CONTESTED HERITAGE IN THE CAUCASUS: COMPARATIVE PERSPECTIVES

OVERVIEW

Part 1: Caucasus – A Contested Region

- Geographical and historical overview

Part 2: Case Studies

ARMENIA

- Remembering the Genocide
- Food and Intangible Heritage

GEORGIA

- Polyphonic singing as intangible heritage
- Commemorating Stalin

AZERBAIJAN

- Carpet Museum
- Edifice Complex


ARCTIC OCEAN
Greenland
(Denmark)
ARCTIC OCEAN
Svalbard
(Norway)
United States
Canada
United States
Iceland
Norway
Sweden
Finland
Russia
U.K.
Den.
Neth.
Belg.
Ireland
Estonia
Latvia
Lithuania
Ger-
many
Poland
Belar.
Kazakhstan
Mongolia
France
Mol.
Geor.
Az.
Armenia
Turkey
Uzbek.
urkm.
Kyrgyzstan
Tajikistan
Portugal
Spain
Italy
Greece
Lebanon
Syr.
Iraq
Iran
Afghan.
Pakistan
China
N.Korea
S.Korea
Japan
Nepal
Bhutan
Morocco
Tunisia
Algeria
Libya
Israel
Kuwait
Qatar
Jordan
Saudi
Arabia
Egypt
India
Laos
Vietnam
Taiwan
Bur.
Bangl.
Thai.
Cambodia
Philippines
Western
Sahara
Mexico
Caribbean
Maurit.
Mali
Niger
Chad
Eritrea
Sudan
U.A.E.
Oman
Yemen
Djibouti
Senegal
The Gambia
Guinea-Bissau
Guinea
Sierra Leone
Liberia
Cote d'Ivoire
B.Faso
Ghana
Togo
Benin
Nigeria
Cam.
C.A.R.
South
Sudan
Ethiopia
Somalia
Ken.
Sri
Lanka
Malaysia
Papua
New Guinea
Solomon
Islands
Indonesia
Timor-Leste
Central
America
Guyana
Suriname
French
Guiana
(France)
Venez.
Colombia
Ecuador
Peru
Brazil
Equatorial Guinea
Gabon
Congo
Dem.
Rep. of
Congo
Uganda
Rwanda
Burundi
Tanz.
Bolivia
Paraguay
Chile
Argentina
Uruguay
Angola
Zambia
Zim.
Namibia
Bots.
South
Africa
Lesotho
Malawi
Mozambique
eSwatini
Madagascar
Australia
New
Caledonia
Fiji
New Zealand
PACIFIC
OCEAN
ATLANTIC
OCEAN
INDIAN
OCEAN
PACIFIC
OCEAN
ATLANTIC
OCEAN
SOUTHERN OCEAN
© 2020 Geology.com

CAUCASUS REGION





CAUCASUS TODAY





AZERI-ARMENIAN WARS

2020 Nagorno-Karabakh War

- Azerbaijan make territorial annexations in occupied areas around Artsakh
- Ceasefire agreed, allows Armenia to retain presence in Artsakh
- Russian peacekeeping missions retained





- Armenia = population c. 3 million

2021 GDP (purchasing power parity) est. $40,500 million #124 in world

Capital Yerevan – population c. 1 million



- Azerbaijan = population c. 10 million

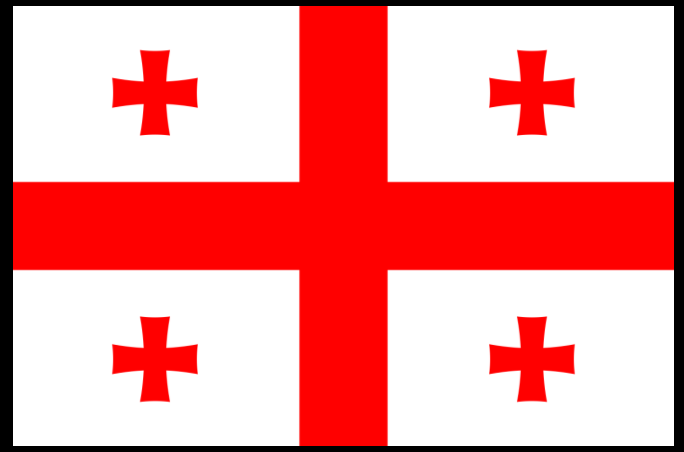
2021 GDP est. $151,866 million #77 in world Capital Baku – population est. 2.3 million



- Georgia = population c. 4 million

2021 GDP est. $58,226 million #110 in world

Capital Tbilisi - population c. 1.2million



UK c. 2021 est. $ 3,174,921 million; Ireland c. 2021 est. $500,270 million

A CONTESTED REGION



The Caucasus circa 1780

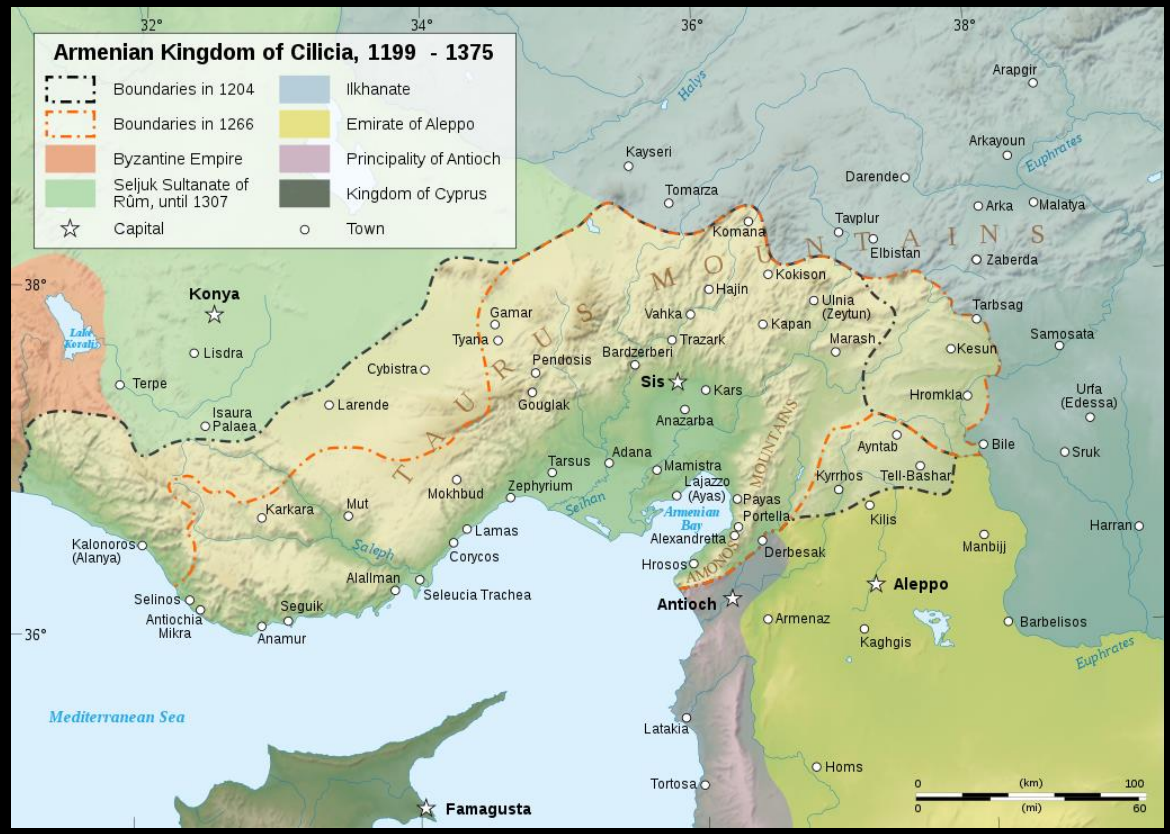
- Armenian, Georgian and Azeri kingdoms and states have been subjected to successions of conquests and annexations – Roman, Mongol, Persian, Seljuks, Ottoman, Russian …



HISTORIC ARMENIA

– MUCH LARGER LANDMASS THAN CURRENT NATION STATE
NOT CONTIGUOUS WITH BORDERS OF MODERN NATION STATE



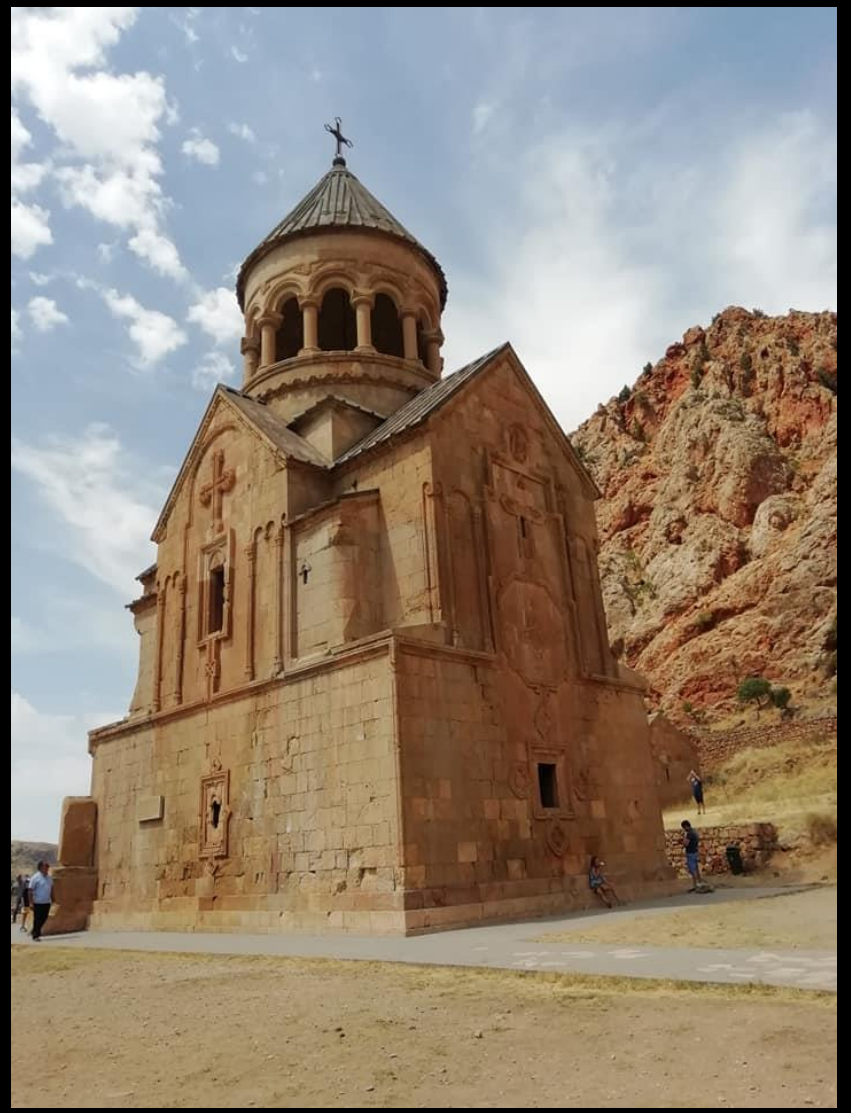


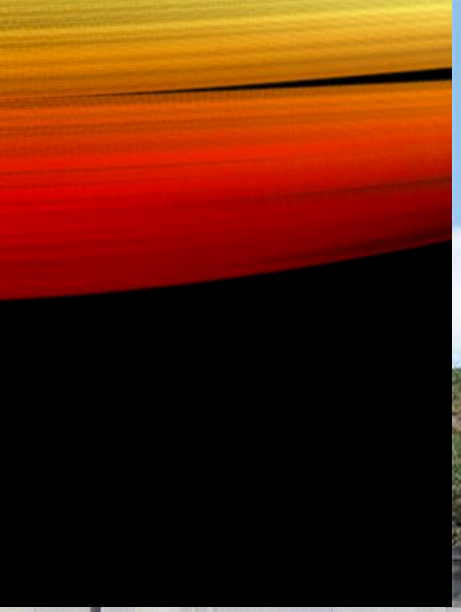
Armenia in the 4th Century, 299–387 AD.

HISTORIC ARMENIA

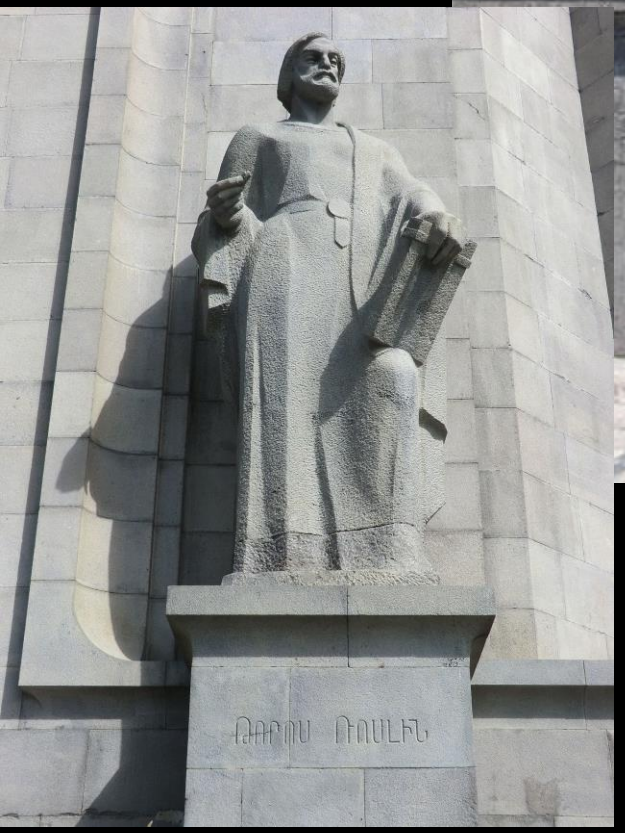
- Armenian church est. 301 ACE
- Armenian alphabet systematized by Mesrop Mashtots, 405 AD

Աա a	Բբ b	Գգ g	Դդ d	Եե je	Զզ z	Էէ e	Ըը ë	Թթ t’	Ժժ ž
Իի i	Լլ l	Խխ x	Ծծ ts	Կկ k	Հհ h	Ձձ dz	Ղղ ŕ	Ճճ tš	Մմ m
Յյ j	Նն n	Շշ š	Ոո vo	Չչ tš’	Պպ p	Ջջ dž	Ռռ r	Սս s	Վվ v
	Տտ t	Րր r’	Ցց ts’	Ււ w	Փփ p’	Քք k’	Օօ o	Ֆֆ f	













- Matenadaran, Yerevan

© Armeniapedia.org

HISTORIC GEORGIA

- Georgian conversion to Christianity 327 to 332 ACE – under auspices of St Nino





HISTORIC AZERBAIJAN

Zoroastrianism in antiquity

Islamicisation in Late Antiquity into Middle Ages

Part of Seljuk Empire, 11th to 13th century

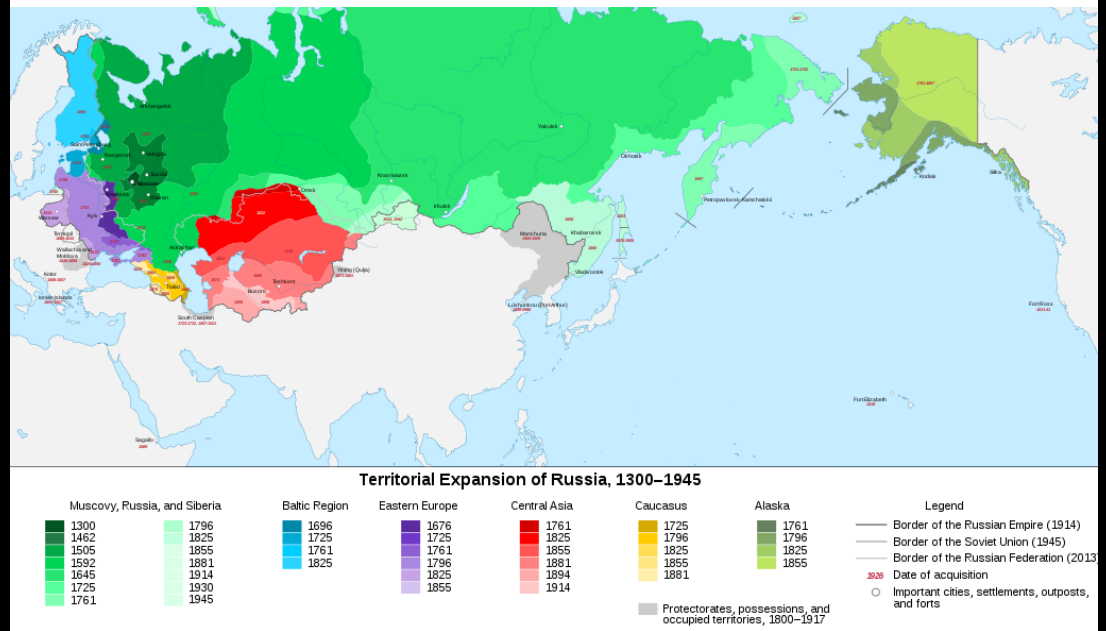


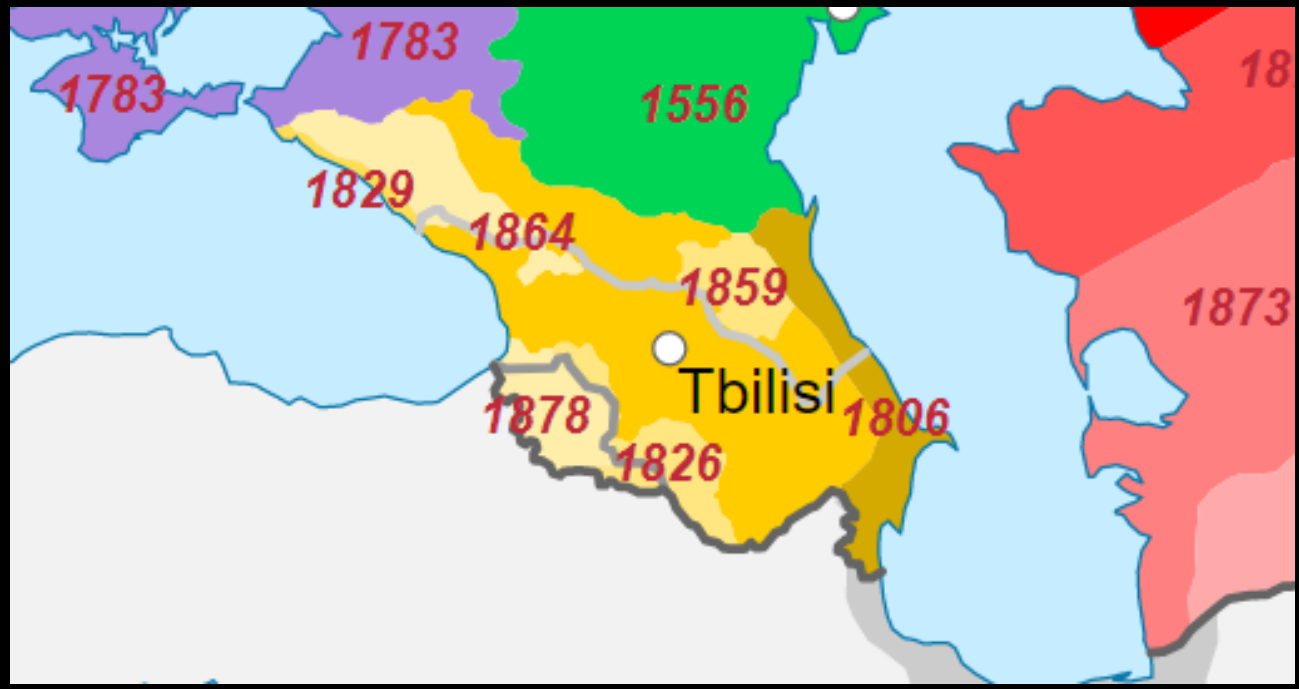


Nizami Ganja, national poet of Azerbaijan (c. 1141–1209); Flame Towers, Baku (built 2007—2012)

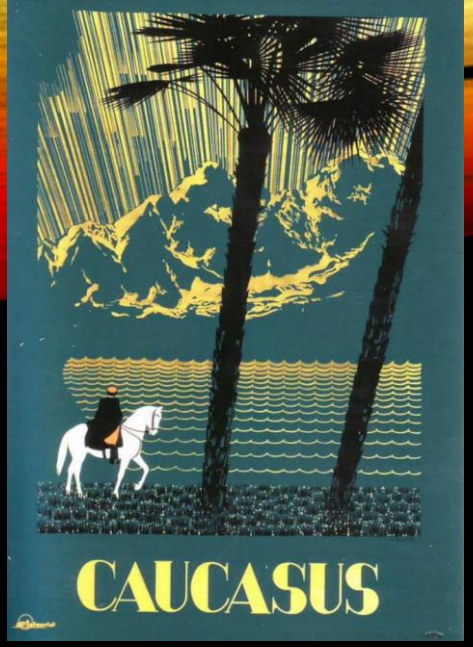
EXPANSION OF RUSSIAN EMPIRE





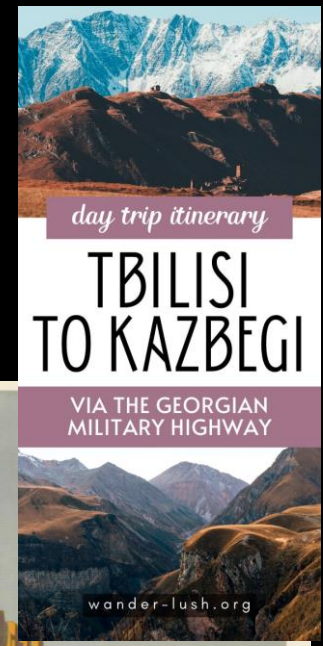


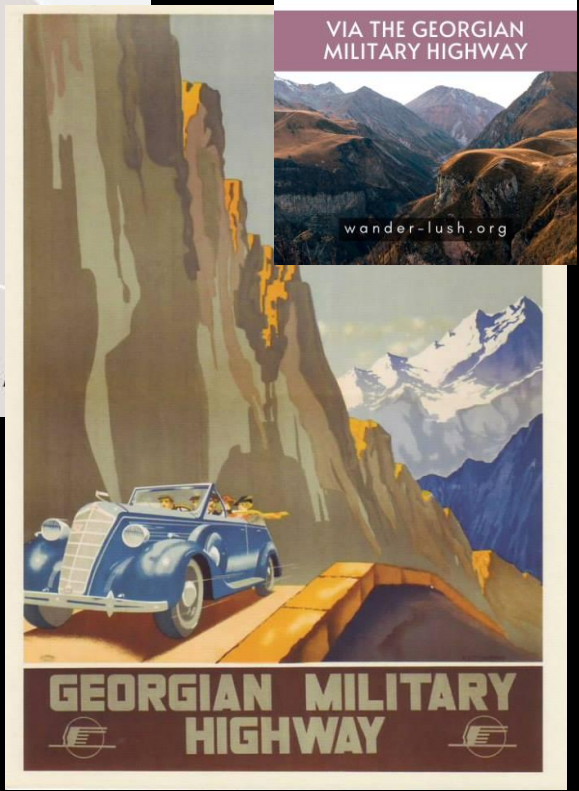
GEORGIA IN RUSSIAN IMAGINATION











- Soviet-era Intourist posters – built on romantic imaginary established by 19th-century novelists like Pushkin, Lermontov and Tolstoy

SOVIET TOUR OF TBILISI

FROM INDEPENDENCE TO INDEPENDENCE 1918-1991



Home | Site Map | Blog

envoy :tours encounter armenia

ARMENIA | GEORGIA | DONATION | HOSTELS

Home / Armenia Tours / Soviet Yerevan

Find us on Facebook

Envoy Hostel & Tours - Ye…
Like Page 5K likes

BLOG

Discover Gyumri | The Capital of Shirak
Read More »

Cambodian New Year – celebrate in true Khmer style!
While the western world welcomed the 2018 year 4 months ...Read More »

Choosing the right tour company
Read More »

SOVIET YEREVAN

Experience Yerevan from a unique perspective in this 'Soviet' City Tour.

Travel in a Soviet era minibus as our pioneer guide shows our 'rosy' city. Appreciate the splendor of Soviet architecture, experience the nostalgia of Lenin square, see the fruits of socialistic labour, sample a Soviet subway "lunch" and more...

This fun and illuminating tour will take you beyond where normal tourists go and give you a glimpse of how times have changed. Step back in time and experience Yerevan as a Soviet era 'Intourist'.

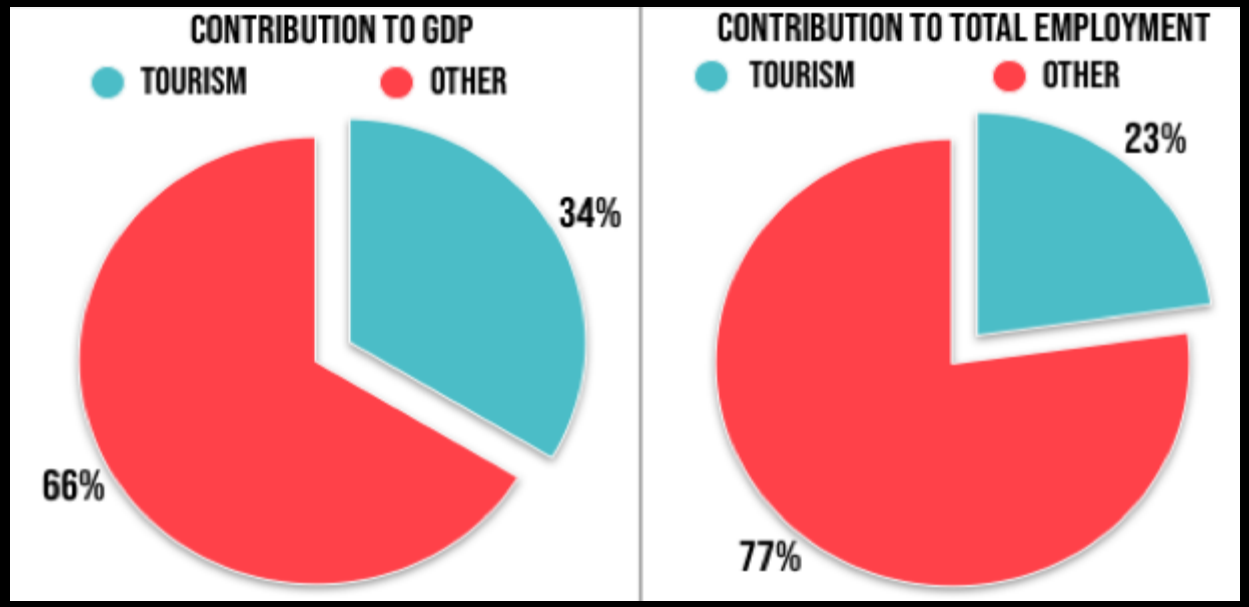
Dear Comrades, join our revolutionary tour and let us reveal the mysteries of the era!

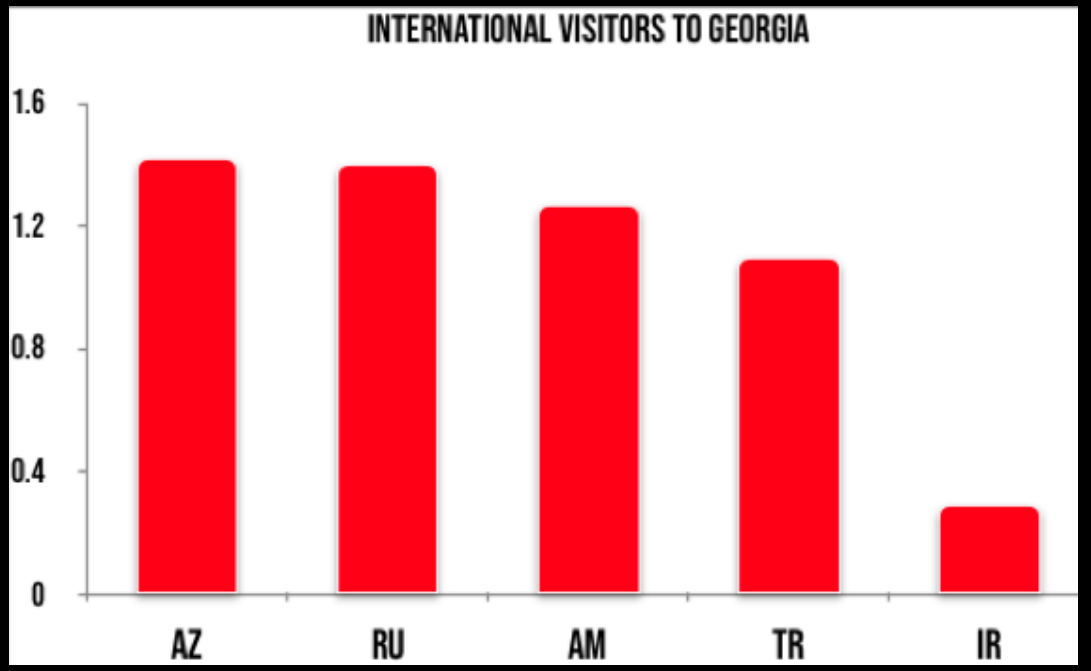
We appreciate your solidarity

BOOK NOW

BOOK HOSTEL

GEORGIA'S TOURISM ECONOMY





Source: Eurasianet, 2019
https://eurasianet.org/measuring-the-impact-of-russias-tourism-embargo-on-georgia

Main Purpose of Visit/Residency

Please tell me, what was the main purpose of your current visit to Georgia?

	Azerbaijan	Turkey	Russia	Armenia	Cent. and East. Europe	Other Europe	Other Countries
Holiday, Leisure, Recreation	20.0%	65.9%	49.4%	8.8%	70.2%	64.4%	74.2%
VFR	30.8%	9.0%	18.9%	28.4%	8.6%	23.6%	4.8%
Transit	0.8%	0.2%	0.3%	0.1%	0.4%	0.9%	1.9%
Shopping	8.9%	0.0%	1.5%	1.3%	0.7%	0.1%	0.2%
Business, Professional	1.0%	0.2%	0.2%	0.0%	0.0%	0.0%	0.2%
Health and Medical Care	12.2%	4.5%	0.6%	18.2%	0.2%	0.1%	0.4%
Education, Training	18.1%	8.4%	24.3%	30.5%	5.2%	1.0%	2.5%
Religion, Pilgrimage	3.2%	11.8%	4.4%	12.3%	14.6%	9.9%	15.7%
Other	5.0%	0.1%	0.4%	0.4%	0.0%	0.0%	0.1%

International traveler trips to Georgia have been growing rapidly in recent years. In 2019, they reached a record number of 9,357,964, which represents an annual growth rate of 7.8%.

Georgian National Tourism Administration, 2019

Conducted Activities /Residency

Please, tell me, which of the following activities have you taken part in or spent time doing during this visit?

	Azerbaijan	Turkey	Russia	Armenia	Cent. and East. Europe	Other Europe	Other Countries
Tasting Georgian Cuisine and Wine	68.2%	58.1%	88.1%	70.2%	86.1%	85.2%	77.3%
Shopping	58.8%	42.3%	66.8%	83.2%	55.9%	50.5%	55.8%
Sightseeing	28.9%	54.3%	49.8%	4.4%	72.1%	78.8%	81.3%
Visiting entertainment parks	14.2%	11.3%	15.4%	7.2%	19.7%	20.2%	28.1%
Beach, swimming in the sea, lake	12.9%	35.3%	19.2%	9.3%	35.8%	24.2%	17.6%
Visiting Nature	11.4%	17.5%	15.1%	2.3%	24.4%	30.6%	33.9%
Nightlife	4.4%	7.4%	1.7%	3.6%	5.5%	5.6%	7.4%
Pilgrimage	2.6%	11.7%	20.4%	10.4%	16.9%	17.6%	12.5%
Gambling	2.4%	23.0%	0.8%	0.1%	1.2%	5.8%	3.5%

WINE REGIONS OF GEORGIA



LECHKHUMI
- Usakhelauri
- Tsolikouri
- Ojaleshi

IMERETI
- Tsolikouri
- Tsitska
- Krakhuna
- Dzelshavi

RACHA
- Aleksandrouli
- Mujuretuli
- Rachuli Tetra

SAMEGRELO
- Chvitiluri
- Ojaleshi

GURIA
- Chkhaveri
- Aladasturi
- Tsolikouri

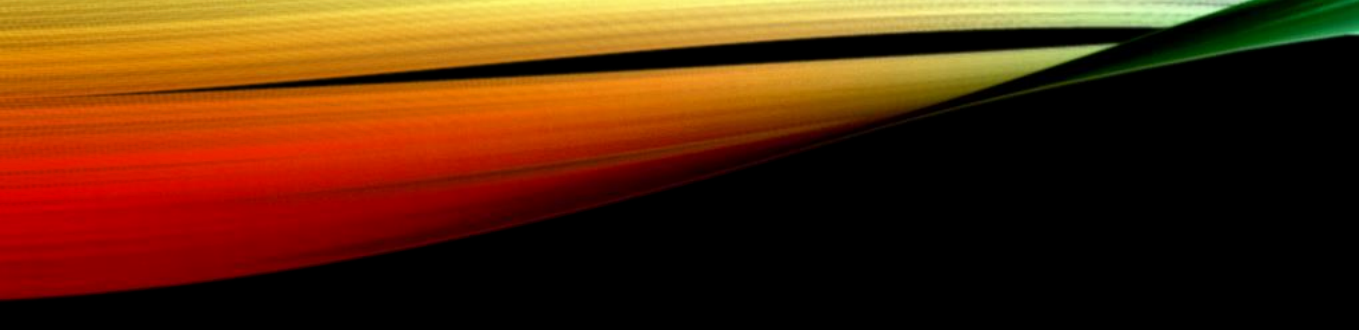
AJARA
- Chkhaveri
- Satsuravi

MESKHETI
- Metskhuri Mtsvane
- Metskhuri Shavi

KARTLI
- Rkatsiteli
- Chinuri
- Goruli Mtsvane
- Saperavi
- Tavkveri
- Shavkapito
- Asuretuli Shavi

KAKHETI
- Saperavi
- Rkatsiteli
- Kakhuri Mtsvane
- Kisi
- Khikhvi

BestGeorgian.com

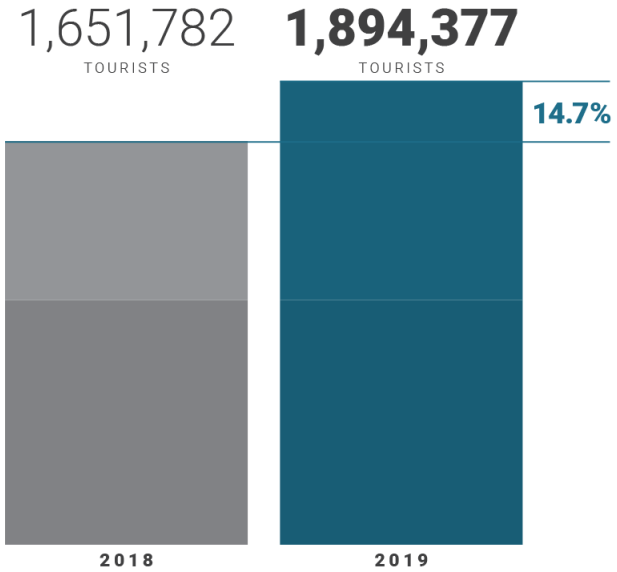


TOURISM COMMITTEE
MINISTRY OF ECONOMY OF ARMENIA

TOTAL TOURIST ARRIVALS 2018/2019

According to official statistical data, during the period of January-December 2019, the number of tourist arrivals comprised 1.894.377, registering a 14.7% growth towards the index of the same period of 2018 (1.651.782).

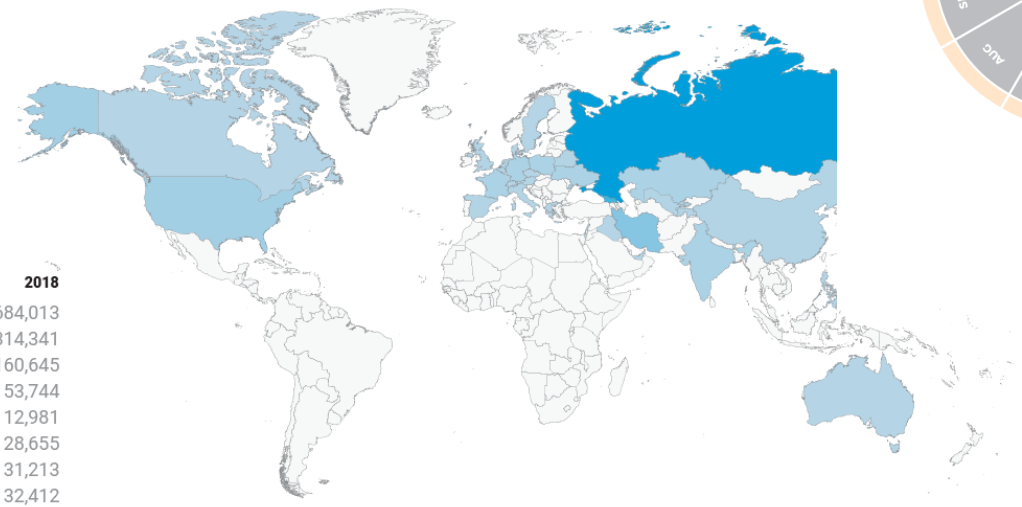




TOURISM COMMITTEE
MINISTRY OF ECONOMY OF ARMENIA

GEOGRAPHY OF ARRIVALS

According to the RA Border Management Information System, the top 34 countries by arrivals are the following:



	COUNTRY	2019		2018
1	Russia	855,612	▲ 25.1	684,013
2	Georgia	344,607	▲ 9.6	314,341
3	Iran	160,676	▼ 0.0	160,645
4	USA	63,175	▲ 17.6	53,744
5	Kazakhstan	39,882	▲ 207.2	12,981
6	Germany	39,690	▲ 38.5	28,655
7	India	38,735	▲ 24.1	31,213
8	Ukraine	36,125	▲ 11.5	32,412
9	France	32,397	▲ 17.2	27,651
10	Philippines	20,262	▼ -0.5	20,363
11	Poland	17,134	▲ 11.3	15,397
12	China	15,550	▲ 69.2	9,189
13	The Netherlands	14,430	▲ 21.3	11,898
14	Italy	12,581	▲ 16.5	10,802
15	UK	12,515	▲ 15.1	10,873
16	Lebanon	12,244	▲ 6.6	11,491
17	Tajikistan	11,747	▲ 10.3	10,649
18	UAE	11,028	▼ -7.3	11,901
19	Belgium	10,181	▲ 23.8	8,223
20	Belarus	10,104	▲ 16.7	8,656
21	Uzbekistan	9,630	▲ 84.2	5,228
22	South Korea	8,970	▲ 29.1	6,947
23	Spain	8,259	▲ 19.3	6,922
24	Canada	7,314	▲ 13.1	6,468
25	Israel	7,072	▲ 11.9	6,319
26	Sweden	6,740	▲ 40.9	4,782
27	Austria	5,865	▲ 12.8	5,202
28	Australia	5,717	▲ 34.1	4,263
29	Iraq	5,602	▲ 9.7	5,106
30	Switzerland	5,561	▲ 16.3	4,782
31	Greece	5,128	▲ 13.5	4,519
32	Japan	4,503	▲ 14.1	3,947
33	Czech	4,334	▲ 13.2	3,828
34	Denmark	2694	▲ 6.02	2,541

TOURISM RESEARCH AND STATISTICS

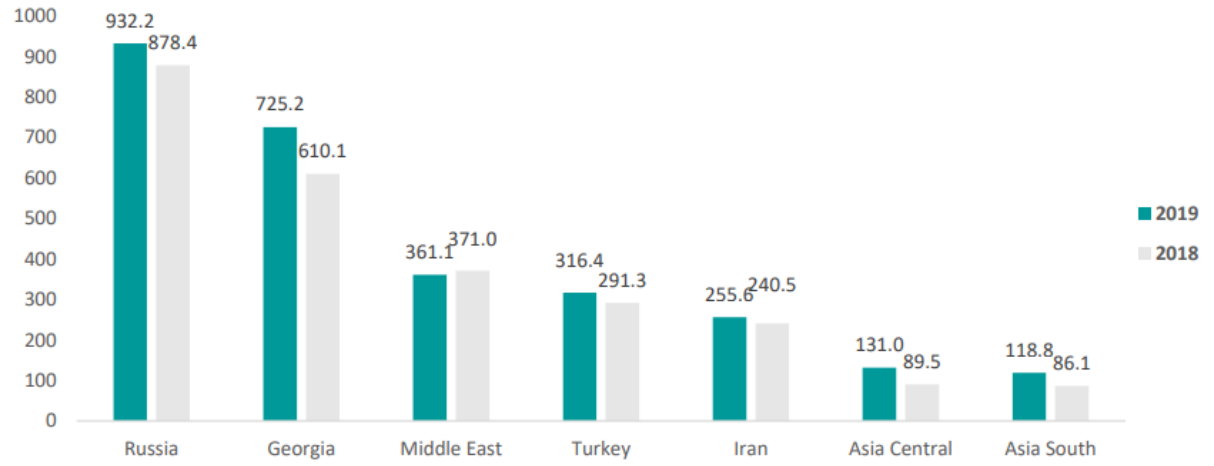
Tourism Development in Azerbaijan

State Tourism Agency of the Republic of Azerbaijan

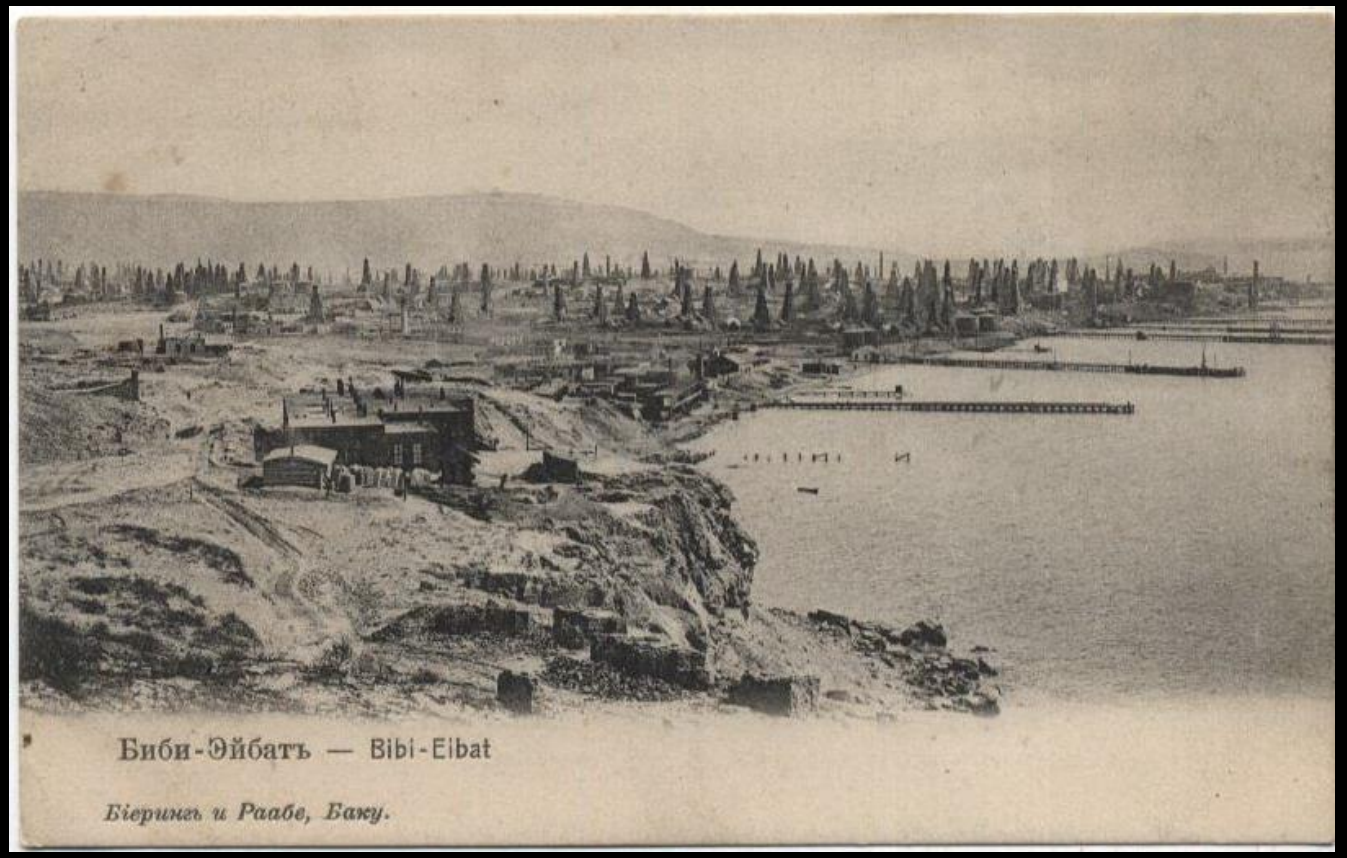
Inbound tourism in Azerbaijan hits the record of 3.2 mln!

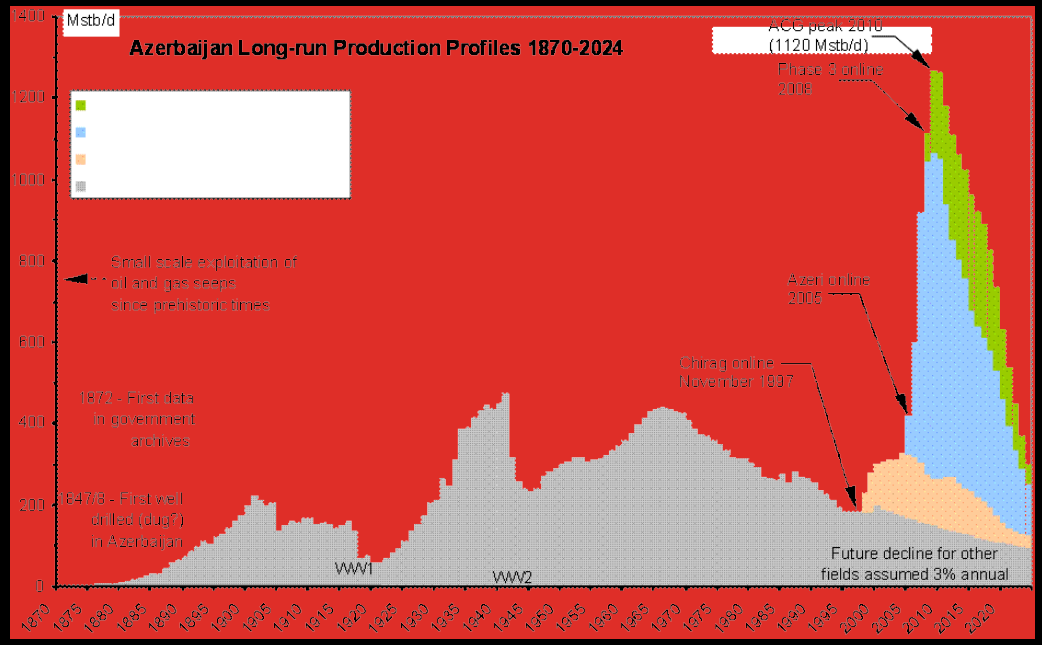
According to the State Border Service, the number of arriving travelers in Azerbaijan during 2019 has increased by 323 thousand or 11.4% compared to 2018, setting a historical record of 3.2 million inbound travelers. This development is to a large extent due to the excellent results for September (+20.8%), October (+24.7%), November (+13.3%) and December (+14.2%, see

Figure 1: Foreign travellers (in thousands) from 7 countries and regions in 2019 and 2018



BAKU OIL FIELDS – 19TH CENTURY





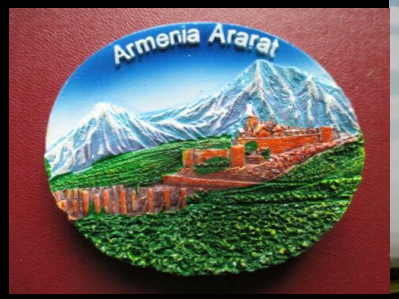
WORLD WAR ONE AND RUSSIAN CIVIL WAR

- November 1917 – Bolshevik Revolution
- May 1918 – Armenia, Georgia and Azerbaijan declare independence from Russia
- September/October 1918 – Ottoman occupation of Baku
- April 1920 – Bolsheviks (re)capture Azerbaijan
- November 1920 – Bolsheviks (re)capture Armenia
- February 1921 – Bolsheviks (re)capture Azerbaijan
- October 1921 – Treaty of Kars decides borders of South Caucasus (pictured)



MOUNT ARARAT



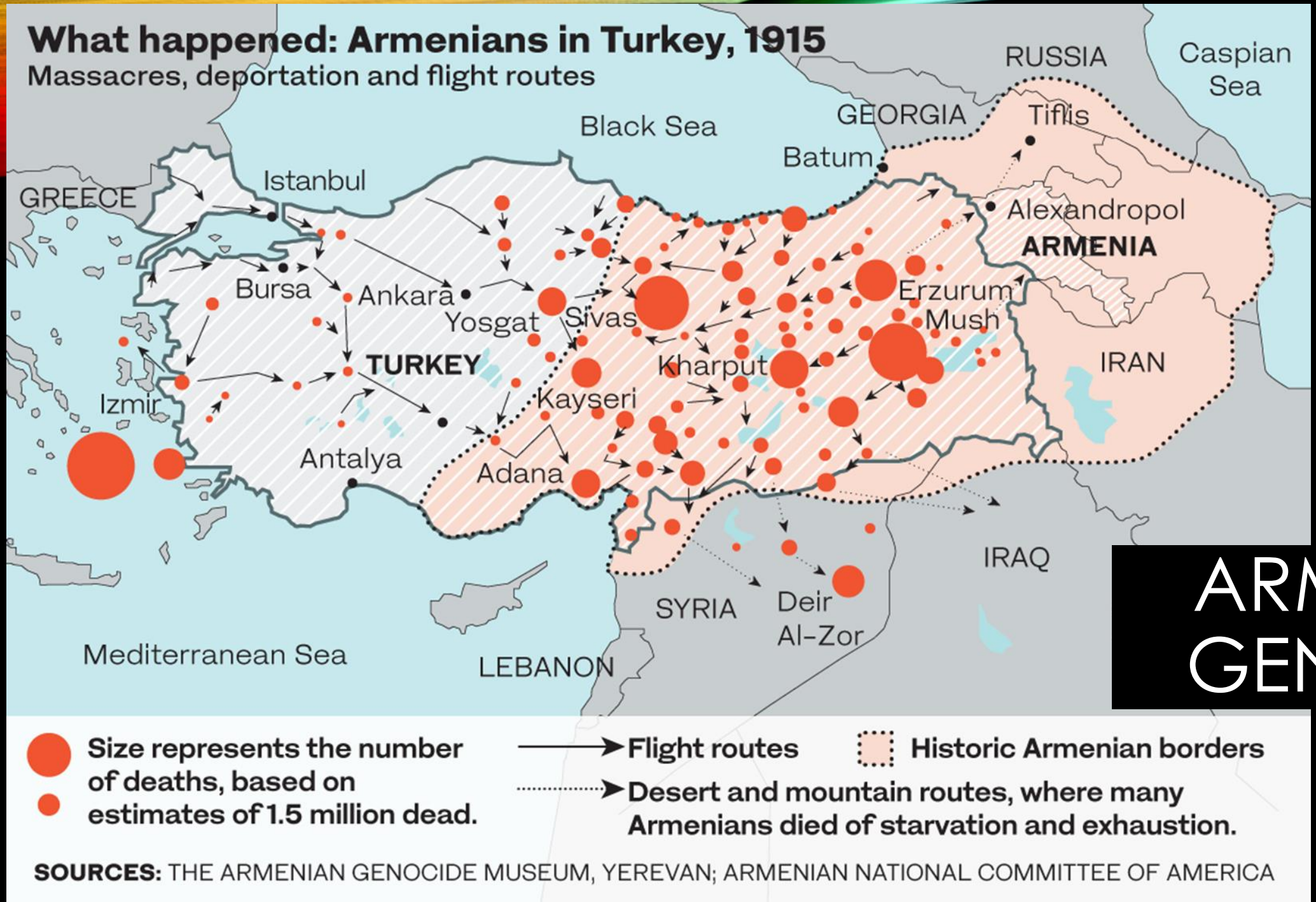








Khor Virap monastery



ARMENIAN GENOCIDE



Administrative map of Caucasus in the USSR, 1957-1991

TRANSCAUCASIAN SOCIALIST FEDERATIVE SOVIET REPUBLIC, 1922 TO 1936





POST-SOVIET CAUCASUS





- April 1991 – Georgian independence declared
- August 1991 – Azerbaijani independence declared
- September 1991 – Armenian independence declared

- December 1991 – Soviet Union dissolved

ONGOING CONTESTATIONS

- Disputed regions of Abkhazia and South Ossetia officially part of Georgian Republic

- Disputed region of Nagorno – Karabakh (whose population is majority ethnically Armenian) officially part of Azerbaijan



RUSSO-GEORGIAN CONTESTATIONS

War in Abkhazia, 1992–1993

- Abkhazia secedes from Georgia
- State not recognised by UN – deemed 'Russian-occupied territory' by Georgia

Russo-Georgian War, 2008

- South Ossetia secedes from Georgia
- State not recognised by UN – deemed 'Russian-occupied territory' by Georgia
- Russia recognises Abkhazia and South Ossetia as separate republics



AZERI-ARMENIAN CONTESTATIONS

First Nagorno-Karabakh War, 1988—1994

- Territorial dispute between Armenia and Azerbaijan over Nagorno-Karabakh
- Separatist Republic of Artsakh declared 1991
- Nagorno-Karabakh occupied by Armenian forces – *de facto* incorporation into Armenian state
- Internationally recognised as officially part of Azerbaijan



AZERI-ARMENIAN CONTESTATIONS

2020 Nagorno-Karabakh War

- Azerbaijan make territorial annexations in occupied areas around Artsakh
- Ceasefire agreed, allows Armenia to retain presence in Artsakh
- Russian peacekeeping missions retained





PART 2: CASE STUDIES
ARMENIA
REMEMBERING THE GENOCIDE

- Sabrina Papazian, 'The Cost of Memorializing: Analyzing Armenian Genocide Memorials and Commemorations in the Republic of Armenia and in the Diaspora,' *International Journal for History, Culture and Modernity 7* (2019): 55–86





REMEMBERING THE GENOCIDE

- What are some of the complexities surrounding commemoration of the Armenian genocide?
- What legal and geopolitical considerations factor into discussions of the genocide?

GENOCIDE RECOGNITION



TABOO IN TURKEY

Article 301 in Turkish Penal Code states

A person who publicly denigrates the Turkish Nation, the State of the Turkish Republic or the Grand National Assembly of Turkey and the judicial institutions of the State shall be punishable by imprisonment from 6 months to 2 years.

- High-profile cases (though unsuccessful) brought against novelists Orhan Pamuk and Elif Shafak for comments about the Armenian Genocide (and for themes in Shafak's *The Bastard of Istanbul*)

REMEMBERING THE GENOCIDE

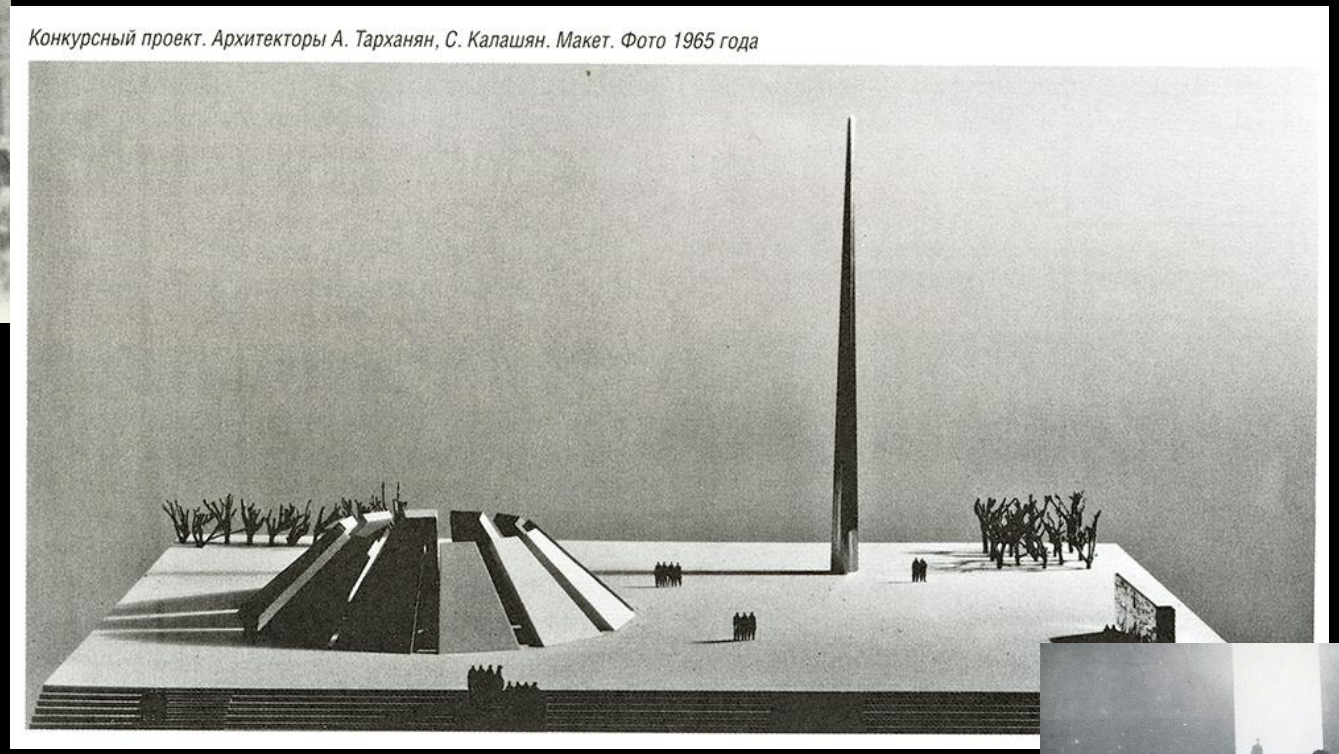
- According to Papazian, in what ways is the genocide remembered in Armenia, and in Yerevan in particular?

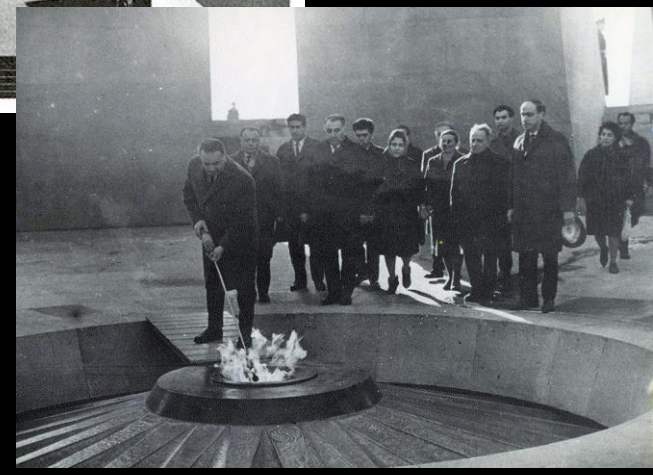
- How has memory of the genocide changed historically? For instance, what issues effected remembrance in the Soviet era?

ARMENIAN GENOCIDE MEMORIAL, DEDICATED 1967

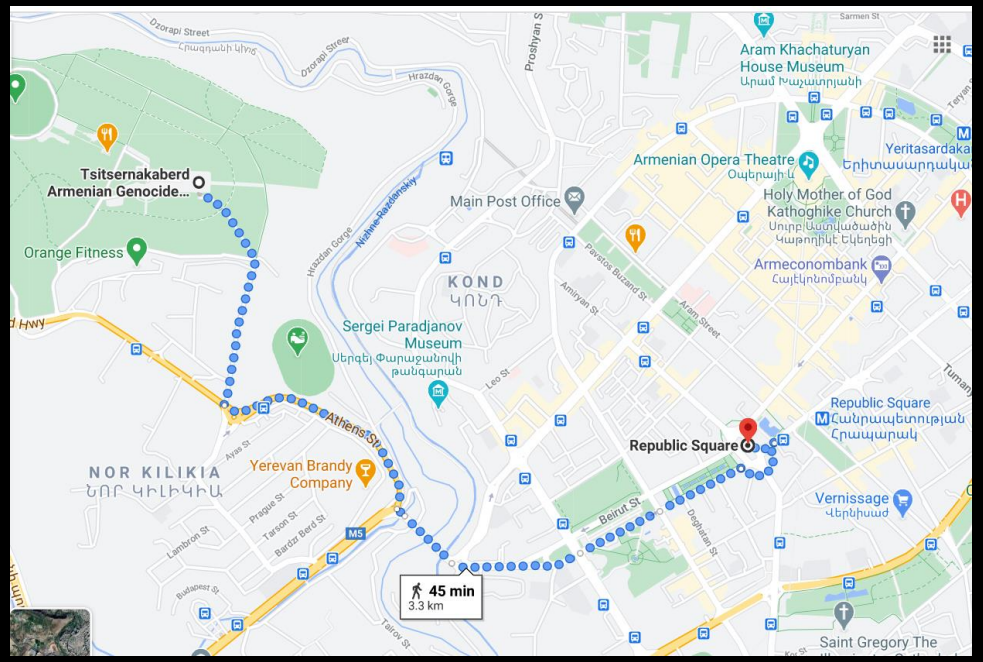


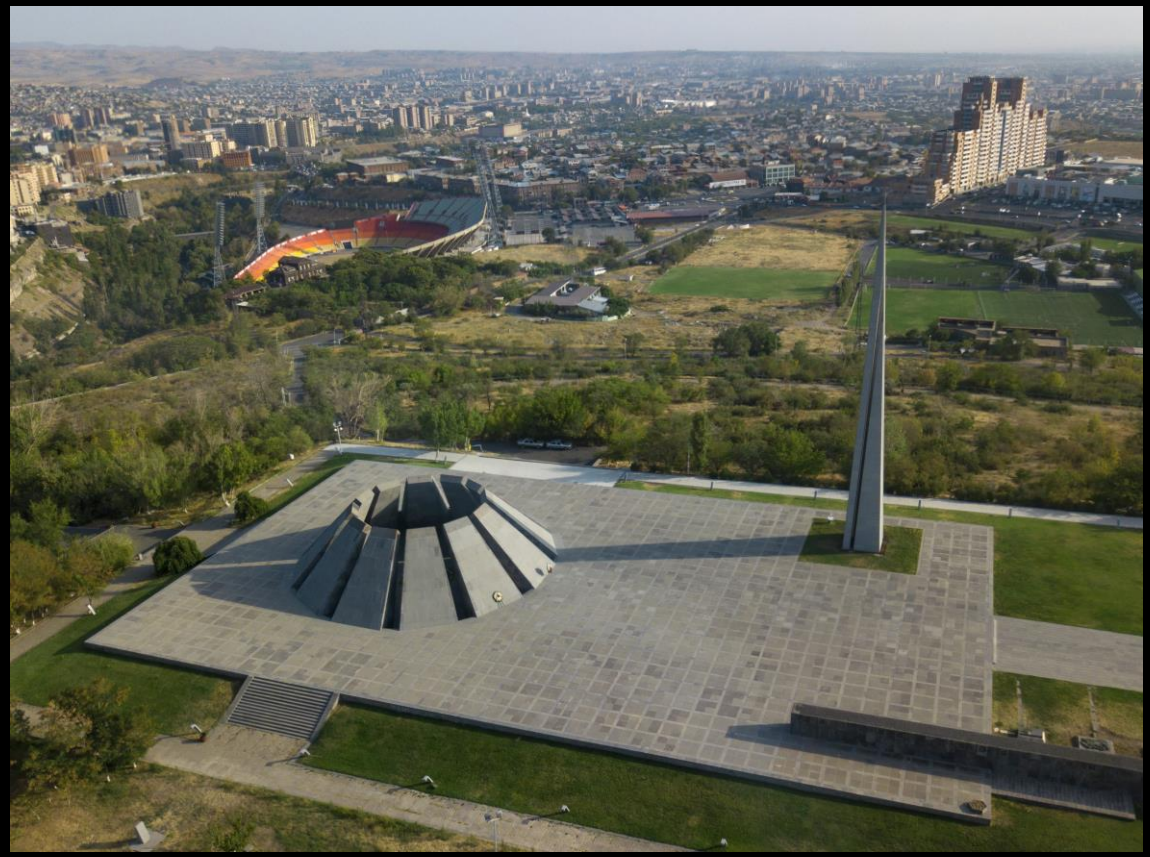
Lenin square protest, 24 April 1965 – 50th anniversary of deportation of Armenian intellectuals from Istanbul





Official opening of Armenian Genocide Memorial Complex, November 1967 lighting eternal flame


Tsitsernakaberd
Armenian Genocide...
Orange Fitness
Dzorapi Street
Hrazdan Gorge
Nzhdeh Razdolnoky
Main Post Office
Aram Khachaturyan
House Museum
Armenian Opera Theatre
Holy Mother of God
Kathoghike Church
Armeconombank
KOND
ԿՈՆԴ
Sergei Paradjanov
Museum
Republic Square
Athens Sy
NOR KILIKIA
ՆՈՐ ԿԻԼԻԿԻԱ
Yerevan Brandy
Company
Beirut St
Vernissage
45 min
3.3 km
Saint Gregory The



COMMEMORARTION DAY CEREMONIES, 24 APRIL











ARMENIAN GENOCIDE MEMORIAL MUSEUM, OPENED 1995





REMEMBERING THE GENOCIDE

- Papazian suggests that commemorations of the genocide has some ‘debilitating effects’ on Armenian culture (p. 66). What does she mean by this, and what examples does she present?


1915
1939
ARMENIANGENOCIDE100.ORG
BY CONDEMNING THE PREVIOUS, WE
COULD HAVE PREVENTED THE FOLLOWING

DIASPORIC GENOCIDE REMEMBRANCE

- In what ways might the genocide remembrance be effected by Armenia's large diaspora?

DIASPORA – *OED DEFINITIONS*

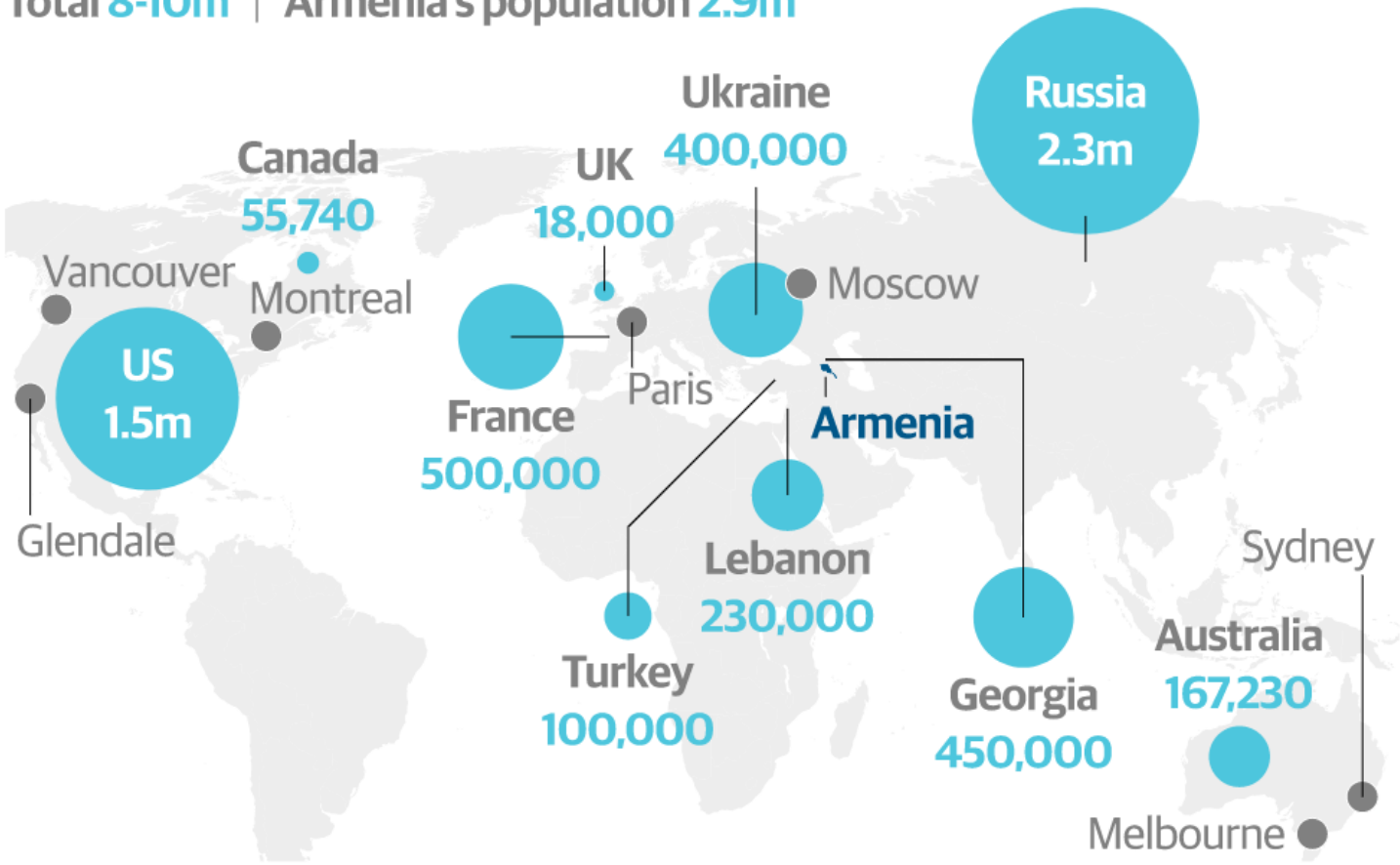
1. The body of Jews living outside the land of Israel; the countries and places inhabited by these, regarded collectively; the dispersion of the Jewish people beyond the land of Israel.

2. In extended use. Any group of people who have spread or become dispersed beyond their traditional homeland or point of origin; the dispersion or spread of a group of people in this way; an instance of this. Also: the countries and places inhabited by such a group, regarded collectively.

3. The state or fact of having been dispersed from one's homeland or point of origin. Frequently in ***in diaspora***

Number of Armenians living outside Armenia

Total 8-10m | Armenia's population 2.9m



Ministry of Diaspora of the Republic of Armenia, FCO, Statistics Canada, Australian Bureau of Statistics

DIASPORIC GENOCIDE REMEMBRANCE

- How does Papazian interpret genocide memorials in France (Paris)?

In homage to Komitas composer, musicologist and to the 1,500,000 victims of the Armenian Genocide of 1915 carried out in the Ottoman Empire (front base inscription)



Soghomon Soghomonian, Komitas (1869–1935)



DIASPORIC GENOCIDE REMEMBRANCE

- How does Papazian interpret genocide memorials in France (Paris)?

In homage to Komitas composer, musicologist and to the 1,500,000 victims of the Armenian Genocide of 1915 carried out in the Ottoman Empire (front base inscription)



Soghomon Soghomonian, Komitas (1869–1935)



Reverend Father Komitas collected, up until the Genocide of 1915, the songs of oral tradition of the Armenian people and transcribed them: in this way he was able to save a patrimony of universal significance (right base inscription)

To the memory of the Armenian fighters who were voluntarily engaged in resistance and gave their lives for France (left base inscription)

EN HOMMAGE A
KOMITAS
COMPOSITEUR, MUSICOLOGUE
ET AUX
1500 000 VICTIMES
DU GENOCIDE ARMENIEN DE 1915
PERPETRE DANS L'EMPIRE OTTOMAN

Le Révérend Père KOMITAS a recueilli, jusqu'au génocide de 1915, les chants de tradition orale du peuple arménien et les a retranscrits; il a pu ainsi sauver un patrimoine de portée universelle.

A LA MEMOIRE
DES COMBATTANTS ARMENIENS
ENGAGES VOLONTAIRES ET RESISTANTS
MORTS POUR LA FRANCE

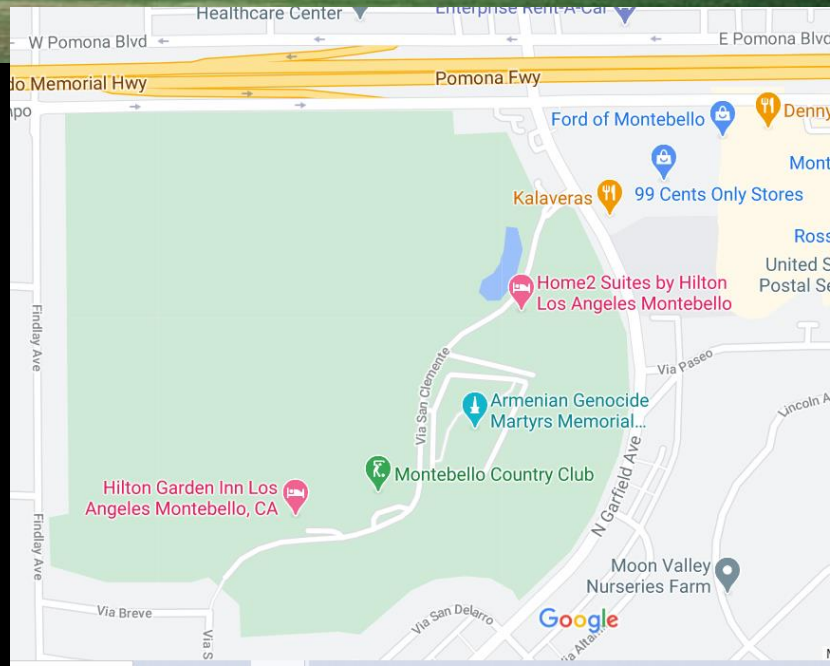
Ի ՅԻՇԱՏԱԿ
ԿՈՄԻՏԱՍ ՎԱՐԴԱՊԵՏԻՆ
ԵՒ
1915-Ի ՕՍՄԱՆԵԱՆ ԿԱՅՍՐՈՒԹԵԱՆ
ԳՈՐԾԱԾ ՅԵՂԱՍՊԱՆՈՒԹԵԱՆ
1 500 000 ՀԱՅ ՁՈՀԵՐՈՒԻՆ



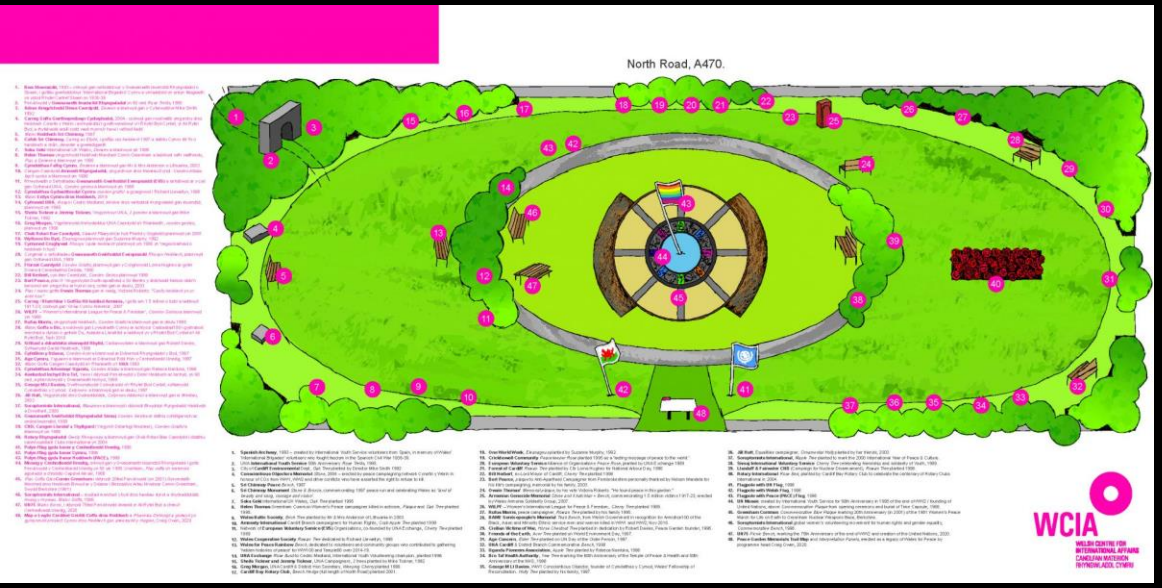
DIASPORIC GENOCIDE REMEMBRANCE

- How does Papazian interpret genocide memorials in the United States (Montebello, Greater Los Angeles, California)?
- In what ways might diasporic memory exist in tension with domestic political politics within the Republic of Armenia?





ARMENIAN GENOCIDE MONUMENT, PEACE GARDENS, CARDIFF, DEDICATED 2007









FOOD AND INTANGIBLE HERITAGE IN THE CAUCASUS

Bahar Aykan, 'The Politics of Intangible Heritage and Food Fights in Western Asia,' *International Journal of Heritage Studies*, 22:10 (2016): 799–810.

- What issues have arisen in relation to the UNESCO Intangible Cultural Heritage (ICH) convention in and around the Caucasus?
- What does Akyan mean by 'gastronationalism'?
- What geopolitical debates have been engendered by efforts to have particular foodstuffs and culinary dishes/practices listed as ICH?

ASA
AMERICAN SOCIOLOGICAL ASSOCIATION

Gastronationalism: Food Traditions and Authenticity Politics in the European Union

American Sociological Review
75(3) 432–455
© American Sociological Association 2010
DOI: 10.1177/0003122410372226
http://asr.sagepub.com
SAGE

Michaela DeSoucey[a]

Abstract

By developing the concept of "gastronationalism," this article challenges conceptions of the homogenizing forces of globalism. I analyze (1) the ways in which food production, distribution, and consumption can demarcate and sustain the emotive power of national attachment and (2) how nationalist sentiments, in turn, can shape the production and marketing of food. The multi-methodological analyses reveal how the construct of gastronationalism can help us better understand pan-national tensions in symbolic boundary politics—politics that protect certain foods and industries as representative of national cultural traditions. I first analyze the macro-level dimensions of market protections by examining the European Union's program for origin-designation labels that delineates particular foods as nationally owned. The micro-level, empirical case—the politics surrounding foie gras in France—demonstrates how gastronationalism functions as a protectionist mechanism within lived experience. Foie gras is an especially relevant case because other parties within the pan-national system consider it morally objectionable. Contemporary food politics, beyond the insights it affords into symbolic boundary politics, speaks to several arenas of sociological interest, including markets, identity politics, authenticity and culture, and the complexities of globalization.

Keywords

food politics, culture, markets, nationalism, European Union

Efforts within the European Union (EU) to create a unifying, pan-European sense of identity have generated tensions within and among nations over the principles of universalism and exceptionalism. Scholars of European integration politics often cite religion, language, ethnic composition, or region to illustrate how nations seek to preserve (or overcome) their sense of distinctiveness (Bail 2008; Brubaker 1996; Calhoun 2007; Keating 2004) and to construct symbolic unity through everyday talk and social practice (Billig 1995). Such practices, which communicate the value of national distinctiveness, have recently been theorized through the frames of branding (Aronczyk 2007) and impression management (Rivera 2008). Few analyses, however, scrutinize related institutional strategies and how material objects and industries are legitimated and protected as uniquely representative of national traditions. Relevant processes are

[a]Northwestern University

Corresponding Author:
Michaela DeSoucey, Northwestern University, Department of Sociology, 1810 Chicago Avenue, Evanston, IL 60208
E-mail: michaeladesoucey@u.northwestern.edu

Label	Name of Product	Country	Type of Product
PDO[a]	Fromage de Hevre	Belgium	Cheese
	Prosciutto di Parma	Italy	Ham
	Dinde de Bresse	France	Poultry
	Cabrito Transmontano	Portugal	Goat
	Orkney Lamb	United Kingdom	Lamb/Mutton
	Kalamata	Greece	Olives
	Waldviertler Graumohn	Austria	Poppy Seeds
	Basilico Genovese	Italy	Basil
	Opperdoezer Ronde	Netherlands	Potatoes
PGI[b]	Danablu	Denmark	Cheese
	Schwarzwälder Schinken	Germany	Ham
	Chouriço de Portalegre	Portugal	Pork Sausage
	Zakynthos	Greece	Olive Oil
	Clare Island Salmon	Ireland	Fish
	Českobudějovické pivo	Czech Republic	Beer
	Miel de Provence	France	Honey
	Espárrago de Huétor-Tájar	Spain	Asparagus
	Canard à foie gras du Sud-Ouest	France	Poultry
TSG[c]	Kalakukko	Finland	Meat Pie
	Kriek-Lambic, Framboise-Lambic	Belgium	Beer
	Jamón Serrano	Spain	Ham
	Mozzarella	Italy	Cheese

[a]PDO: Protected Designation of Origin
[b]PGI: Protected Geographical Indication
[c]TSG: Traditional Specialty Guaranteed







KEŞKEK, TURKEY





Ceremonial Keşkek tradition

Turkey

Inscribed in 2011 (**6.COM**) on the Representative List of the Intangible Cultural Heritage of Humanity

Keşkek is a traditional Turkish ceremonial dish prepared for wedding ceremonies, circumcisions and religious holidays. Women and men work together to cook wheat and meat called 'Keşkek' in huge cauldrons, then serve it to the guests. The wheat is washed with prayers the preceding day, and then carried to a large stone mortar, to the accompaniment of music from the *davul* drum and zurna double-reed pipe. At the mortar it is hulled by two to four persons using gavels in a fixed rhythm. Cooking is usually carried out outdoors: hulled wheat, chunks of meat on the bone, onions, spices, water and oil are added to the cauldron and cooked all night. Towards noon, the strongest of the village youth are called to beat the Keşkek with wooden mallets, while the crowd cheers and zurna players perform musical pieces, announcing the thickening of the stew with a specific melody. Numerous expressions associated with the dish – used during the selection of wheat, the blessings, praying and carrying the wheat, as well as preparing and cooking it – have become common expressions in daily life. In addition, the tradition encompasses entertainment, plays and musical performances. Neighbouring towns and villages are invited to feast collectively in the ceremony premises. The cooking tradition is safeguarded and transmitted by master cooks to apprentices.



© 2009 Information and Documentation Center of Folk Culture / Ministry of Culture and Tourism of Turkey

DOLMA (TOLMA), AZERBAIJAN

Dolma making and sharing tradition, a marker of cultural identity

Azerbaijan

Inscribed in 2017 (**12.COM**) on the Representative List of the Intangible Cultural Heritage of Humanity

Dolma tradition is a set of knowledge and skills relating to the preparation of the traditional meal 'dolma', which takes the form of small fillings (containing meat, onion, rice, peas and spices) wrapped in fresh or pre-cooked leaves or stuffed in fruits and vegetables. The name of the tradition originates from the shortened Turkic word 'doldurma', meaning 'stuffed'. The meal is shared within families or local communities, with different methods, techniques and ingredients used to prepare the traditional meal by different communities. The tradition is present throughout the Republic of Azerbaijan, and is perceived as a central culinary practice in all regions. It is enjoyed on special occasions and gatherings and expresses solidarity, respect and hospitality. It is transmitted from generation to generation and transcends ethnic and religious boundaries within the country. Bearers consist of traditional cooking practitioners, mostly women, and the wider community of people that use dolma for various cultural and social purposes. The tradition is transmitted through parent-child relationships, while formal transmission mainly occurs in vocational and apprenticeship schools. The element enjoys great visibility within Azerbaijani society, and its viability is ensured by the communities through numerous awareness-raising activities and events such as festivals, vocational schools that teach the tradition and the preparation of publications on the subject.



© Ministry of Culture and Tourism of Azerbaijan, 2016



LAVASH, ARMENIA

Lavash, the preparation, meaning and appearance of traditional bread as an expression of culture in Armenia

Armenia

Inscribed in 2014 (**9.COM**) on the Representative List of the Intangible Cultural Heritage of Humanity

Lavash is a traditional thin bread that forms an integral part of Armenian cuisine. Its preparation is typically undertaken by a small group of women, and requires great effort, coordination, experience and special skills. A simple dough made of wheat flour and water is kneaded and formed into balls, which are then rolled into thin layers and stretched over a special oval cushion that is then slapped against the wall of a traditional conical clay oven. After thirty seconds to a minute, the baked bread is pulled from the oven wall. Lavash is commonly served rolled around local cheeses, greens or meats, and can be preserved for up to six months. It plays a ritual role in weddings, where it is placed on the shoulders of newlyweds to bring fertility and prosperity. The group work in baking lavash strengthens family, community and social ties. Young girls usually act as aides in the process, gradually becoming more involved as they gain experience. Men are also involved through the practices of making cushions and building ovens, and pass on their skills to students and apprentices as a necessary step in preserving the vitality and viability of lavash making.



© Marianna Paytyan, Yura Vahanyan



LAVASH ‘ELSEWHERE’

Flatbread making and sharing culture: Lavash, Katyrma, Jupka, Yufka

Azerbaijan, Iran (Islamic Republic of), Kazakhstan, Kyrgyzstan and Turkey

Inscribed in 2016 (**11.COM**) on the Representative List of the Intangible Cultural Heritage of Humanity



© Ministry of Culture and Tourism of Azerbaijan/ICHHTO/Ministry of Culture and Tourism of Turkey, 2015

The culture of making and sharing flatbread in communities of Azerbaijan, Iran, Kazakhstan, Kyrgyzstan and Turkey carries social functions that have enabled it to continue as a widely-practised tradition. Making the bread (lavash, katyrma, jupka or yufka) involves at least three people, often family members, with each having a role in its preparation and baking. In rural areas, neighbours participate in the process together. Traditional bakeries also make the bread. It is baked using a tandyr/tanūr (an earth or stone oven in the ground), sāj (a metal plate) or kazan (a cauldron). Besides regular meals, flatbread is shared at weddings, births, funerals, various holidays and during prayers. In Azerbaijan and Iran, it is put on the bride's shoulders or crumbled over her head to wish the couple prosperity while in Turkey it is given to the couple's neighbours. At funerals in Kazakhstan it is believed the bread should be prepared to protect the deceased while a decision is made from God and in Kyrgyzstan sharing the bread provides a better afterlife for the deceased. The practice, transmitted by participation within families and from master to apprentice, expresses hospitality, solidarity and certain beliefs that symbolize common cultural roots reinforcing community belonging.



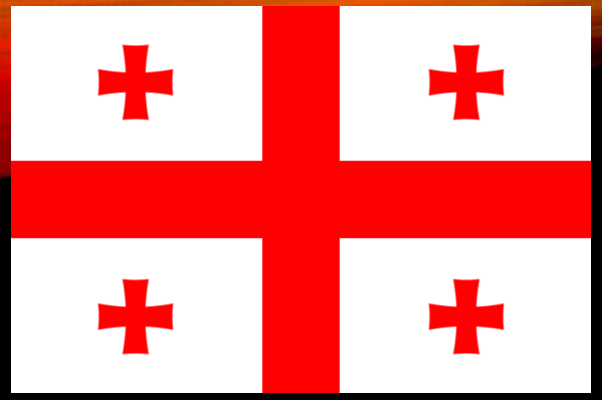
Georgia

Inscribed in 2008 (3.COM) on the Representative List of the Intangible Cultural Heritage of Humanity (originally proclaimed in 2001)



Popular singing has a highly valued place in Georgian culture. Polyphonic singing, in the Georgian language, is a secular tradition in a country whose language and culture have often been oppressed by invaders. There are three types of polyphony in Georgia: complex polyphony, which is common in Svaneti; polyphonic dialogue over a bass background, prevalent in the Kakheti region in Eastern Georgia; and contrasted polyphony with three partially improvised sung parts, characteristic of western Georgia. The Chakrulo song, which is sung at ceremonies and festivals and belongs to the first category, is distinguished by its use of metaphor and its yodel, the krimanchuli and a "cockerel's crow", performed by a male falsetto singer. Some of these songs are linked to the cult of the grapevine and many date back to the eighth century. The songs traditionally pervaded all areas of everyday life, ranging from work in the fields (the Naduri, which incorporates the sounds of physical effort into the music) to songs to curing of illnesses and to Christmas Carols (Alilo). Byzantine liturgical hymns also incorporated the Georgian polyphonic tradition to such an extent that they became a significant expression of it.

Having previously suffered the drawbacks of socialist cultural policies, traditional Georgian music is now threatened by rural exodus as well as by the increasing success of pop music. In many archives one finds recordings of polyphonic songs from the beginning of the twentieth century; these recordings are, however, not secure enough to guarantee the long-term preservation.

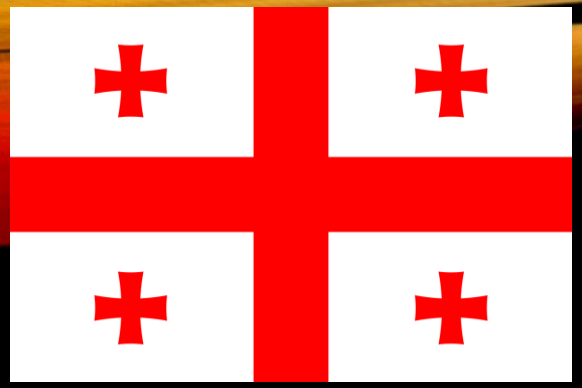


CASE STUDY INTANGIBLE HERITAGE – GEORGIAN POLYPHONIC SINGING

Caroline Bithell, 'Georgian Polyphony and Its Journeys from National Revival to Global Heritage,' in *The Oxford Handbook of Music Revival*, ed. Caroline Bithell and Juniper Hill (Oxford: Oxford University Press, 2014): 573–597.



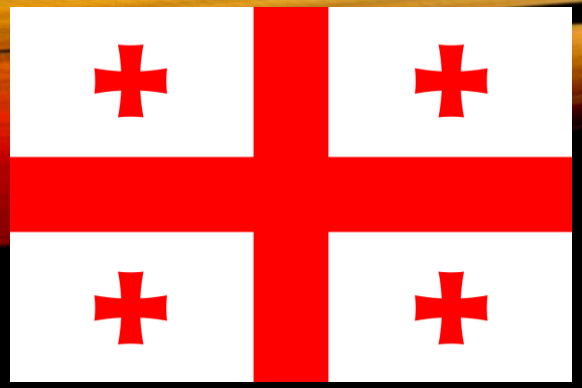




REMEMBERING STALIN IN GEORGIA

Sergey Salushchev and Kalina Yamboliev, '"Unfortunately, Some Mistakes Were Made": Joseph Stalin and Public History in Post-Independence Georgia,' *The Public Historian* 42:3 (2020): 33–60.

- What are some of the complexities surrounding the ways in which Stalin is remembered in Georgia?
- How does memory of Stalin fit into nationalist discourses in post-Soviet Georgia?
- What were some of the features of Stalin's own stance towards Georgian nationalism?



REMEMBERING STALIN IN GEORGIA

- Sergey Salushchev and Kalina Yamboliev, '"Unfortunately, Some Mistakes Were Made": Joseph Stalin and Public History in Post-Independence Georgia,' *The Public Historian* 42:3 (2020): 33–60.

- How do Salushchev and Yamboliev compare and contrast:

a) Stalin Museum, Gori

b) Museum of the Soviet Occupation in the National Museum of Georgia, Tbilisi?

STALIN MUSEUM

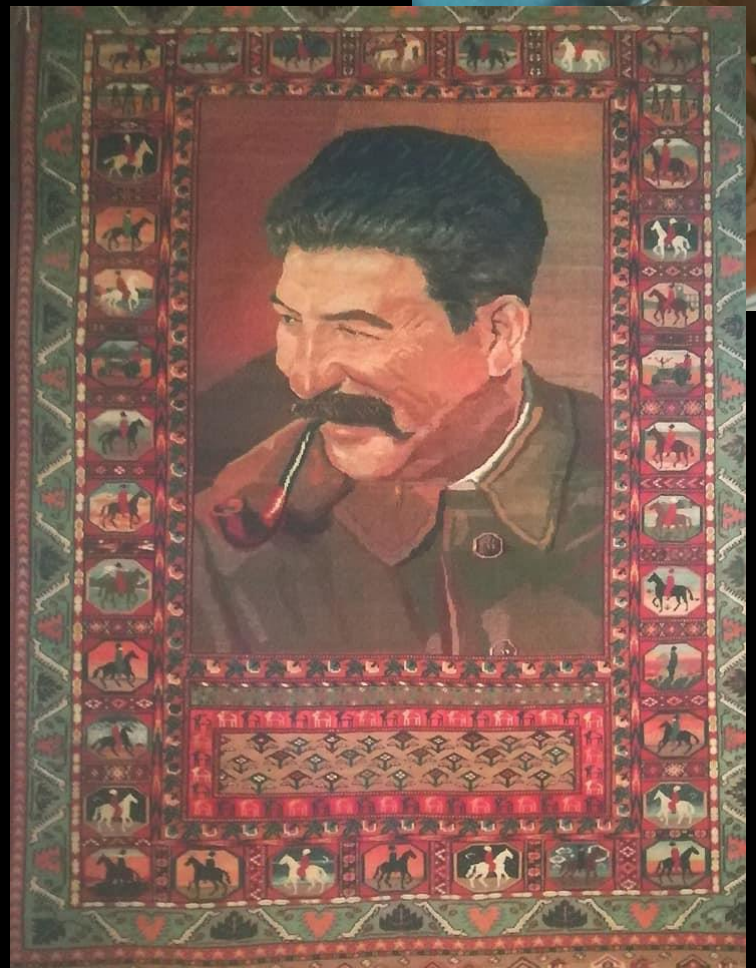







Le Donne Italiane
si Mantengono a
Giuseppe Stalin
Campione della Pace

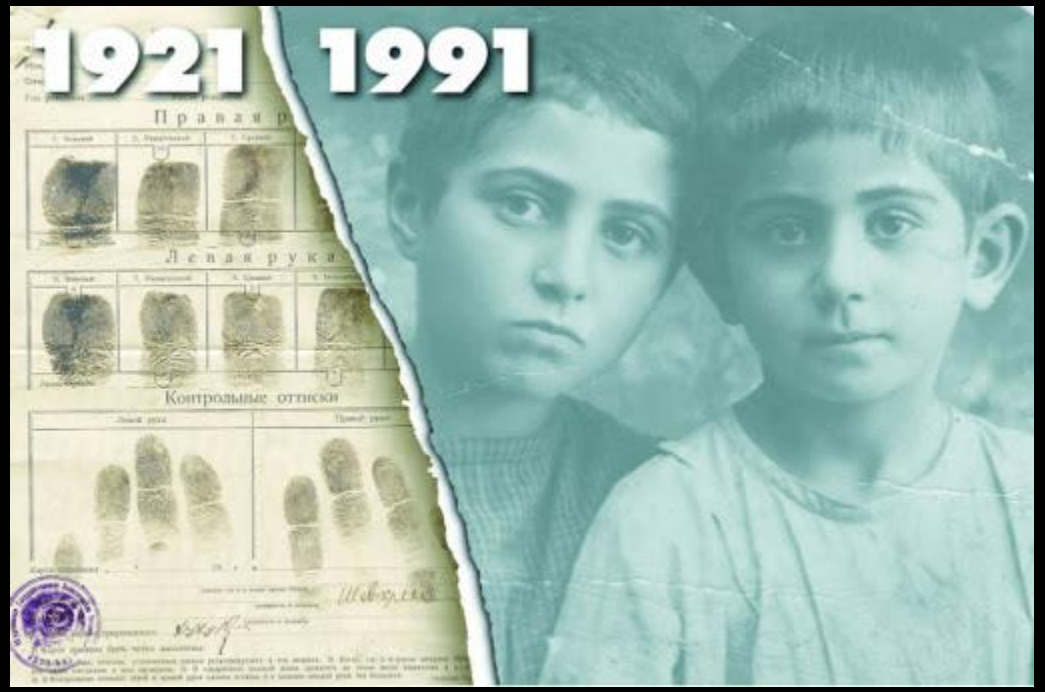






MUSEUM OF THE SOVIET OCCUPATION





MUSEUM OF THE SOVIET OCCUPATION





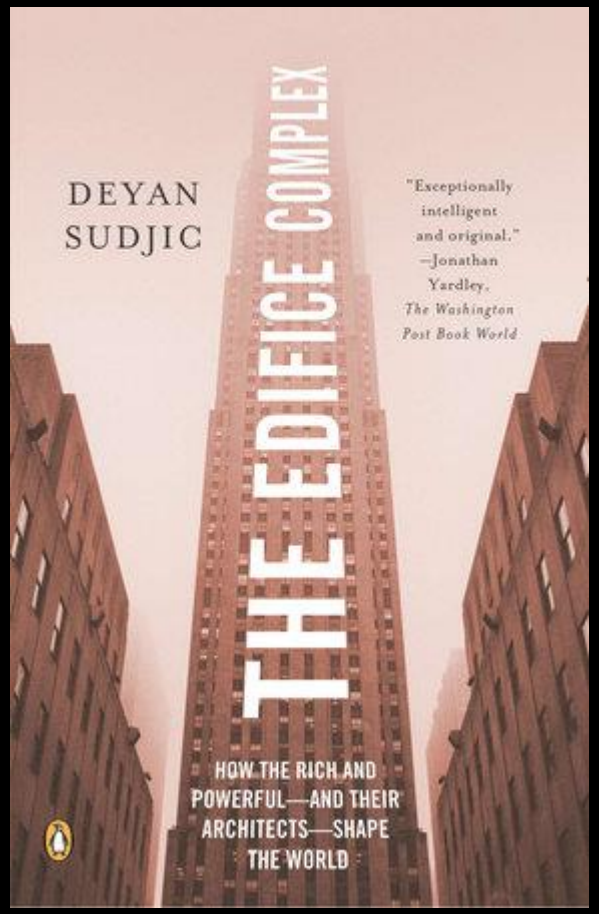
Then-President Mikheil Saakashvili speaks with students during a meeting at the Soviet Occupation Museum, February 2009

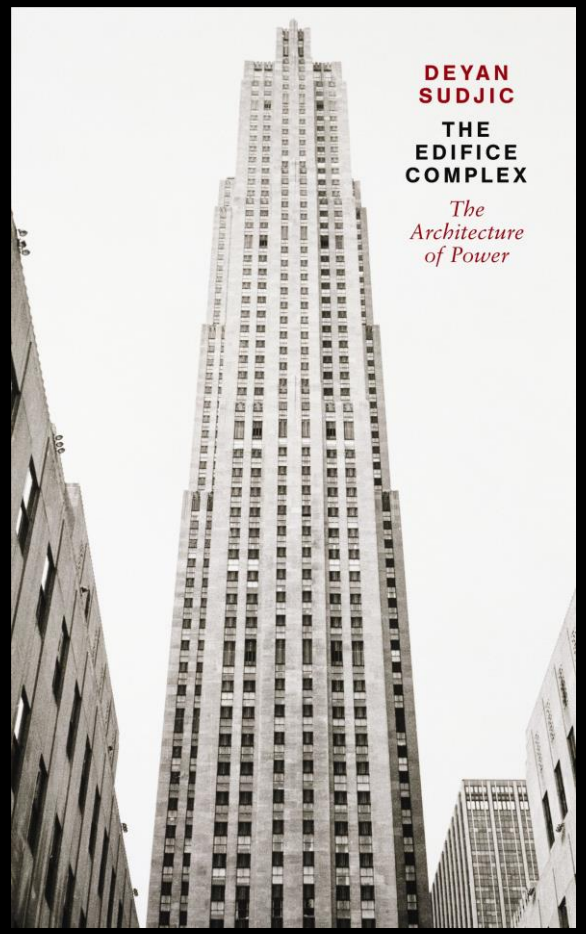
CASE STUDY
THE EDIFICE COMPLEX IN BAKU

Bruce Grant, 'The Edifice Complex Architecture and the Political Life of Surplus in the New Baku.' *Public Culture* 26:3 (2014), pp. 501–528.

- How do you interpret Grant's concept of the 'Edifice Complex'? What might the phrase mean?

THE EDIFICE COMPLEX

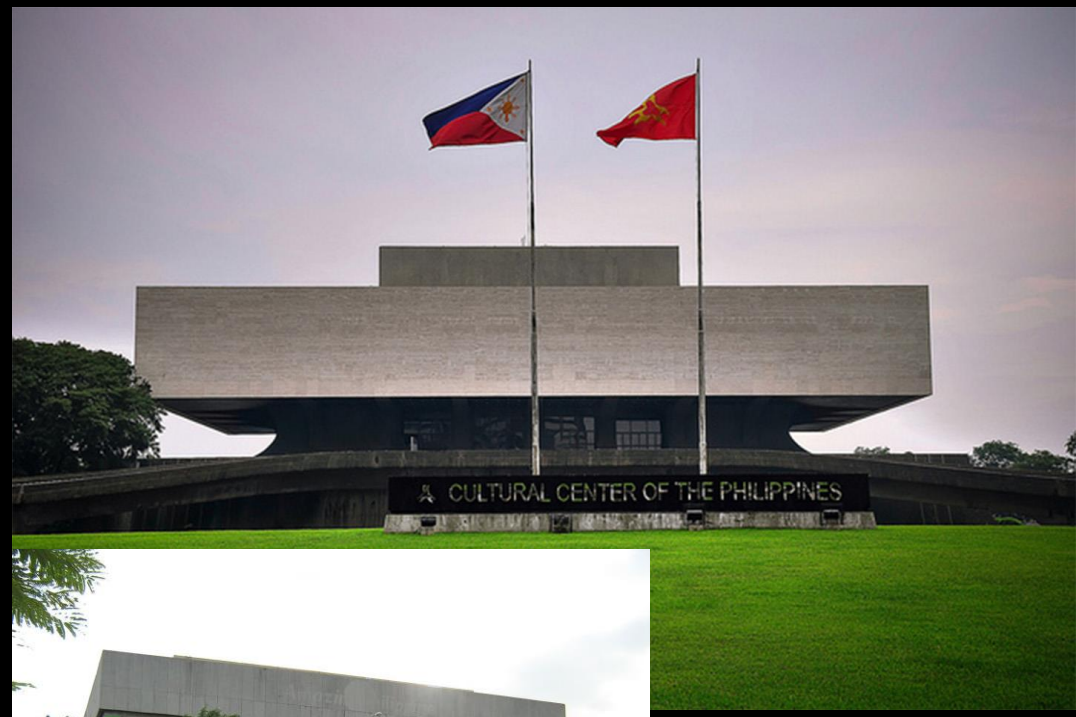




EDIFICE COMPLEX

- Term coined by activist Behn Cervantes to refer to publicly-funded vanity projects in the Philippines under Ferdinand and Imelda Marcos (1965–1986)









CASE STUDY - THE EDIFICE COMPLEX IN BAKU

Bruce Grant, 'The Edifice Complex Architecture and the Political Life of Surplus in the New Baku.' *Public Culture* 26:3 (2014), pp. 501–528.

- How does heritage relate to the 'Edifice Complex' in Baku?

- What examples of heritage institutions does Grant discuss?

WALLED CITY OF BAKU – UNESCO PROPERTY









CARPET MUSEUM, BAKU.





BAKU MUSEUM OF MODERN ART

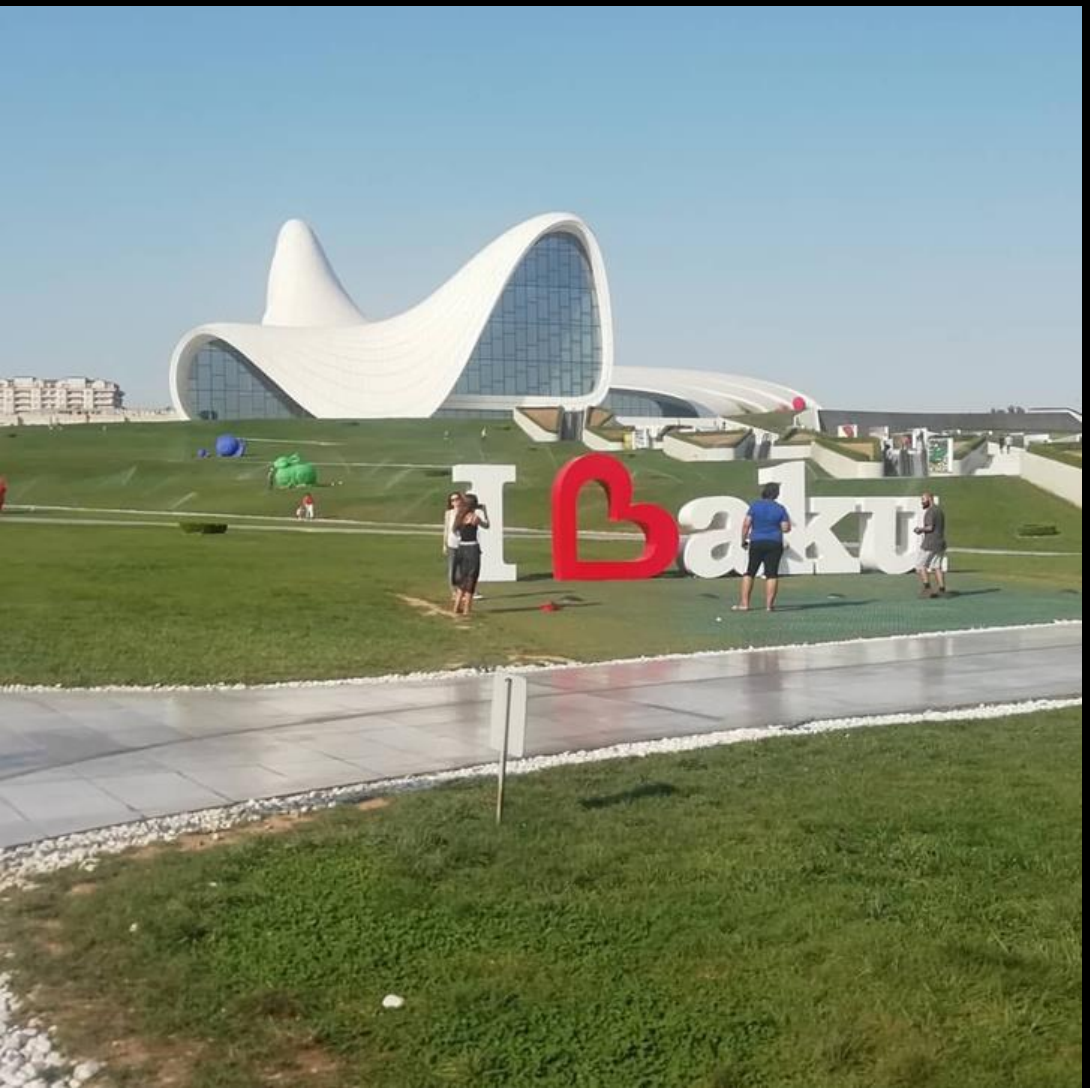






HEYDAR ALIYEV CENTRE

NAMED AFTER PRESIDENT OF AZERBAIJAN REPUBLIC (1993–2003), FATHER OF CURRENT PRESIDENT ILHAM ALIYEV







Baku: An Art Lover's Guide
https://www.dailymotion.com/video/x6iektx, c. 40 mins – and on Moodle



BAKU WHITE CITY

- https://youtu.be/f16W6ZH5K1E - video on forced evictions




KHAZAR ISLANDS





