

THE MEMBERS OF THE
EXECUTIVE BOARD
PRESENT THEMSELVES
- Herbert Ganslmayr

I was born in 1937 and did my degree in Ethnology, Egyptology and Ancient History at the University of Munich 1965. After some years as a lecturer at Munich, I went to Nigeria for a project of the German Research Association: an ethnolinguistic map of the southern parts of Nigeria. 1971 I came to the Übersee-Museum Bremen, where I was appointed as director in 1975. From that time I planned and organised the reconstruction of the museum and coordinated a complete new concept for the exhibition. The Übersee-Museum comprises in addition to ethnography a large department on natural sciences and a smaller one on trade and geography. We tried to establish an integrated museum, in which the different departments are working together for specific themes like ecology.

Since 1974 I am active in ICOM and I have been enjoying the work very much, especially the work on the problem of return and restitution, but also the cooperation with museums all over the world.

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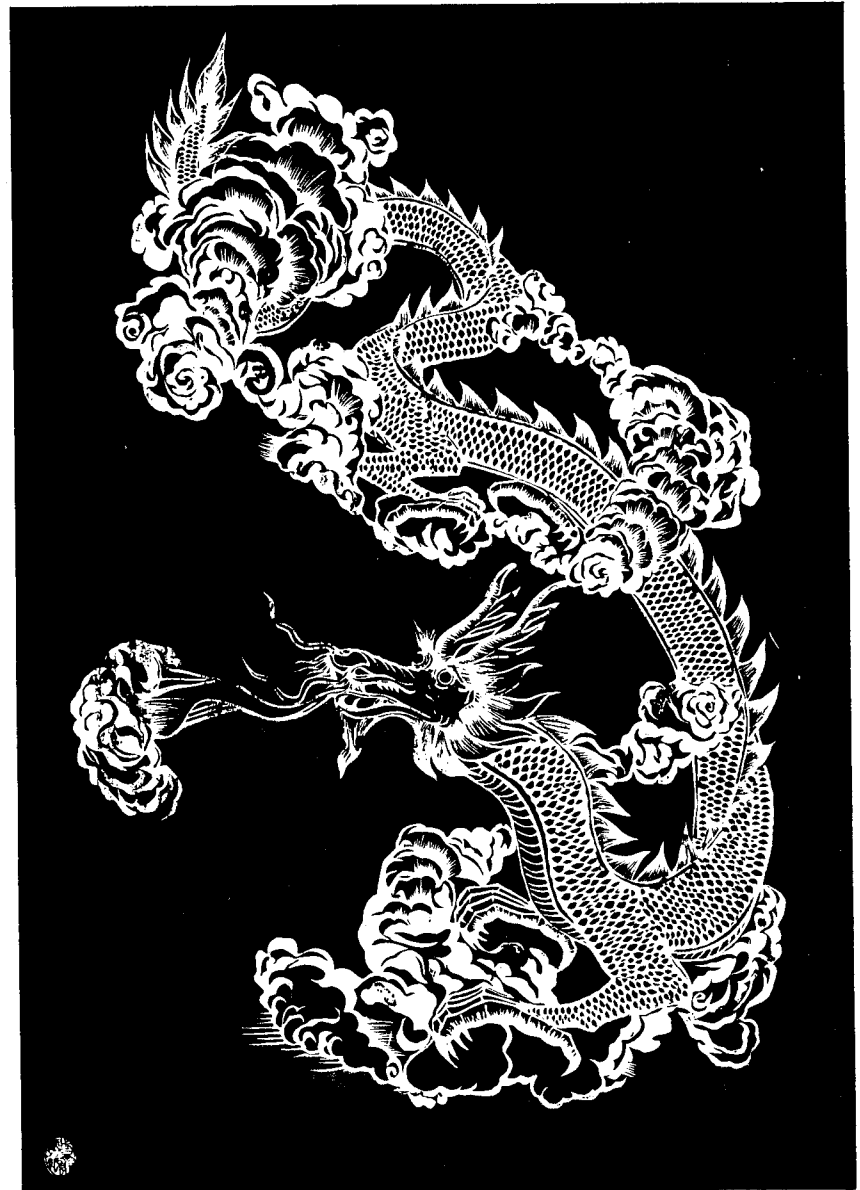
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ICOM

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FROM THE EDITOR

Dear friends,

"Once upon a time there was a man in a balloon high up in the skies. But the wind blew him off course. He lowered his balloon until he was on hearing distance from a boy on a bicycle. The man shouted: 'Where am I?' The boy replied: 'In a balloon' . . ."

This anecdote was told during the ICME Conference in Leiden, early in September 1987. It may serve here as an indicator of what is happening to the International Committee of the Museums of Ethnography.

After a promising take-off in the early seventies and a rather smooth voyage, ICME drifted off course and became uncertain about its identity and its direction.

In the first week of September 1987, ICME for the first time in several years organized an international conference on one of its basic issues: The

PRESENTATION OF CULTURE. With this Conference ICME put the question: "Where am I?" The answer is not definite. It has not been clarified into what direction ICME is going. We are still "in the balloon", afloat, but we are certainly more down-to-earth than a year ago, we have established contact with the world again, we are in touch with our 'roots'.

It has been an exhilarating experience for all the participants. It has been a tremendous boost to ICME's board which will help us to carry on and work towards new events.

This ICME Newsletter No. 11 is almost completely devoted to the Conference. The quintessence of the papers as well as a summary of the discussions have been given here. The full text of the papers will be published shortly by the Übersee-Museum in Bremen. They will be mailed to the participants directly. Anyone who wishes to have the papers, may apply to:

Dr. H. Ganslmayr
 Director
 Übersee-Museum
 Bahnhofplatz 13
 2800 Bremen 1, Fed. Rep. of Germany

This ICME Conference is certainly meant to be a 'first', in other words: we do hope that a tradition has been set in motion. But conferences do not come automatically.

Somebody should take the initiative. Somebody should create the opportunity, find a location, stimulate museum staff and get things going. The recent ICME Conference was an initiative by the National Museum of Ethnography in Leiden, Holland, on the occasion of its 150th anniversary.

The museum wanted to play host to the Conference and invited ICME to organize the Conference.

I am inviting museum staff around the world to follow this example and get in touch with a member of the ICME Executive Board. We shall be pleased to assist you in whatever way we can.

I hope you will enjoy reading this newsletter. May I invite you to write a contribution for the next newsletter, due out in May 1988.

Yours sincerely,

Harrie Leyten, Editor

CONSEIL INTERNATIONAL
 DES MUSÉES

Cover illustration:

Year of Dragon

Paper-cut by Linda Pu-fei Sun Yeh, Taiwan

FROM THE CHAIRMAN

Dear friends,

When ICME had its meeting the beginning of September '87 in Leiden, celebrating the 150th anniversary of the Rijksmuseum voor Volkenkunde, all of us were very optimistic about a new start for the work of ICME. Harrie Leyten, our secretary, saw the balloon ICME again in better contact with the earth of reality. But burdens of work at the Übersee-Museum in Bremen delayed the printing of the newsletter – and it looked as if the balloon was again drifting away. I hope, that we caught it again.

In addition to the summary of the discussion and the results of the ICME-conference in the Netherlands, we give in this newsletter first information about the planned activities of ICME in 1988: a symposium in connection with the 75th anniversary of the National Folk Art Museum in Athens, Greece, as well as a workshop on the Greek island Chalki, near Rhodos. The workshop will deal very concretely with the establishment of museums on small islands of Greece and their role for the further development of those islands. ICME will invite MINOM, the International Committee for Museology, the International Committee for Regional Museums and the World Crafts Council for that workshop. Excursions to the islands of Kassos and Karpathos are planned (see first concept-paper on page 12).

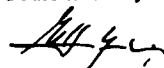
The beginning of May (7. - 14. 5. 88), the General Conference of the World Crafts Council will take place in Sydney, Australia. At the General Conference of ICOM in Buenos Aires, a joint working group between ICOM and the World Crafts Council was established on the invitation of ICME which will meet for the first time in Australia (please see announcement about time and place during the conference).

Finally, the 12th International Congress of Anthropological and Ethnological Sciences will take place in Zagreb, Yugoslavia, from 24th - 31st of July 1988. The International Commission on Museums and Cultural Heritage of the International Union of Anthropological and Ethnological Sciences will organize a symposium on "Strategies of Survival and Cultural Preservation in Museological Anthropology", for which ICME is invited to participate. We shall bring more information in the next issue; please, see announcement on page 13.

I hope that our plans for 1988 will prove that the good start in 1987 was the right one. We should be very glad about any ideas and proposals from your side.

With all the best wishes for a happy, healthy and prosperous New Year 1988.

Yours sincerely



(Herbert Ganslmayr)

THE LEIDEN CONFERENCE I
AN INTERNATIONAL
GET-TOGETHER

When on Sunday, August 30, the first badge of of participants descended on the steps of the Rijksmuseum voor Volkenkunde (National Museum of Ethnography), Leiden, Holland, it marked a historic turning-point. Not only was it the end of a hectic period of preparations for the organizers and the beginning of a most pleasant conference, it also meant the end of a remarkably dull period in the history of ICME. It was the first conference to be organized by ICME in many years, and it was considered by many long-term ICME-faithfuls the beginning of a renaissance. And as if to prove this point – the influx of new ICME members has been larger than at any other point in the past five years!

On Monday morning, the Conference had its formal opening in a sober but impressive ceremony. After introductory speeches by Dr. Ganslmayr, Director of the Übersee-Museum in Bremen and chairman of ICME, and Professor W. van Gulik, Director of the Rijksmuseum voor Volkenkunde, Leiden, the guest of honour, Drs. P. Bukman, Minister of Development Cooperation of the Netherlands, gave the opening address. Dr. Ger van Wengen, head of the education department of the host museum, introduced the jubilee-exhibition, which the museum had organized on the occasion of its 150th anniversary. This jubilee was the raison d'être of this ICME Conference.

The exhibition, entitled "The Seasons of Humankind" visualizes rites of passage in a number of extra-European cultures. In an introductory room some Dutch initiation-rites were shown, such as the "Beschuit met muisjes" (aniseed covered rusks) served at the birth of a baby.

The afternoon session presented the theme "Different Approaches to the Presentation of Culture". Papers were read by Mr. Harrie Leyten (Amsterdam), Ms. Mathilde Bellaigue (Paris), Dr. George MacDonald (Ottawa) and Dra. Suwati Kartiwa (Jakarta). Ms. Victorine Arnoldus introduced her educational bus, which stood outside.

During a reception, Dr. Torben Lundbaek (Copenhagen) surprised the Leiden museum director with the gift of a book. The fun was that it was presented to the oldest museum of ethnography in the world by the oldest museum of ethnography in the world,

the National Museum of Denmark, and referred to the dispute in the world of anthropology-museums which really is the oldest! The Leiden Museum treated the participants to a delicious Indonesian rice table.

Tuesday, the second day of the conference, was devoted to the "Extra-European Museums of Ethnography and National Museums". Dr. Soroi Marepo Eoe (Port Moresby), Mr. Dawson Munjeri (Harare), Dr. Bambang Sumadio and Ms. Wilhelmina Kal (Amsterdam) were the speakers. After lunch a coach took the participants to the Tropenmuseum in Amsterdam, to which they were introduced by its director, Henk Jan Gortzak. Dinner was served in the 13th century city of Muiden, just outside Amsterdam, in a typical Dutch merchants house.

On Wednesday, the conference focused on "Museums of Ethnography. Their Relation with Society". Papers were read by Ms. Christina Kreps (Eugene, Oregon), Dr. Torben Lundbaek (Copenhagen), Dr. Aviva Müller-Lancet (Jerusalem), and Mr. Kenneth Brecher (Boston). In the afternoon we went by coach to the newly established Museum for Education, The Museon, in The Hague. The evening was free.

Thursday morning was spent on workshops. Their themes were: "Education in Museums", "Presenting your own culture to your own people" and "Folk Arts and Crafts". In the afternoon the coach took us to the newly refurbished Museum of Ethnography in Rotterdam. After an introduction by the director, Mr. F. Valk, the participants visited the many changing exhibitions before a plenary discussion concluded the successful visit. Dinner was presented to us by the city of Rotterdam at the top of the Euro-tower, overlooking the harbour.

On Friday morning the plenary session was opened with the address by Dr. Pascal Makambila (Brazzaville), which he should have delivered as the keynote speech during the opening-ceremony. Unfortunately, his arrival had been delayed, so that he was late for the official opening. Reports of Thursday's workshops were read, as well as a summary of the meeting by ICME members.

At least four participants and organizers got up to express their gratitude at the end of this morning session, which also marked the formal closing of the Conference. It had been a good and enjoyable

Conference. The atmosphere was relaxed so that discussions and the exchange of ideas could burgeon. The organization went smooth, the food was outstanding. In short, it was an international get-together of high standing and great intellectual satisfaction, thanks to our hosts at the Leiden Museum of Ethnography, the organizers, the dedicated participants and the Dutch Ministry of Development Cooperation which had kindly sponsored nine Museum representatives from developing countries. In all, there were 39 non-Dutch participants. The number of Dutch participants differed from day to day. They averaged about 15 per day.

On Friday afternoon there was an international costumes show in the Leiden city-theater, followed by a reception. A good many participants had to leave for the Airport that afternoon. For eight persons an excursion was organized on Saturday to the Africa-Museum at Berg en Dal, virtually on the Dutch-German border, and to the Open Air Museum in Arnhem. It was another well organized day and most enjoyable. ICME considers this Conference not only as a break-through in its recent lull, but hopes that it will mark the beginning of a tradition of international conferences. Already plans are afoot to organize a conference in Athens this year, while in 1989, during the ICOM-triennial Conference, ICME will again stage a conference.

Let's make sure we meet again!!

Harrie Leyten, Secretary
Organizer ICME conference, Leiden
aug 30 - sept 4, 1987

THE LEIDEN CONFERENCE II "PRESENTATION OF CULTURE"

"Concern for the cultural dimension of development implies respect for the cultural heritage and the cultural traditions of a nation or a people. The ultimate aim of our policy is to bring about balanced and sustainable development. By presenting culture you, in the museum world, make it visible. I believe that the challenge for you is to make the public understand the role of culture in society and in processes of social change and development."

With these words, the Dutch Minister of Development Cooperation, Drs. P. Bukman, opened the

ICME Conference "Presentation of Culture" at the Museum of Ethnography in Leiden, Holland.

He elaborated on this point by explaining that for many years T.V. and newspapers have shown the images of hunger, drought, war, disease and other calamities as characteristic of developing countries:

"It leads to the false notion that materially deprived peoples also have no culture, no worthwhile traditions, knowledge or skills. The museum of ethnography has the task of restoring the balance. It has bring home the message of the richness of human culture, even in a situation of material poverty."

In the Minister's view museums have to play a role in

"... freeing the discussion between developing and developed countries from prejudice and simplistic dichotomies."

For many years economists were the protagonists on the stage of development cooperation. Here stood a Minister who accepted the essential role of anthropologists and museum professionals in the processes of change and in the development process. To the Dutch museum anthropologists who were present at the ceremony, this was a genuine boost. It also set the tone for many a discussion during the conference, and by doing so emphasized what ICME's chairman, Dr. Herbert Ganslmayr, had said in his introductory address:

"The Museums of ethnography changed from object-oriented museums to problem-oriented museums (...) we have exhibitions on the culture of poverty (...) daily life in developing countries (...) and try to give an allround picture of the traditional cultures as well as the present situation."

Herbert Ganslmayr warned of one great danger in the presentation of culture. On the one hand museums have to take into consideration the viewpoints of the people which they present in the exhibitions. Many American Indians for instance refuse to have their sacred objects displayed in museums. Other ethnic groups may object to the political or cultural context in which they are presented. On the other hand there is a danger that museums in Europe or North America pretend to make exhibitions on peoples of the Southern continents while in fact they only demonstrate

their own viewpoints on certain aspects of these continents. It is considered essential for the integrity of an exhibition to involve representatives of the people concerned.

Professor Willem van Gulik, Director of the Rijksmuseum voor Volkenkunde, and host to the Conference, in his speech quoted the Museums' founder, Dr. von Siebold, whose views still hold true today. Prof. van Gulik continued:

"It is our present aim, to promote a certain cultural relativism and to avoid or, better still, to get rid of ethnocentrism, false images and stereotypes. Now, more than ever before, cultural relativism is important. It is necessary especially in view of the opportunities we have now to participate in, to observe and become informed about so many cultures, through the rapid progress of world tourism, the development of the mass media, the information technology..."

After a further elaboration on the themes of the United Nations Decade for Cultural Development, he concluded:

"... that we are currently engaged in a process of rethinking our objectives and our tasks, in a process of re-orientation and re-evaluation of our future developments, and that this conference will make a fruitful contribution to this end."

Unfortunately, Dr. Pascal Makambila did not arrive in time to give his key-note address at the opening-ceremony. Yet it is included here. According to Mr. Makambila:

"... the fundamental role of museums covers three areas:

- participation of the community in the preservation, the protection and use of national heritage,
- promotion and affirmation of cultural identity, as a strong frame of reference for mutual understanding between peoples and cultures,
- improvement of present and future life by means of-experiences inherited from the past."

He described how in the colonial days museums tended to remind Africans of their "primitive" past and made them look down on their own

cultures. It is at attaining political independence that museums acquired a new role in the affirmation of national consciousness and the promotion of national unity. At the same time museums in Africa are confronted with a host of problems, which prevent a rapid development.

"Financial support from African governments and international cooperation will be one of the key words for smooth development of the African museum."

THE LEIDEN CONFERENCE III "DIFFERENT APPROACHES TO THE PRESENTATION OF CULTURE"

The first working session of the Conference on Monday afternoon carried the above title and was introduced by Harrie Leyten, Curator at the Tropenmuseum, Amsterdam, with his paper "Concepts and Realizations. Four Models of an Ethnographic Exhibition". In his view, the traditional exhibition in the Museum of Ethnography was a one-way channel, just presenting an exotic culture without any relevance to the European visitor. The public-oriented exhibition which has become more and more popular over the past twenty years, does take into account the European visitor's state of mind. Educational departments were established in order to "translate" the complicated anthropological message of the exhibition for the public. Harrie Leyten's preference, however, is for what he calls the *reintegrated or consensually exhibition* in which the European or in his case the Dutch society is studied and displayed on a par with the foreign society or culture. Ideally, this exhibition should also be on show in the foreign society which it represents, so that the *double model* could be called: the *intentional exhibition*.

Dr. George MacDonald, Director of the Museum of Civilizations in Ottawa, depicted the situation of his own museum, the process of change they were undergoing. He described the *continuity* among North American Indians who say: "We do not want another museum that makes us feel like we are dead cultures. We want to demonstrate that we are still here." George MacDonald illustrated this point by examples of Canadian museums involving native peoples in their programmes, organizing living performances, providing a setting for intertribal ceremonies.

Ms. Mathilde Bellaigue's paper carried the slightly provocative title "Museums without Buildings" and referred to the French *éco-musées*. She asked her audience: "Can an ethnographical museum carry a true representation of culture? Can the collected artifacts deliver their messages within the museum walls? . . . Whom do the collections really belong to? Doesn't anybody need them outside the museum? . . . and, last but not least, must we go on creating museums of ethnography?"

Mathilde Bellaigue did not provide us with all the answers, but gave us some important clues. One was that "the museum does not prioritarily concern objects to be preserved but the community itself living in the area, its history and present life; so that the involvement of those people appears as necessary as natural". She appealed to museum curators and museologists to study people rather than objects, to preserve artifacts not as mere witnesses of past cultures but also as tools for identity recognition.

A speaker whose name did not appear on the list, but who was given a warm welcome, was Mrs. Suwati Kartiwa, Curator of the National Museum of Jakarta. She gave a paper on "The Ethnographic Department of the National Museum of Jakarta. Its Concept and Possible Development". She went into great detail about the various concepts of displaying ethnographic collections and the problems involved. It is an issue each participant was familiar with, yet it was very helpful to have all the possible solutions presented again.

THE LEIDEN CONFERENCE IV "EXTRA - EUROPEAN MUSEUMS OF ETHNOGRAPHY AND NATIONAL MUSEUMS"

The second day of the Conference was devoted to museums of the so-called developing countries. Within the ICME family they are involved with the question how to present one's own culture to one's own people. The first speaker was Mr. Soroi Marepo Eoe, Director of the National Museum of Papua New Guinea, Port Moresby.

He narrated the problems confronting his museum: bureaucracy, lack of funds, lack of interest. He also indicated that the public had reacted favorably to some initiatives of the museum since he became

its director. Annual attendance ranges between 50.000 and 60.000. 20% of which are tourists. He posed the question of whether or not to charge entrance fees.

Mr. Dawson Munjeri, Secretary General for the Museums of Zimbabwe, entitled his paper "National Museums in Nation-Building. A Third World Case: Ethnography the Bronze Link". He described the museum situation in Zimbabwe, notably the differences between cities and rural areas. In his view city-museums had to make different demands than those in rural areas. The latter could even be "museums without buildings". Moreover, the involvement of the local population, of the 'neighbourhood', could be greater in rural areas. Certain religious or ceremonial objects could continue to function in their original cultural context and yet have a fixed place in the museum setting, if only for safe-keeping. The city-museum on the contrary would have a more conventional role to play, for a larger public (including foreigners and peoples from other ethnic groups). They would also contain and display collections of a vaster, i.e. national interest.

Dr. Bambang Sumadio, Director of Museums of the Ministry of Culture, Indonesia, spoke of "Provincial Museums in Indonesia: Their Role in the National Development". In almost all the 27 provinces there is at least one provincial museum, established by a private organization, by a local government or by government institutions under one of the ministries. Their collections are of a diverse character. Their aim is to become main centres for the dissemination of information concerning the background of the provinces. Like in some African museums, certain objects continue to be venerated by the local population. According to Dr. Sumadio the attitude of the museum is mostly mildly tolerant". Also, the local population may object to the indiscriminate display of objects at the same time, there is a continuous check whether objects, once donated to the museum, are still kept safely. There is a general preference for overcrowded showcases, which are considered reminiscent of wealth and of the kingdoms of the past. Yet, according to the speaker, provincial museums in Indonesia really have to play an important role in the education of the coming generations and should therefore give a deep thought on presentation.

Ms. Wilhelmina Kal, Curator at the Tropenmuseum, Amsterdam, presented a paper "A New

Museum for Kalimantan". With the decrease in oilreserves, the financial situation of East-Kalimantan (Indonesia) looked far from promising. A plan to draw more tourists was drawn up, including the restoration and exploitation of a traditional longhouse. The 17th century building, two storeys high, covers almost 1500 square meters. Beautifully carved doors and verandahs in typical Dayang style are an asset. The Tropenmuseum was approached in order to assist in the drawing up of a manageable plan. Both to protect part of the cultural heritage of the area and to attract tourists. Ms. Kal who is presently coordinating the efforts, thinks of drawing on the philosophy of the eco-museums in order to find answers to such diverse issues as the preservation of cultural heritage and natural environment, contribute towards the economic development of the region, stem the depopulation of the area (caused by unemployment), and generate a new source of income.

THE LEIDEN CONFERENCE V "MUSEUMS OF ETHNOGRAPHY. THEIR RELATION WITH SOCIETY"

On the third day of the Conference the emphasis was placed on the position museums of ethnography hold in society. Ms. Christina Kreps, an American student of anthropology, currently doing research on Dutch museums of ethnography, gave a paper "Role of Museums in Promoting Cross-Cultural Awareness". She considers ethnographic museums to offer unique opportunities for the promotion of cross-cultural awareness.

"Ideally, the purpose of encouraging such awareness is to improve the course of human relations."

Her basic interest is in the difference between museums of ethnography. Of the Tropenmuseum's history, which she studied in depth, she says that it was transformed

"into an institution that today reflects an awareness of the global need for greater understanding and cooperation between people. This, I believe, is a progressive development as it represents a desire to better international relations, if not entirely in actuality, at least ideally".

This transformation cannot, however, be studied in isolation.

"Museums do not evolve as isolated entities in society, but in accordance with other social institutions, practices, attitudes, and values. Dutch museums appear to have mirrored the changing attitudes in Dutch society and its relationships to non-Western people."

Ms. Kreps then described some American exhibitions and asked herself how much - contrary to the Dutch history of colonialism - the relations between Euro-Americans and Native Americans have really changed since earlier times.

"Because Euro-American culture still dominates in the United States, one might say that a form of colonialism carries on, in respect to native Americans."

She concludes that:

"... in order to promote cross-cultural awareness, museums need to be concerned with the people behind the objects and to address the relationships objects can represent."

Dr. Torben Lundbaek, Curator of the Department of Ethnography of the National Museum of Denmark, spoke on "New Exhibition Concepts". In view of the new arrangements and refurbishing of his museum, Torben Lundbaek reflected both on the problems and the prospects of the enterprise. His first concern is that the museum:

"... being a public connection, the things should be available to the public (. . .) The idea is not to bring the museum objects to the visitor, but to bring the museum visitors to as many objects as possible."

He pleaded for the open-storage idea. His plan was to combine:

"interactive video-discs computer information and a very dense way of storing objects in open, accessible stores".

But then also he wanted to differentiate between groups of visitors and make exhibitions geared towards the needs or fields of interest of each of the groups. One way of approaching the different groups is by developing different tapes for "walk-man" recorders, each from a different point of

departure (technical, historical, esthetic, etc.). For this purpose, the museum was to embark on a programme of re-registering all objects, bringing as many data as possible together into the computer. He concluded with an appeal for help and advice from experienced colleagues.

Dr. Aviva Müller-Lancet, Jerusalem, read her paper: "A Museum Ethnographer Facing Issues of Ethnicity within her Own People". She touched on the delicate issue of the right given to the exhibited group to have their say in the formulation of basic ideas in the build-up of the exhibition. Citing the case of the "Jewish Life in Marocco" exhibition of 1973, she related how a self-appointed delegation of the Maroccan Community played an active role in the realization of the exhibition. This participation in the work was a complex interdependence, both an asset and a source of friction. Their participation facilitated loans from individuals but emphasized the problematic position of minorities within the Jewish Nation. It was an exercise from which all parties involved benefited immensely.

"We have reached the point when ethnic participation and involvement have turned into ethnic responsibility. Nevertheless the care of the debate still remains the tension between the ethnicity problems of the researched communities and the professional conscience of us museum people. This, of course, sounds trivial at this meeting but I think that there are some of you still left to ask themselves as I do: How are we, museum ethnographers, to strike a balance between our professional standards, and our most ardent wish to give autonomy to the people we are working with that is, to see them assume responsibility for the preservation of their forefathers' cultural heritage."

Mr. Kenneth Brecher, Director of the Children's Museum, Boston, presented his paper "Imagining the New Museum". He proudly announced that his predecessor created a movement in children's museums in the United States which now has 350 youth museums and discovery centres. Focussing on his own museum, he described three major initiatives taken over the past year.

1. The multi-cultural initiative. Trying to create in the museum itself a model for a society that we would choose to live in. A society where there is value and a sense of humor and the ability to be whatever you are.

2. An initiative to attract young adolescents, for whom the museum is rather like a clubhouse, or a place where they can learn something.
3. Another initiative is about pre-school science and learning. Working with child-behaviourists and child-developing specialists, and also with scientists:

"We talk about what it is that you actually learn about science in the home (. . .) We are thinking of the home as a science laboratory."

Another experiment is to allow children to sleep in the museum on Friday night.

"There are educational programmes that go on all night long. The museum will soon allow adults to sleep in the museum as well. We consider our greatest resource at the museum not to be our collection or programmes (. . .) but really to be the public itself. The people who come are our main interests."

Speaking about the museum's exhibitions, Ken Brecher mentioned "Mind your own business", an exhibit about the body and about AIDS, for children. A previous exhibition for the same age-group was on "Death". It has attracted 450.000 visitors. Other exhibits on which he is working are called "How to know when it is right to break the law?" and "The Fall of South Africa".

THE LEIDEN CONFERENCE VI DISCUSSIONS SUMMARIES

At the end of each session time was allotted for discussions. The chairpersons, Dr. Torben Lundbaek, Mr. David Boston and Dr. Herbert Ganslmayr, conducted the discussions. At times, discussions were restricted to matters of interpretation: "Did we understand the speaker well, when he said . . .". At times the discussions went beyond the scope of the paper and addressed issues which deserved to be tackled on their own merits. An attempt is made here to summarize a number of discussions and arrange them into a separate article.

Although there was a consensus among the participants that Museums of Ethnography and National Museums with large ethnographical collections needed to re-view their policies, there was little

agreement on how to accomplish this. Certain participants discussed the theoretical implications of a new approach, while others were only concerned about the arrangement of the objects both in the showcases and in the store-rooms. Not only the theoretical questions of how to arrange collections (geographically, chronologically etc.) are under discussion (Mrs. Kartiwa), very often the attitude of the population towards the collections has to be taken into account: in museums presenting their own culture it happens frequently, that the local population wants to check if all the objects donated are still kept safely. Or in certain cultures abundance is considered a sign of wealth. Consequently museum showcases should be stuffed with objects, a concept which does not particularly appeal to European museum-curators. (Dr. Sumadio)

The arrangement of objects in store-rooms has traditionally been done along the line of accessibility for museum persons. Of late, a number of museums have adopted the principle that if the museum cannot bring its objects to the visitors, the visitors should come to the objects. As a consequence, several museums are experimenting with open storage facilities for museum visitors (Dr. Lundbaek). However, access to the museum vaults should be facilitated by a highly developed data system concerning the museum's objects. Experience with such projects in Canada teaches us that 10.000 artefacts can be photographed per camera per year (Dr. Carpentier). There was no clear understanding within the Conference which leading principles should prevail at the open-storage approach.

One had to admit that many people visit the museum for the sake of enjoyment and not for the sake of learning. Therefore it may be difficult to attract the visitors to the study-collections; special attractions have to be offered.

Some contended that the approach which was developed by a number of European museums of ethnography in the sixties and seventies to give information on developing countries had now been overtaken by other media (such television) and that museums should leave this policy to others. The Museum should be evocative, stimulating, a place of enjoyment. At the same time these museum-professionals expressed the hope that the visitors interest would be stirred by, seeing and admiring the collections from developing countries and subsequently would ask for infor-

mation about other aspects. In order to achieve this goal, the museum should provide exhibitions of a diverse nature, serving as many target groups as possible. (Dr. Lundbaek)

The question of the museum's impact on society was one which cropped up every now and then during the discussions. Can one measure the museum's influence? (Dr. Ganslmayr) What does the Children's Museum want children to understand? What are its objectives? (Dr. Bedekar) Ken Brecher replied that it was the psychology of learning which made him allow children to sleep in his museum. Sleeping in a room in which you have been learning about science, helps you to digest what you have learnt. Some children learn best while listening to music, others while cooking. Why not use the museum as tool for learning?

The Tropenmuseum has specific objectives: to make its visitors aware of the global problems of poverty and wealth, of the broken relationships between North and South. In order to contribute towards improved relationships, Harrie Leyten devised his relational or emancipatory model of an ethnographic exhibition. Although he admitted that there was little experience as yet with such exhibitions, he was supported by Aviva Müller that "them" and "us" had to be integrated in one and the same exhibition. Separating the two confirms the dichotomy between the developing and the developed countries. Upon the question of competence, and who should be responsible for incorporating a European viewpoint in an ethnographic exhibition, there remained a difference of opinion. Some attributed this task to experts on mass-communication, or in any case to the educational department. Others (a.o. Harrie Leyten) preferred a sociologist who could work on the same level as an anthropologist-curator.

On the other hand, the presentation of culture from developing countries in Western Museums should not be restricted to westerners. Direct cooperation between representatives of the developing countries and the curators of the museums here, are essential for the success of the exhibition (Dr. Ganslmayr). - The issue of cooperation between museums in developing and developed countries was discussed repeatedly. Thanks to ICOM Regional Agencies in Asia and Latin-America, there is a central office which facilitates the coordination of activities. Up to now efforts to establish an ICOM Regional Agency in Africa have failed. Yet, there is a strong need for cooperation.

African Museums are desperately in need of trained personnel. But neither they nor their national governments have the funds. The Training-Centre in Niamey should be re-established. A report should be filed by the ICOM-Secretariat on the Centre in order to be studied by the International Committees (a.o. ICME). Appeals can then be made to for instance European community funds for sponsoring through projects. (Dr. Ganslmayr) The situation in Africa is most embarrassing. Although similar discussions have been held for several years, nothing has been achieved so far. (Lundbaek, Ganslmayr, Makambila) Instead of passing through formal channels and trying to devise international procedures, the idea of "jumelage" or "sister-sister" museums (Ganslmayr) or "sibling-sibling" museums (Michael Ames) was suggested again.

A direct working relationship would work out more effectively and benefit at least the two participants. Jumelage could create opportunities for field work for the Western Museum, while the museum in the developing world would have direct access to information on collections and other aspects. It would facilitate mutual arrangements on loans (Soroi, Ames). Ganslmayr, whose museum has participated in a jumelage project with the National Museum in Mali reminded curators of Western Museums as to certain ethical implications of such joint projects. With regard to collecting in the field, curators should be aware that as much as possible 'doubles' have to be collected, so that one collection can be kept in the country's museum and the other collection be freighted to Europe. Moreover, only new objects are allowed to be collected.

The museum in the developing country could benefit from the experience of the visiting curator or educationalist. Exchange programmes could enable curators from developing countries to attend courses in Europe or the United States and Canada. Another problem, mentioned by Dr. Pascal Makambila, is the so-called brain-drain. Most museum professionals in Africa are being underpaid by their governments, compared to scholars at universities. As a result, many competent museum scholars leave the field. Perhaps, in an in-depth research-project and in a joint effort, also a range of other problems of African museums could be studied and tackled. Africans in general do not frequent museums. Those who do, are not interested in the "message". They just want to see objects. They do not read the texts or

the labels. The majority of them is illiterate, anyhow. There are no catalogues. In short: Museums in Africa are poor and in a desperate plight. (Makambila)

The discussion centred on the question to what extent the former colonial masters are to blame for the present situation. Ganslmayr put forward that colonial anthropology in Africa has had a bad reputation, and rightly so. Africa was presented as a continent without history and with little civilization. As a result, so much of Africa's cultural heritage had been stolen by Europe. Bedekar disagreed with him, at least as far as India was concerned. The British efforts to establish museums in India are very commendable. Also Soroi and Munjeri stressed that, although the present museum was a European concept, this did not mean that it was unfit to be transplanted to developing countries. It rather was a question of each developing country having both the liberty and the means to adjust, or alter the European concept to serve the needs of the country. In this context several speakers referred to the concept of the eco-museum as ideally suited to the specific demands of developing countries. However, the eco-museums should not be considered a factotum to solve all problems. Mathilde Bellaigue stressed the point once again that eco-museums want to preserve the heritage of people as a source of knowledge and identity for the same people and an instrument for them to cope with development.

The overall impression, both from the papers and the discussions, was clear. As Steven Lavine formulated it: "The conventional concept of museum does not serve well; it is complicating rather than assisting".

THE LEIDEN CONFERENCE VII REPORTS FROM THE WORKSHOPS/PLENARY SESSION

On Thursday morning, after three days of listening to papers, the conference broke down into three workshops; each meeting in a separate room. Reports from each workshop were filed on Friday morning, during the plenary session.

Dr. Ger van Wengen reported about the "Workshop on Education" and did so in the absence of Ken Brecher who had left the Conference already. He

related how interviews with museum professionals had shown that very few of them really dared to speak or were used to speak of what message they wanted their museums to bring across to the public. The question "what is it you want an exhibition to tell the visitors" was scarcely answered. The workshop discussed question of how to involve the people you represent in the exhibition project, how to strike a balance in the museum displays between the objects for art's sake, and the objects because of their contents. This is a mandate specifically cogent for the museum of ethnography. The workshop discussed the issue of how to represent the viewpoints of minorities in exhibitions. Museums ought to be very receptive for the views of people who are being represented in museum displays. As they take a pride in their own cultures, they may have outspoken ideas of how they want themselves to be presented. They will object to discriminating or prejudicial portrayals of their culture.

The workshop "Presenting Your Own Culture" was reported by Harrie Leyten. Professor Bedekar, who had read a paper during the workshop, had elaborated on the central theme: what do we understand by "one's own culture"? India counts over 1200 languages and cultures. Are all of these contained in one's own culture? Should all of these be represented in each museum? Could they be represented in other more appropriate ways? Would eco-museums be an answer to such questions? Cities need buildings, need museum buildings, but do rural areas need museums with walls?

The workshop also discussed the prestigious Ottawa Canadian Museum of Civilization. The question was raised in what way the money spent was well spent if it is compared to the needs of developing countries. The Canadians defended the project by saying that this project was not representative of museums in Canada. There are vast differences between rich and poor museums also in Canada. Moreover, they argued, Canada needs a museum like this for the sake of its own cultural identity. Some participants emphasized the point that it is more important to develop new awareness and new ideas than to speak in terms of buildings. It was observed that museums, not in the least in developing countries, should also present themselves to political leaders. This is part of the struggle to survive.

The third workshop was on "Folk Arts and Crafts".

Herbert Ganslmayr, reporting from this workshop, narrated about plans developed in Greece to install new museums on folk art. One very stimulating example was given by Mrs. Euridice Antzoulou-Retsila, Athens, on a new museum in Kosani, Macedonia, which will open in October 1987. It was regretted by the workshop that a number of museums in Europe which focus on folk art and the presentation of their own culture, like Folk Art Museums, Open Air Museums, the so-called "Volkskunde" Museums in Germany, have not got a common platform on which they meet. An ardent appeal will be made to all of them to join hands in ICME in order to assist each other. — Reference was made to a plan, launched in Buenos Aires, ICOM 1986, for a Joint Working Group with the World Craft Council. Herbert Ganslmayr promised again to write on this matter to all museums which are interested to contribute to a joint newsletter of ICOM and WCC.

A recommendation proposed by the workshop was that ICOM headquarters is requested to publish a booklet with instructions on the basic needs for small museums.

ICME MEETING

Prior to the workshops, a meeting was called for all ICME-members who participated in the Conference. Dr. Herbert Ganslmayr, chairman, said he wanted the ICME members to know what was going on in ICME and asked for their views on the next major ICME meeting, during ICOM Triennial Conference in The Hague, Holland, September 1989. All members present agreed that Harrie Leyten should organize that ICME conference, and look for relevant joint meetings with other international committees. Furthermore a letter was drafted on behalf of ICME and addressed to the Mayor of Lübeck (West Germany) with the request that the City of Lübeck see to the re-establishment of the Museum of Ethnography.

During the plenary session, the chairman, Herbert Ganslmayr, announced a working conference in Nicosia, Cyprus, in the spring of 1988, during which the situation of the Cyprus Folk Art Museum is to be discussed.

He also announced a conference in Athens, in the autumn of 1988, which could serve as a follow-up to this one, and which would discuss the issue of the presentation of one's own culture. The conference will be organized by Dr. Euridice Antzoulou-

Retsila, on the occasion of the 75th anniversary of the Greek National Museum of Folk Arts.

The meeting accepted the following recommendation, proposed by Dr. Michael Ames:

"Stimulated by ideas brought forward during this conference, especially those concerning models of ethnographic exhibitions, and in view of changes which are due in the United States and Canada especially, we need to reconsider the traditional role of museums of ethnography representing other peoples. This representation is a mandate those museums have assumed themselves. This mandate is being challenged more and more by the people who are being represented. Museums of ethnography should offer their scholarly and professional services to people, to help them develop their own presentations."

This recommendation should, according to the participants, be published in the next ICME Newsletter. Reactions from ICME member should be invited. A formal proposal for a resolution should be formulated during the ICME conference in The Hague in September 1989, and subsequently submitted to the General Assembly of ICOM for final approval. Herbert Ganslmayr also stressed that this theme should be developed in the next conference, and should incorporate 'professional standards in presentation and solidarity'.

Before formally closing this very successful conference, ICME chairman Dr. Herbert Ganslmayr expressed his gratitude to the museum in Leiden, to the organizer, to the Ministry of Development Cooperation and to the museums which we had the opportunity to visit.

In return Dr. van Gulik on behalf of the host museum presented Dr. Ganslmayr with the Bronze medal, minted on the occasion of the Jubilee. Flowers and words of praise were presented to the three ladies who had run the Conference so admirably, by Ger van Wengen and Michael Ames. There was the warm glow of friendship and a sense of belonging together when the participants left the hall for lunch and – some hours later – for their destinations in the far corners of our world.

MUSEUM AND DEVELOPMENT

INTERNATIONAL WORKSHOP ON THE NEW MUSEOLOGY: CHALKI/KASSOS, GREECE

For more than twenty years the question has been under discussion: How can a museum do justice to the role it is expected to play which is: to serve the well-being and the further development of society. Now an international workshop is planned, to take place on Chalki and Kassos in October 1988 when, with the aid of definite models, the museum's various potentials will be elaborated. The discussion will start out from a sentence contained in the Statutes of ICOM of 1974: museums are serving society and its development.

Since the late sixties, museums have been increasingly concerned with the people in their locality. Thus they not only endeavoured to mirror the historical background of the society's current situation; they also undertook to discover and analyse the possibilities of its further development. The conclusions arrived at and voiced toward the end of the sixties, have now, twenty years later, been taken up again and have given rise to a movement termed "The New Museology", adding some new aspects to the concepts of the sixties. One of the new ideas is that museums which are concerned with the situation of a society in a certain region, come into existence and are kept alive due to the cooperation of the local population.

While the discussion about this new museological concept has been particularly intense in France, Canada, Norway and Portugal, it is also of special interest for Greece. Here it happened that at conferences arranged during recent years on Chalki by the Secretariat for Youth, in connection with UNESCO's MAB Programme for the Advancement of Small Islands, the role of museums or cultural institutes in connection with the further development, socially and economically, of the small islands has been emphasised in many discussions.

The planned workshop will, in the first place, deal with the following four topics:

1. The Museum and the Development of a Communal Spirit

The museum gathers all the information, collects all the objects available and calls the community's attention to them in an effort to

bring home to them their potentials and possibilities. This way the people's identification with the culture and the nature of the region will be strengthened and the feeling of communal solidarity will be intensified, as the local people will now have in their possession the instruments with which to promote the island's further development. This should be the aim and objective of any museum wishing to promote an island in cooperation with the local population.

2. Museum and Technology

For the further development of small islands, the introduction and use of high technology, i.e. of most modern and advanced machines, processes and methods, is – in many areas – very often not the ideal solution. Therefore the revival or introduction of adapted technologies has on many occasions been a subject of discussion, as these are, in certain areas, better adjusted to the natural conditions and thus the appropriate instruments for the best possible use of the island's potentials. Museums, traditionally collectors of samples of material culture, are the ideal place for discussions about technologies to be applied in regional development efforts.

3. Museum and Agriculture

In connection with the topic of chapter 2, dealing with the museum and technology, a point of special concern should be the specific region's agricultural problems. Here the discussion should not be limited to the technical aspects and the pros and cons of traditional or "high tech" implements, it should also deal with the problems of an appropriate ecological agriculture on the small islands; and, in an interdisciplinary procedure, one should test possible ways and means to make use of the island's natural resources and then advise the people concerned as to the best possible methods.

4. Museum and Tourism

As for many of the small islands tourism is the most important source of income, the question is: In how far might museums encourage an appropriate alternative tourism, for the benefit of the islands' further develop-

ment? This will require educational campaigns, on the part of the tourists as well as on the part of the islanders.

These four major themes with which the workshop will be concerned, will now undergo a practical test; first of all with the realisation of the ECO-Museum Project on Kassos. The initial phases of this project will be completed by October 1988. The experience gained by members of the Karpathos Project while preparing the Übersee-Museum's exhibition on Karpathos, will, in this connection, also be considered. Here the aspects mentioned in paragraphs three and four will be of relevance. By comparing definite cases of museum planning, or the activities of ECO/Neighbourhood Museums in other parts of the world, those participating in the workshop will do practical work for the ECO-Museum on Kassos which may later become something like a model for similar museums on other Greek islands.

The International Commission on Museums and Cultural Heritage of the International Union of Anthropological and Ethnological Sciences, under the Auspicious of the 12th International Congress of Anthropological and Ethnological sciences,

24 - 31 July, 1988, ZAGREB, Yugoslavia

will be organizing a SYMPOSIUM on

"STRATEGIES OF SURVIVAL AND CULTURAL PRESERVATIONS IN MUSEOLOGICAL ANTHROPOLOGY".

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