. In either case, biodiversity as well as long-term human development suffer. To promote sustainability in our current Anthropocene condition we need to move away from “fortress conservation” models and build initiatives that work from the assumption that human activities are an integrated part of any “natural” environment. This means that environmental conservation requires us to take into account cultural attitudes and practices on a global scale.

The aim of this workshop is to address the question of how cultural practices can be influenced in ways that supports biodiversity and protects natural resources. Moreover, we want demonstrate and discuss hands-on ways in which this can be done. We draw our examples from the Kasisii Project in Kibale National Park [[www.kasisiiproject.org](http://www.kasisiiproject.org)] and from the Conference YOUNG APES [<http://bioculture.au.dk/youngapes>] held in Copenhagen this year aiming at school children in Denmark. Sustainability is not only a global challenge it is also an intergenerational challenge. To us the main battleground for creating sustainable futures is in the field of education at all levels. At their best educational initiatives can serve as a driver of cultural inclusion and empowerment. An agenda that helps us to underscore the fact that sustainability – like culture – is not a fixed state but rather an ongoing process that require constant attention as human, cultural and environmental factors change.

The workshop will also reflect on our own position as “experts”; a group of professionals that – sometimes for good reasons – are accused of cultural and environmental imperialism as they engage in conservation efforts in economically poor regions of the world.

The workshop is based on a mix of presentations, discussion sessions as well hands on activities to demonstrate how we work to influence cultural attitudes to sustainability and conservation.



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## Understanding culture's role: measuring the impacts of cultural interventions

**Azevedo, Margarida**

PhD Candidate Culture Economics, Université Paris 1-Panthéon Sorbonne, Paris, France

The aim of this workshop is: to present the current practices of evaluation and impact assessment inside the cultural sector, to explore basic concepts and skills required to understand the processes of impact assessment and to advocate for the evaluation frameworks as internal (cultural management and sustainability) and external (sharing results with stakeholders) tools of the cultural sector. In short, it intends to qualify participants with conceptual basis and exploratory methods for measuring cultural interventions impacts.

Topics being explored	Targets to be reached	Tasks being addressed
INTRODUCTION		
<i>Concepts</i>	To define and consolidate conceptual bases	Exploring different concepts, such as 'indicators', 'evaluation', 'outcome', 'impact', 'monitoring' through
<i>Evaluation Types</i>	To understand the different types, moments and criteria of evaluation	Debating the moments, criteria and main types of evaluation, such as 'front--end', 'summative', 'formative', 'impact'. by taking some
<i>Evaluation Steps</i>	To understand the steps of an evaluation process	Covering and examining the 8 main steps of an evaluation process
IMPACT ASSESSMENT		
<i>Practices</i>	To describe the current 'impact assessment' practices inside the cultural sector	Discussing, with examples of studies and findings, the main methodological approaches, 'economic', 'longitudinal'.
<i>Methodological constraints</i>	To expose the impact assessment frameworks limitations and methodological	Describing the main methodological limitations of these studies and present how some barriers can be overcome
<i>Exercise</i>	To build capacity for conducting impact assessment processes through practical exercises	Applying the reviewed concepts and topics and develop, in small groups, a impact assessment framework of a cultural

Workshop

Resilience

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## **Addressing Inequality & Social Sustainability in the Built Environment: (Re)imagining just societies under Climate Change**

**Carby-Samuels, Marcella<sup>1</sup>,**

<sup>1</sup>PhD candidate, Human Ecology, Department of Human Geography, Lund University, Sweden

Individual or groups of authors have an assigned table during a session to review and discuss the ideas, frameworks, and perspectives underlying their work with interested delegates who gather at the table. Suggesting a roundtable discussion include proposal of the topic discussed in 50---200 words.

- *In what ways does a focus on cultural sustainability change well-known agenda-setting power geometries between North and South, East and West for example due to climate change adaptation and mitigation necessities?*

### **Invitation:**

Recognizing the interaction and interdependence between the material and the social are critical in shaping how our imaginaries on possible futures can be either expanded or constrained. We invite conference delegates to embark on a trans--- disciplinary exploration of solutions with us at this RoundtableDiscussion.

Workshop

Cultural policy

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## Mapping & Sharing

**Habibija, Senada Demirovic<sup>1</sup>, Jugović, Ana<sup>2</sup>, Björk, Joacim Diaz<sup>3</sup>**

<sup>1</sup>PhD candidate

<sup>2</sup> senior adviser for urban planning City of Mostar, Cand. MA, University of Vienna, Wien, Austria

<sup>3</sup>Senior Vice President of Lindéngruppen

“There are strong arguments for prioritizing humanistic urban planning that carefully accommodates the people who use city space. Invitations to walk, bicycle and take part in city life should certainly comprise cities everywhere regardless of level of economic development.”<sup>1</sup>

Who are the silent actors that use city space and how can we learn their needs and behavior patterns?

How do we comprehend invitations of the space?

We want to focus on retaining and shaping public space that can transmit invitation on its own. Those public spaces are not described by well-known historical and cultural facts but by the citizen's everyday life. The city image is shaped both by locals and tourists. Let us trace their movement and map new social-spatial framework that will positively influence new generations.

Mapping & Sharing

Moto: when you find it, share it!

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<sup>1</sup> Gehl J. (2010) – *Cities for people*, Island Press, Washington, Covelo, London