

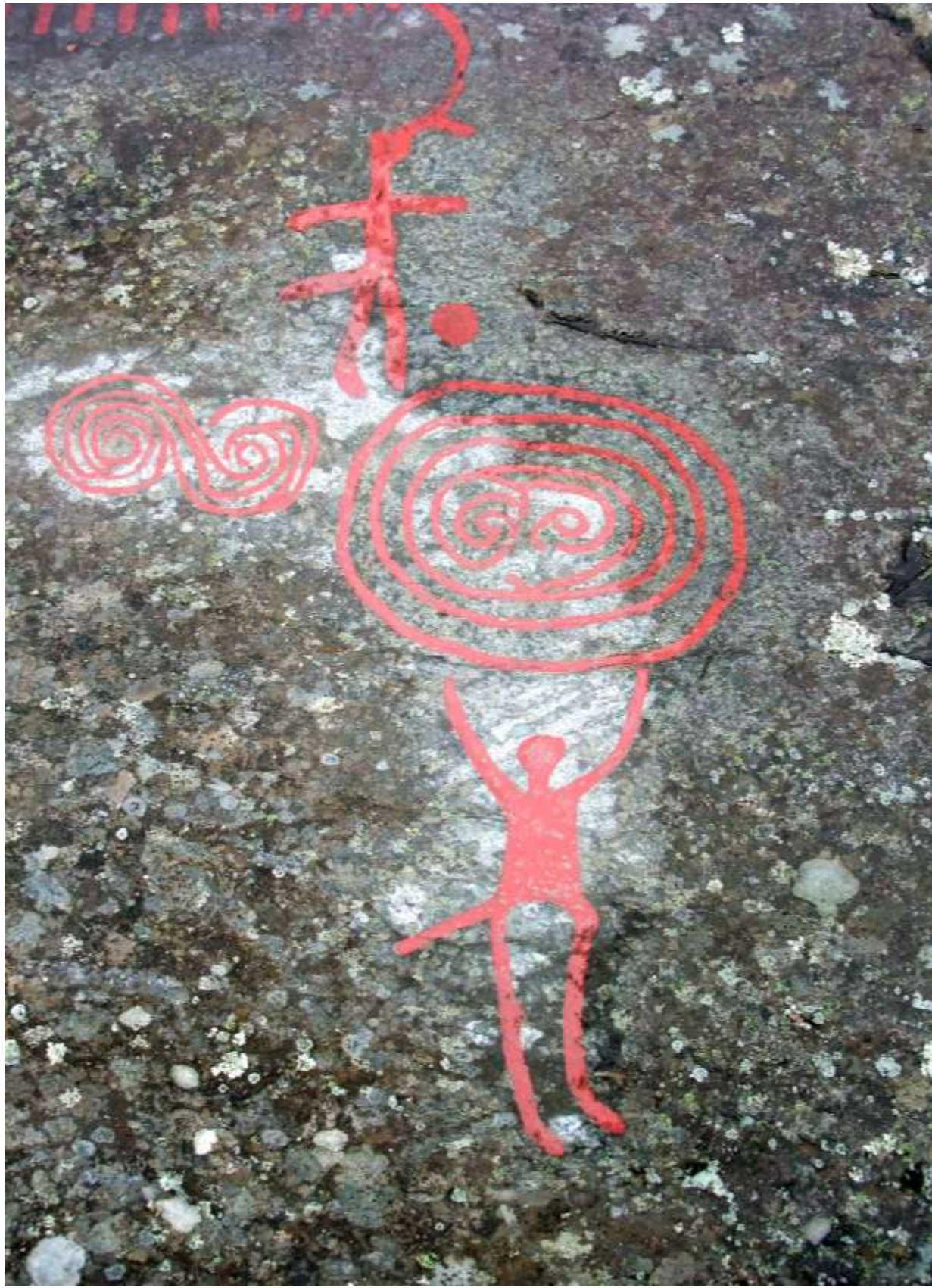
# Why, when, how and by whom does the past become engaging?

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Universal and situated answers – receipt included

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24 September 2012



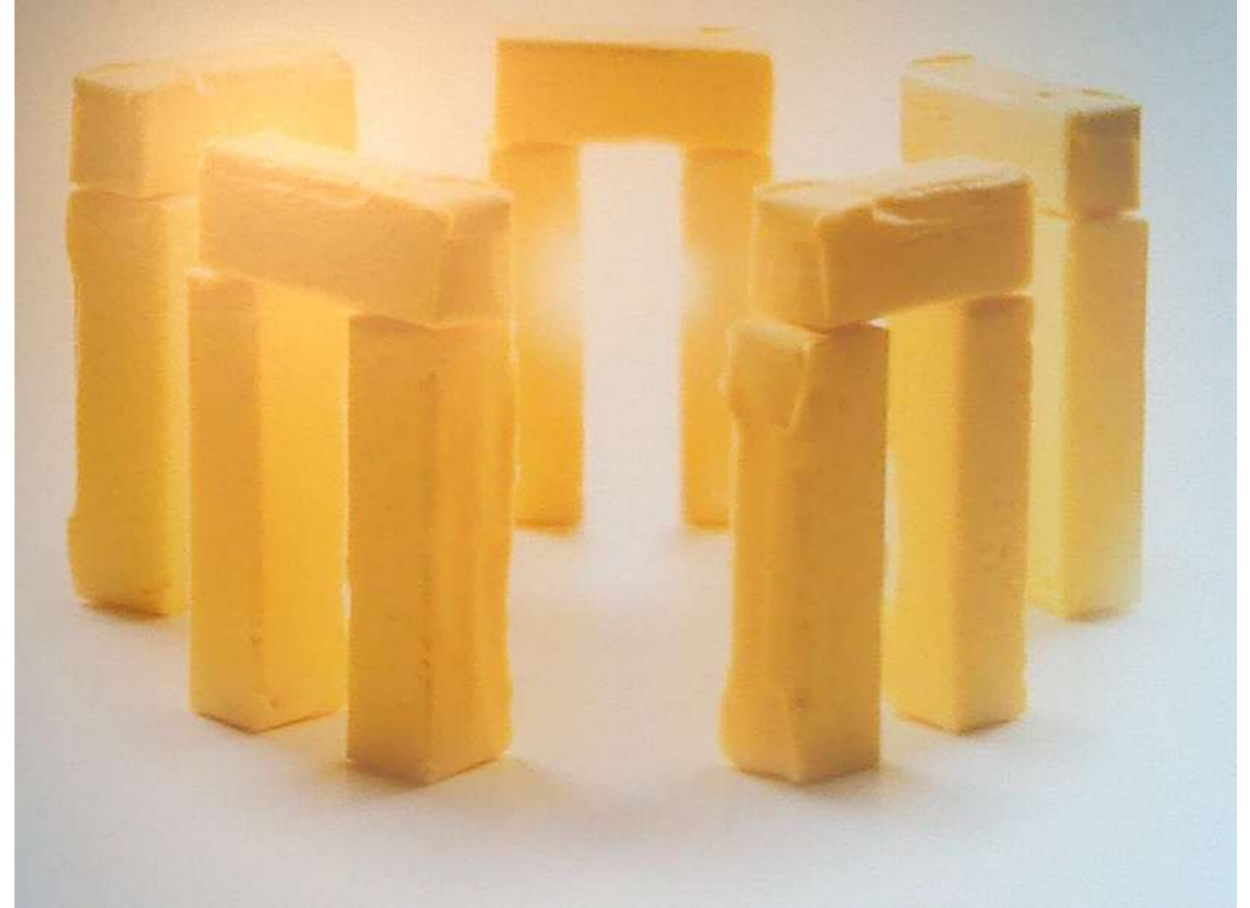


Cosmology and death





Power and legitimacy



Community and commerce





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Moving targets: Medieval as dark age, roots and never-never land

# Why uses of the past?

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- life beyond death
- meaning beyond facts
- promote power, legitimacy, community and value
- Acts on the past to handle change and to promote future

## Performing Nordic Heritage

Everyday Practices and Institutional Culture



EDITED BY

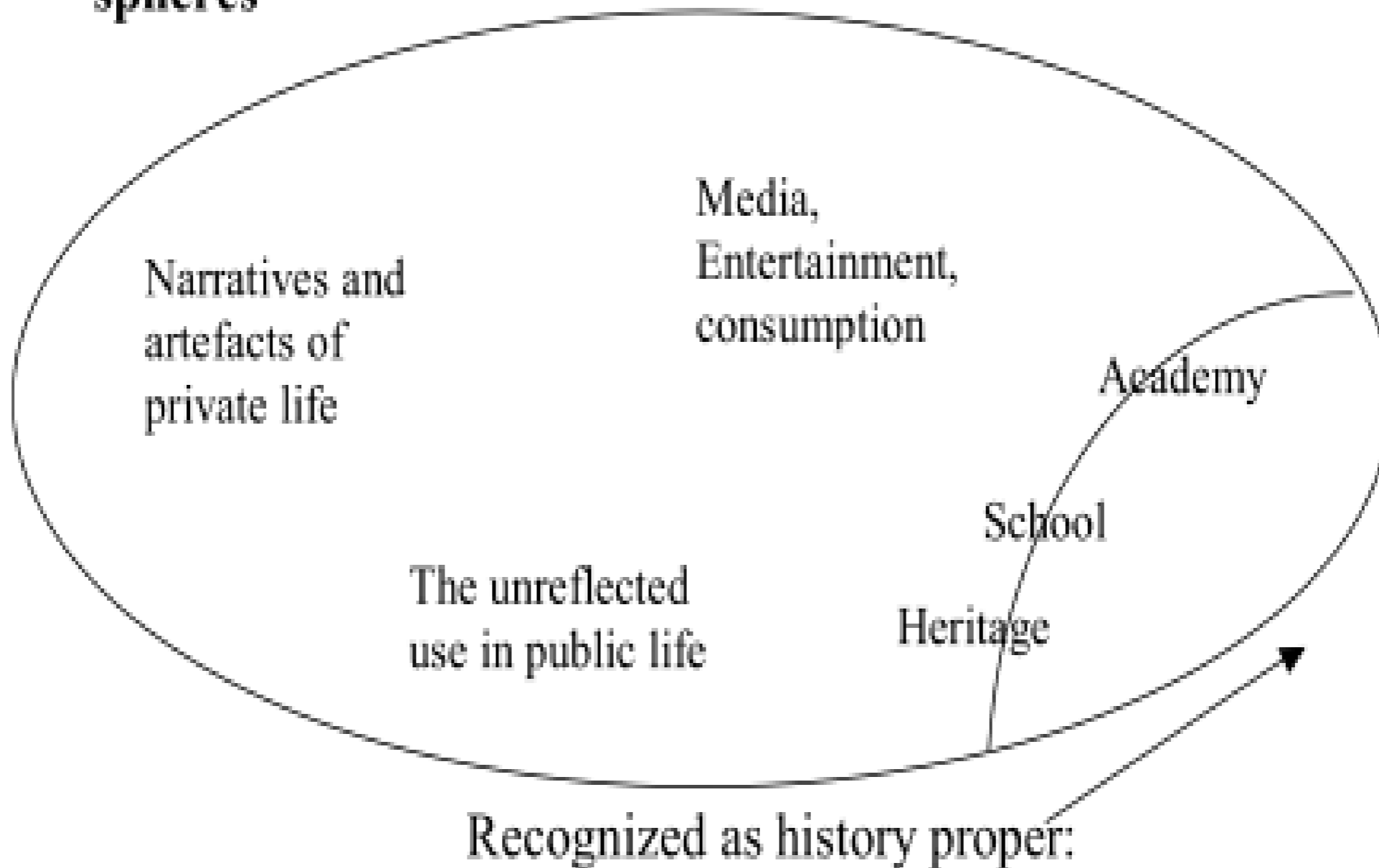
**PETER ARONSSON**  
and **LIZETTE GRADÉN**

# Who?

## The Culture of History – spheres

artefacts, rituals, customs and assertions with references to the past

### Culture of history - spheres

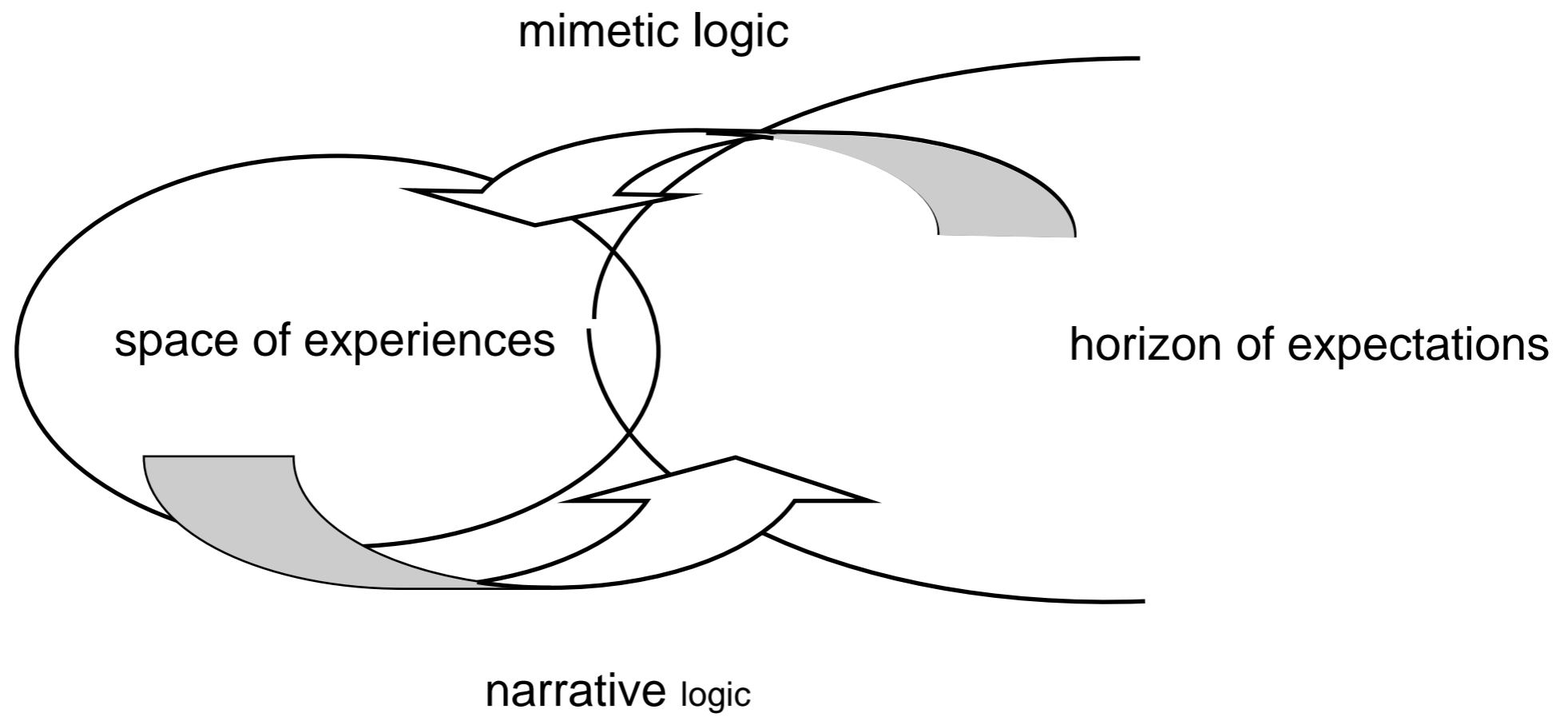




Past –

present –

future



# When?

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- Always
- Public sphere simulates
- Threats/rapid change necessitates
- Interacting logics allowed





# How? Successful stories reshaping landscapes

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- Not equally successful in getting strong recognition and desire to visit: ALV and Visby more successful, then Arn- and Mobergland.
1. Mediatized narrative (still) a necessary precondition.
  2. Balance between complexity and recognition: authentic and still space for imagination. Medieval and 19th century rural past useful epochs
  3. Space enough for cultural entrepreneurs in a structure of traditional business, heritage management and political bureaucracies.
  4. Representing and negotiating long standing value conflicts is an asset: nostalgia and modernization; individualism and community; family and gender; continuity and change; stereotypes and surprise.
  5. Part of a cluster providing enough opportunity for contemporary desires and social conditions to be fed: children, globalization, identity work, aesthetization, mediatization.