Jelka Pirkovič[1]

Heritage as the Source of Identity: Interdependence of Key Heritage Concepts

ABSTRACT: Heritage discourses often emphasise heritage as an essential component of our present identities. Some heritage authorities even assert that identity is a quality attributed to heritage. However, the arguments supporting these claims are only partially convincing. Philosophical perspectives on the issue of identity emphasise its relativity. This relativity is contingent upon temporal fluctuations and, primarily, on the inherent ambiguity of phenomena such as heritage. We understand that no phenomena possess a substantial and permanent identity because they depend on factors and conditions that are constantly changing. This applies to individuals, communities, nations, and the heritage with which they identify. Nevertheless, at a practical level, identity provides relative benefits to individuals and communities.

Conventionally, a shared identity involves individuals feeling a connection to their community based on shared values and memories. From a sociological perspective, Maurice Halbwachs introduced the concept of collective memory, which is shaped by the social interactions and traditions of a specific community. Later, proponents of cultural sociology have demonstrated how social groups affirmed and validated their identities through their historical backgrounds.

The paper discusses the key concepts of heritage: memory, knowledge, and values. These concepts create a network where the heritage identity dimension can be mapped, correlating to the role heritage plays (or can play) for individuals and contemporary society. In conclusion, my paper illustrates that identity clarifies the interdependence between values, knowledge, and memories as conceptual building blocks of heritage. It also discusses the importance of interdisciplinary heritology (heritage studies) in exploring personal and collective identities that manifest in heritage.

The paradoxical nature of personal and group identities lies in their dependence on how we define ourselves in relation to the 'other'. As a result, heritage cannot possess a self-sufficient and distinct identity; instead, its identity can only be fully realised through embracing inclusivity and acknowledging the heritage of others.

A society becomes visible to itself and others through its cultural heritage. The past, as reflected in that heritage, along with the values emerging from its identification, reveals much about the viability and prospects of a society.

Keywords: Heritage; Shared Values; Cultural Memory; Traditional Knowledge; Collective Identity

1 Assistant Professor Dr Jelka Pirkovič, University of Ljubljana, Faculty of Arts; New University, Faculty of Slovenian and International Studies. Email: jelka.pirkovic@guest.arnes.si.

Izvirni znanstveni članek / *Original scientific article*

1 Introduction

Throughout the nineteenth and twentieth centuries, larger nations often disregarded or downplayed regional and local identities within their borders. During this time, groups without independent nations, such as the Catalans, Finns, Scots, Ukrainians, and Slovenes, nurtured their national identity through cultural expressions such as folklore, national landmarks, and language. Presently, globalist identities have gained prominence in Western social subsets, particularly in education, the media, and popular culture. In multicultural societies, especially those characterised by assimilation and integration, 'identities are becoming "disembedded" from bounded localities and the traditional frameworks of nation, ethnicity, class and kinship' (Ashworth et al. 2007, 55). Those who advocate for the preservation of local, regional, or even national identities run the risk of being labelled as reactionary, revanchist, or chauvinist.

Heritage discourses often emphasise heritage as a fundamental component of our present identities. Some heritage authorities even assert that identity is an attribute of heritage (Van der Mensch in Maroević 1998, 157–158). However, the arguments supporting such claims are only partially persuasive. Philosophical perspectives on identity (Noonan 2022) accentuate its relativity. This relativity is subject to temporal fluctuations and primarily to the ambiguity inherent in every changing phenomenon. This is also true of heritage, which is identical to itself only within a specific time frame; in another time frame, its attributes change and are simultaneously perceived differently.

Our goal is to analyse the nature of 'heritage identity', a coined term that abbreviates the idea that heritage and identity are interconnected. We understand the term as a unique set of characteristics and values that are appreciated in heritage and that give individuals and groups a sense of belonging. We will analyse how heritage influences identity and explore its relationship to values and other key heritage concepts in defining identity.

2 Critical Review of the Definition of Identity

2.1 Views Influencing Heritage Discourse

Before delving into heritage discourse, let us briefly mention other fields of thought. Mathematics offers a unique perspective on identity. It views

it as an equation that states that two mathematical expressions are equal for all values of any variables that occur (Concise Oxford Dictionary of Mathematics 2013). A similar definition applies to physics: it is a statement of equality that holds for all values of an unknown quantity. In both cases, equality at a higher level (not at the level of variables and their corresponding values) is the essential property that characterises identity.

A general dictionary definition of identity includes persons and things: a fact or a characteristic that determines who or what a person or a thing is; it can also mean a close similarity or affinity. According to psychiatry, an identity crisis refers to a phase of doubt and disorientation during which an individual's sense of self becomes confused (Oxford Dictionary of English 2009).

Viktor Frankl articulates the misfortune of modern Western society as having means but lacking meaning. He acknowledges that at the heart of human nature lies a search for meaning, which helps us endure suffering and grow into better persons. In contrast, today's individual seeks happiness through material wealth offered by the modern world (Frankl 1959, 140).

The Slovenian word 'samobitnost', which can be roughly translated as 'self-being' (without reference to others, such as relatives, neighbours, or strangers), has been instrumental during the periods of German, Italian, and Hungarian dominance in individual Slovenian regions. However, this concept must be reconsidered now that our place in the European and global power play has become our reality, as it raises questions about the interplay between personal and collective identity.

Buddhism, one of the oldest philosophical and psychological schools of thought, defines identity as follows: The inner experience of self, identity and values are at the core of conscious life. According to Buddhist doctrine, no phenomena, including individuals, possess an intrinsic, self-sufficient, substantial, and permanent identity. This is because the self, like all other phenomena, depends on factors and conditions that are constantly changing from moment to moment. From a Buddhist perspective, this represents the ultimate truth applicable to individuals and, one may add, to groups, such as communities, nations, the human race, and all sentient beings (Facco et al. 2019, 171–172).

However, the relative truth that is important at a practical level is that identity serves the purpose of survival. Without an internal sense of identity that remains stable over time, a person can become disoriented and, ultimately, paranoid. It brings relative benefits to individuals and groups as long as they recognise the same rights toward other individuals and groups or, at the very least, refrain from harming them. From a systemic standpoint, it is crucial that the concept of identity is well-defined and that individual cases are named and defined in order to understand their parameters and counterparts.

Buddhism should be considered a profound and well-founded philosophy and psychology that explores the relationship between the mind, body, and world (Facco et al. 2019, 117). A contemporary Buddhist scholar suggests that to attain inner stability, we must carefully consider the identity with which we align ourselves. Our identity shapes our being. We can identify solely with our biological makeup and societal limitations, or with the person we aspire to become. When confronted with upheaval and uncertainty about how to react to challenges, reflecting on our identity provides a solid foundation to steer our choices. However, knowing ourselves is only feasible by knowing others (Pryor 2016, location 1603–1604).

Personal identity has been prominent in the Western philosophical tradition since the ancient Aristotelian times. However, Western philosophy, contrary to Eastern tradition, has developed a dichotomy between inner contemplation and rational, logical reasoning by splitting the concept of knowing oneself from explaining it logically and rationally (Facco et al. 2019, 168). The 'res cogitans' is integral to holding ourselves accountable for our deeds, promises and interpersonal relations. We assume that we can affirm our personal identity with a past version of ourselves and project it into the future. The continuity of identity over time is central to our understanding of personhood. However, logical knowledge tells us that every person's identity changes constantly. The term 'persona' (with the modern meaning of 'person') originated in Roman and Etruscan theatre, and refers to the masks worn by actors and the characters they portrayed. Roman law later adopted the term to encompass any legal entity with rights and duties (Scruton 2017, 75, 77).

Modern existential phenomenology tries to overcome the dichotomy between the inner experience of 'self' and its rational explanation. For example, Jan Patočka, a Czech dissident philosopher and a follower of Edmund Husserl and Martin Heidegger, tried to bridge the contradictory understanding of personal identity by exploring the fundamental existential question of the identity of persons and things. He argued that we cannot fully explain something or understand its causes by simply reducing them to their composition according to rational logic. According to Patočka, a proper explanation involves understanding why something is what it is and why it has the particular characteristics it does. This requires questioning the unity of diverse elements rather than explaining their identity. Their cause determines the unity of diverse elements, whether it is the efficient or driving cause or the final cause. These causes explain why something comes into being and also why it possesses its specific attributes (Patočka 2011, 311). We acquire identity only in comparison, in differentiation from the other, with the plurality of what we are and how we see ourselves in the eyes of others. The way to the self also leads to the world and others (Patočka 1998, 59).

In Western psychology, the pursuit of self-forgetfulness (or, better to say, egolessness) has been developed as one of the pathways to discovering one's true identity and profound human nature. Thanks to Abraham Maslow, whose works were inspired by existentialists and theologians, this search for identity, known as self-actualisation, has become a familiar concept. The discovery of identity entails understanding and living in a way that aligns with one's potential. His fundamental position is that a comprehensive definition of human nature should encompass intrinsic values as an integral part of human existence (Maslow 1971, 63, 176, 304). His concept of self-actualisation differs from the Western way of thinking, which tends to polarise contradictions. On the contrary, it is more aligned with Eastern cultural traditions that value self-experience, which constantly refer to the thoughts and feelings of others (Suh 2002, 1379).

Western psychology and philosophy elaborate on the concept of collective or group identities. At the same time, social sciences deal mainly with ethnic, indigenous, and minority identities and the tensions associated with them.

One may wonder why we emphasise psychological processes and philosophical aspects of identity. This emphasis is driven by the complex overlap of personal and collective identities, which profoundly influences the feeling of connection to one's heritage. To grasp this interaction, it is crucial to contemplate ontological and epistemological factors, delving into the essence of existence and knowledge concerning heritage as a source of identity.

2.2 Identity and Heritage in the Development of Heritage Studies

Conservation primarily focuses on preserving physical artefacts and historical sites for future generations, while museology tends to consider physical preservation and the needs of visitors. In contrast, heritage studies and heritology[2] offer a broader perspective and provide a theoretical framework to understand the complexity of the heritage phenomenon. It explores how heritage manifests in space and time, encompassing tangible and intangible aspects. It tries to explain how it reflects human values and elucidates heritage-related activities.

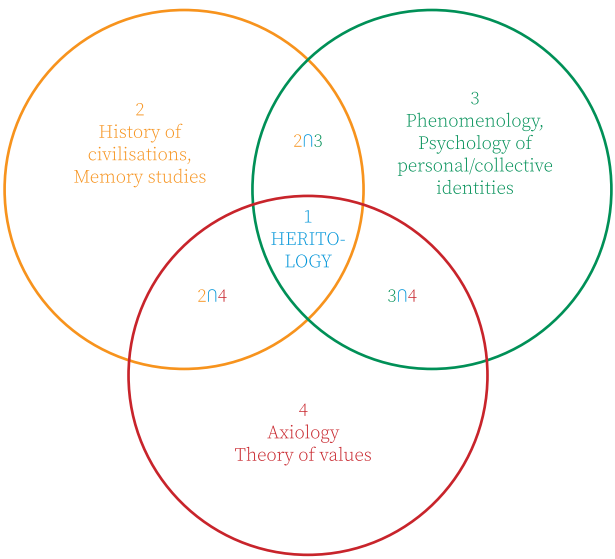
As Scruton (2013, 38) points out, the humanities play a pivotal role in distinguishing between the individual 'I' and the collective 'we', as well as in exploring various subjective realities. In contrast, science is confined to describing reality as objective entities. Given that heritage is intricately tied to human experiences and is contingent upon human actions specific to time and place, it can be inferred that the knowledge necessary to conceptualise, understand, evaluate, and holistically manage heritage largely falls within the realm of the humanities and only partially within other disciplines. Moreover, the nature of heritage studies spans interdisciplinary domains (Smith 2006, 2–3; Winter 2013, 541; Lorusso 2018, 178–179).

To research and explain heritage identity, heritology draws on insights from other studies, such as the history of civilisations and memory studies, phenomenology and psychology, and the theory of values.

2 The term 'heritage studies' was first introduced in Anglo-American universities in the late 1980s and has since dominated Western discourse on heritage. Tomislav Šola was the first to use the term 'heritology', which was adopted in Central and Eastern European academic circles. See Šola (2003, 19–21). Without going into the nuances of meaning, we use both terms here as synonyms.

The figure below illustrates three main disciplines that contribute to heritological theory.

Figure 1: Interdisciplinary nature of heritology in studying heritage identity



Heritological understanding of heritage and identity begins with heritage communities as defined by the Faro Convention (Council of Europe 2005, Article 2b). It emphasises the long-term role of heritage in addressing the societal need for identity and sees it as a way to foster collective and individual well-being and prosperity.

Identity and heritage are among the most elaborated topics in postmodern heritage studies[3]. In the introduction, we mentioned the work of Ivo Maroevič, which could be classified in the modern scientific tradition of heritage, and in Maroević's case, related to information science. On the other hand, the authors cited below are proponents of postmodern heritage discourse.

Ivo Maroević, a prominent Croatian scholar specialising in museums and heritage, views identity as an inherent aspect of heritage. In his essay *Introduction to Museology*, he delves into the concept of 'museality' of mu-

3 Google Scholar registers more than 69.000 entries on heritage identity that appeared after 2020.

seum objects and heritage, and explores the gradual revelation and communication of meaning by experts within museum environments and 'in situ'. Throughout his book, he elaborates on how the interpretation and communication of heritage significantly contribute to shaping our understanding of history and identity (Maroević 1998, 162, 180–184, 204, 208). It is evident that possessing 'museality' signifies that museum objects and heritage are imbued with values.

In her influential work *Uses of Heritage*, Laurajane Smith examines discourses on heritage from the Enlightenment to the present and contends that heritage is a process of negotiation. It involves drawing from the past and collective or individual memories to negotiate new forms of self-expression and identity. Therefore, heritage can be viewed as a discourse focused on negotiating and regulating social meanings and practices related to establishing and re-establishing 'identity' (Smith 2006, 2–18). To complement her position, we will differentiate between the development of personal and collective identities, as defined in psychology, through heritage-associated processes.

Smith's contribution to the book *The Ashgate Research Companion to Heritage and Identity* emphasises her general idea that the postmodern paradigm of heritage is concerned with the process rather than physical phenomena. Here, the notion of heritage has become more complex and allows the possibility of active public or visitor engagement (Smith 2008, 167). The book, edited by Brian Graham and Peter Howard, has had a significant impact. In the introduction, the editors emphasised the close connection between identity, knowledge, and the sense of time. The introduction discussed how identity involves sameness, group membership, and the perception of others with often conflicting beliefs, values, and aspirations. These attributes of otherness are fundamental to how identity is represented within heritage places, which serve as sites for memorialisation and commemoration (Graham and Howard 2008, 5–7).

This perspective reveals the paradoxical nature of personal and collective identity, which concerns relationships with others. This paradox raises the question of how heritage can represent an autonomous and independent identity of individuals or groups if their identities are interdependent with those of 'the other'.

In the concluding chapter of *Identity and Heritage*, Peter Biehl and his co-editors reiterate the postmodern stanza of power play permeating all social systems, including heritage. They argue that power politics is crucial in shaping collective identities, with individuals having multiple identities based on mutual benefit. Local identity can be denigrated as genetic, ideological or geographically conditioned. Community identities are constantly renegotiated as political and economic structures change (Biehl et al. 2015, 16).

The book *Critical Perspectives on Cultural Memory and Heritage: Construction, Transformation, and Destruction* focuses on the use and abuse of cultural heritage, identity, and memory. It includes case studies such as Veysel Apadyn's illustration of strong links between places and threatened identities, as seen in the public protests to preserve Gezi Park in Istanbul (Apaydin 2020). Helen Walasek's contribution highlights the tragic events in Bosnia and Herzegovina, focusing on the intentional destruction of both emblematic and less prominent monuments as a kind of ethnic cleansing, together with the ineffectiveness of international legal instruments to prevent the destruction and subsequently prosecute those responsible for such crimes (Walasek 2020). It seems in vain to wish that the tragic history of the 1990s would never be repeated.

3 Conceptualisation of the Relationship Between Heritage and Identity

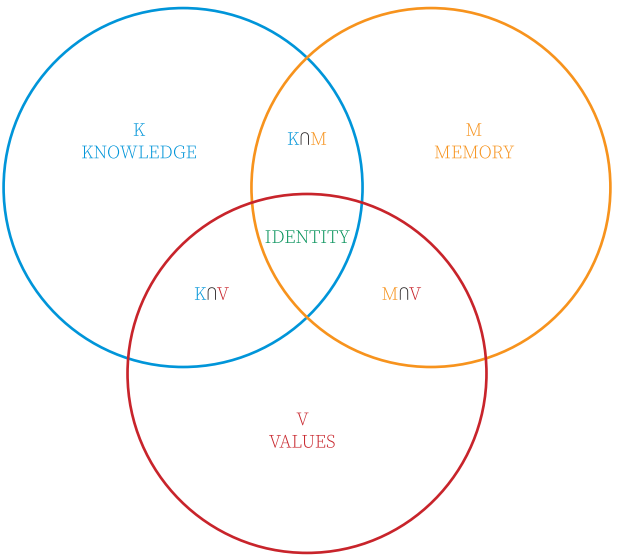
3.1 Relation to Key Heritage Concepts

My previous research elaborated on key concepts of heritage: memory, knowledge and values (Pirkovič 2023a). These concepts form a network where the meaning of heritage can be mapped, as it correlates to the role heritage plays (or can play) for individuals and contemporary society. When conducting the analysis, it was decisive to note that each core concept of heritage should be explored through at least two perspectives: knowledge from academic versus traditional standpoints, memory as historical versus collective memory, and values from their extrinsic versus intrinsic dimensions (Pirkovič 2023b).

When considering the integration of the idea of identity into this heritage network, we can observe how the original interconnected triad takes

on a more coherent structure. When we elaborate these ideas from the standpoint of heritage identity, new opportunities arise, shedding light on the additional interconnections between heritage and its key concepts. Now, it becomes evident that we are dealing with heritage identity that intersects all three key concepts of heritage. The following explanation will provide detailed arguments for my assertion. Let us proceed incrementally in this process of clarification.

Figure 2: The cross-section of values, memory and knowledge that contribute to heritage identity



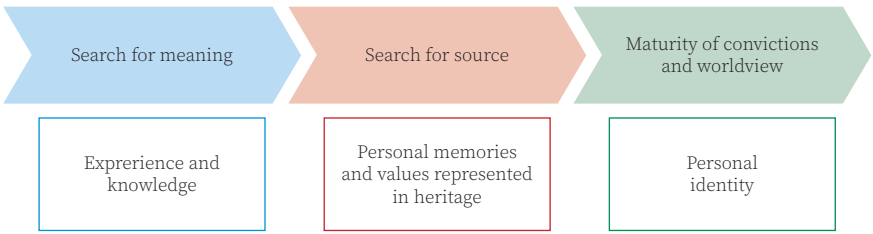
3.2 Existential Role of Heritage for Personal Identity Formation

First, we should elaborate on the links between personal and collective heritage identity and then analyse in more detail the role of collective heritage identity.

Personal identity is the 'I' as experienced by an individual. According to Eastern cultural traditions, this experience is common to all sentient beings and is not limited to humans. Individual human quests revolve around 'Who am I? Where do I come from? Where is my place in the world?' Psychology and cultural sociology examine the process of personal

identity formation, which is determined by changing social circumstances and cultural stimuli. We claim that understanding one's own memories and heritage is crucial for personal maturation, as it shapes individual and family memories and later influences collective memories and the cultural environment in which an individual lives or is inclined to. The study of heritology can ascertain whether this process contributes to a solid personal identity, and empowers individuals to navigate life more effectively.

Figure 3: The process of personal identity formation based on heritage knowledge, memories and values



Personality development starts with experiences and gaining knowledge. Later, understanding memories and heritage is crucial for the personal maturation of individuals. We shape individual and family memories and significantly influence collective memories and the cultural environment. Here, I refer to memories as intangible heritage and heritage as mostly tangible manifestations with layers of intangible memories.

3.3 The Role of Heritage in Collective Identity Formation

The chapter delves into the collective identities of communities and larger social groups, including nations, ethnicities, classes, and kinships, in connection with other crucial heritage concepts: shared values, memories, and knowledge. I will explore how heritage influences collective identity and how collective identity contributes to the heritage process.

3.3.1 Shared Values Manifested in Heritage

Shared values, celebrated in cultural expressions, summarise the values embraced by individual group members. Simply put, these are values shared by groups or communities. According to Hartman's value theory, individual values (referred to as 'intrinsic') hold the most significant posi-

tion compared to extrinsic values (related to a particular class of things, as defined by experts) and systemic (related to specific theories) (Hartman 1967, 136–139, 217, 219)[4]. When it comes to shared values, the connection that binds individuals to shared values is the appeal of identity projected by the group.

Heritage experts classify heritage and, as a result, speak about the values of heritage class. Heritage classification has proven to be an inadequate foundation for the formation of personal and collective identity. In this context, the responsibility of defining identity anchors should be shifted to individuals and heritage communities. Therefore, heritage experts should, in collaboration with the individuals and communities involved, identify those values and identity traits in heritage that differentiate our identity from that of others, and work to reinforce the intrinsic values that connect 'our identity' to that of others.

3.3.2 Cultural Memory[5] Transmitted by Heritage

We should consider the two opposing forces of memory, remembrance and forgetting (Whitling 2010, 88–90). The role of heritage lies in identity quests, where collective memories expressed in heritage become a crucial claim (Pakier and Starth 2010, 4). At the same time, such claims risk becoming politicised and, consequently, turn to be a part of historical memory where each nation uses political mechanisms. Similarly, official policies of the European Union have aimed to build on a European identity as early as the 1970s (Karlsson 2010, 39). The danger of present European policy supporting the identity claims of the 'oppressed' minorities based on sexuality, psychic status, or political-ideological conviction risks oppressing the ethnic identities that constitute nation-states.

To upgrade the loose description of collective memory as proposed by Maurice Halbwachs (1950), Jan Assmann introduced the concept of 'cultural memory' that covers all expressions of memory (Assmann 1995, 128–133), including personal memories that are passed from one generation to

4 For a short explanation of Hartman's axiology as it relates to archaeological values, see Pirkovič (2023, 68–71).
5 In line with Assmann, who proposed to enlarge Halwachs's collective concept of memory, we use the term 'cultural memory' in this broader sense (Assmann 1998).

the next and have the potential to develop into linguistic, pictural (spatial) and ritual expressions forming a collective identity of the society in question. In his words, the danger of discriminating the memory of others lies in the positive aspect of each and every cultural memory: 'The objective manifestations of cultural memory are defined through a kind of identificatory determination in a positive ("We are this") or in a negative ("That is our opposite") sense' (ibid., 130).

3.3.3 Heritage Community Sustaining and Transmitting Common Heritage

The Faro Convention references the concepts of 'heritage community' and 'common heritage' (Council of Europe 2005, Articles 2b and 3a). A heritage community is defined as people 'who value specific aspects of cultural heritage which they wish, within the framework of public action, to sustain and transmit to future generations.' The concept of 'common heritage' pertains to the heritage of Europe. Put differently, 'common heritage'[6] can be defined as heritage that encompasses all manifestations of cultural heritage that are valued by a heritage community, serving as their shared source of memory and identity.

The 1972 UNESCO World Heritage Convention focuses on world heritage. It involves an assessment undertaken by the ICOMOS expert panel and a rigorous procedure by the World Heritage Committee and the Member States. In contrast, the Council of Europe Convention presents an inclusive heritage definition that prioritises the perspectives of heritage communities. It is important to distinguish between a group of individuals who value specific aspects of heritage within the framework of their private action and a group that values heritage within the framework of public action. Only the latter could be considered a heritage community.

Again, heritage defined by experts and heritage authorities has less chance of being recognised by communities because it often lacks the potential to embody their collective identity. If we consider it deeply,

6 In this context, 'common heritage' does not refer to the international legal concept of the common heritage of mankind (as used in the World Heritage Convention) or the Common Heritage of the Council of Europe, which pertains to European countries that are members of this intergovernmental organization. Instead, 'common heritage' refers to heritage valued by the heritage community as opposed to heritage defined by authorised heritage discourse.

communities do not recognise their shared values and memories in the authorised heritage and have no opportunity to enrich it with their traditional knowledge.

3.3.4 Knowledge and Skills Cultivating 'Our' Heritage and Respecting the Heritage of Others

Jan Assmann suggests in his work that knowledge plays a significant role in shaping collective identity. He refers to the structure of cultural knowledge as the 'concretion of identity', indicating that a group's sense of unity and distinctiveness is rooted in this knowledge. According to him, cultural knowledge provides the group with formative and normative influences, enabling them to uphold and perpetuate their identity (Assmann 1995, 128). In short, cultural heritage is a vital component of collective identity because it enables members of specific groups to live together and with the 'others'. As previously mentioned, it is important to differentiate the academic knowledge discussed in Chapter 2.2 from the traditional knowledge and skills practiced by heritage communities. In addition, communities should demonstrate and utilise practical communicative skills to convey the meaning of their heritage to a wider audiences.

Figure 4: The role of heritage in collective identity formation

The metaphor of the target from Figure 4, consisting of concentric circles, vividly illustrates the interconnectedness of 'outer' concepts with 'inner' ones, with shared values occupying the central position. The scheme

also emphasises two dynamic aspects of the main components of heritage. The arrow on the left-hand side indicates the degree of centrality or influence of one key concept over the next. On the right-hand side, the arrow depicts the captivating process of concretising collective identity, starting from shared values, which are the most abstract, and extending to traditional knowledge and skills as the most concrete and everyday representations of collective identity.

4 Discussion

From the perspective of phenomenology, heritage is a thing or a phenomenon. In my article on heritage authenticity (Pirkovič 2024), I applied Heidegger's concept of Dwelling, Building, and Thinking to heritage authenticity. Of course, heritage authenticity should be understood only as a meaning given to heritage and not a part of phenomenal reality. Nevertheless, it points to the essential link humans place on our 'outer' reality.

Similarly, when we analyse the identity of heritage, it is clear that it is not per se one of the characteristics of individual heritage phenomena. Here, heritage plays a symbolic role as an 'anchor', 'signal', or 'identity card' for our personal and collective identities.

The general rule in addressing identity issues should apply: the higher the political authority is positioned, the more attention should be paid to preventing the oppression of lower-level identities and their respective cultural memories expressed through heritage. At the European level, memories and heritage should redeem the status of European collective memories (Council of Europe 1992, Article 1.1) or the common heritage of Europe (Council of Europe 2005, Article 3a)[7]. In reverse, the same rule should apply to national monuments and expressions of cultural memories at the sub-national levels. A more inclusive approach to common heritage should prevail, giving heritage communities a decisive role in identifying, managing and interpreting their heritage.

7 La Valetta Convention: 'The aim of this (revised) Convention is to protect the archaeological heritage as a source of the European collective memory and as an instrument for historical and scientific study.' Faro Convention: see footnote 6.

Further investigation could explore the intersection of heritage preservation efforts with identity politics, examining how heritage discourse mirrors broader cultural identity issues, power dynamics, and social representation. Not only does heritage mirror identity issues, but it also reflects broader societal concerns. It can help navigate through challenging social situations with ancestral wisdom. This research could also examine how various stakeholders, including communities, institutions, and governments, navigate heritage management and interpretation concerning diverse perspectives of identities.

5 Conclusion

Upon examining the interconnectedness of heritage and identity, it is apparent that heritage is closely intertwined with a sense of belonging and plays a crucial role in shaping one's identity. Essentially, heritage can serve as a genuine reflection of a community's culture. The identity associated with heritage is intricately connected to the fundamental human rights of individuals and communities that deeply respect their heritage. Acknowledging the shared values, individual and collective memories, and traditional knowledge of heritage communities is a tribute to their human dignity (Alatalu 2021, 150).

As discussed in Chapter 2.2, the paradoxical nature of identity stemming from heritage can be resolved by fostering a more inclusive approach to personal and collective identity that embraces and integrates the heritage of others. This approach challenges the conventional understanding of the relationship between heritage and identity. Heritage should empower individuals and communities to gain a deep understanding of who they are, what they stand for, where they come from, and what their purpose is.

A society becomes visible to itself and others through its cultural heritage. The past, as reflected in that heritage, along with the values emerging from its identification, reveals much about the viability and prospects of a society.

Bibliography

Alatalu, Riin. 2021. Dignity of the heritage and the heritage communities. *Journal of Cultural Heritage Management and Sustainable Development* 11(2): 146–154.

Apaydin, Veysel. 2020. Heritage, memory and social justice: reclaiming space and identity. In *Critical Perspectives on Cultural Memory and Heritage: Construction, Transformation and Destruction*, ed. Veysel Apaydin, Chapter 5. London: ULC Press. Epub.

Ashworth, Gregory, Brian Graham, and J. E. Tunbridge. 2007. *Pluralising Pasts: Heritage, Identity and Place in Multicultural Societies*. London: Pluto Press.

Assmann, Jan. 1995. Collective Memory and Cultural Identity. *New German Critique* 65: 125–133.

Biehl, Peter F., Douglas C. Comer, Christopher Prescott, and Hilary A. Soderland, eds. 2015. *Identity and Heritage: Contemporary Challenges in a Globalized World*. Cham, Heidelberg, New York, Dordrecht, London: Springer.

Council of Europe. 1992. *European Convention on the Protection of the Archaeological Heritage (Revised).* La Valetta Convention. Access: https://rm.coe.int/168007bd25 (16 November 2024).

Council of Europe. 2005. *Council of Europe Framework Convention on the Value of Cultural Heritage for Society.* Faro Convention. Access: https://rm.coe.int/1680083746 (16 November 2024).

Facco, Enrico, Benedict Emanuel Al Khafaji, and Patricio Tressoldi. 2019. In search of the true self. *Journal of Theoretical and Philosophical Psychology* 39(3): 157–180.

Frankl, Viktor E. 1959. *Man's Search for Meaning*. Boston: Beacon Press.

Graham, Brian, and Peter Howard, eds. 2008. *The Ashgate Research Companion to Heritage and Identity.* London, New York: Routledge.

Halbwachs, Maurice. 1950. *La mémoire collective*. Paris: Presse universitaire de France.

Hartman, Robert S. 1967. *The Structure of Value: Foundations of Scientific Axiology*. Carbondale: Southern Illinois University Press.

Karlsson, Klas-Göran. 2010. The Uses of History in the Third Wave of Europeanisation. In *A European Memory? Contested Histories and Politics of Remembrance*, eds. Małgorzata Pakier, and Bo Stråth, 38–55. London, New York: Berghahn Books.

Lorusso, Salvatorre, Angela Mari Braida, and Adrea Natali. 2018. Interdisciplinary Studies in Cultural and Environmental Heritage: History, Protection, Valorization, Management. *Conservation Science in Cultural Heritage* 18(1): 177–199.

Maroević, Ivo. 1998. *Introduction to Museology – the European Approach.* Munich: Verlag Dr. Christian Müller-Straten.

Maslow, Abraham H. 1971. *The Farther Reaches of Human Nature*. New York, London: Penguin Books.

Pakier, Małgorzata, and Bo Stråth, eds. 2010. *A European Memory? Contested Histories and Politics of Remembrance*. London, New York: Berghahn Books.

Patočka, Jan. 1998. *Body, Community, Language, World*. Chicago, La Salle: Open Court.

Patočka, Jan, and Erica Abrams. 2011. La science philosophique de la nature chez Aristote (extrait). *Les Études philosophiques* 3: 303–330.

Pirkovič, Jelka. 2023a. Model of Heritage Interpretation Tailored to Public Co-Participation. *Ars & humanitas: revija za umetnost in humanistiko* 17(1): 251–270. Access: https://journals.unilj.si/arshumanitas/article/view/16008/13732 (16 November 2024).

Pirkovič, Jelka. 2023b. Does archaeology deliver evidence about the past or co-create contemporary values? *Ars & humanitas: revija za umetnost in humanistiko* 17(2): 59–77. Access: https://journals.uni-lj.si/arshumanitas/article/view/18165/15362 (16 November 2024).

Pirkovič, Jelka. 2024. Heritage Authenticity as a Source of Personal and Collective Identity. *Protection of Cultural Heritage* 22: 33–47. Access: https://doi.org/10.35784/odk.6820 (10 October 2025).

Pryor, Jampa Kunchog. 2016. *The Art of War and Peace: Developing Our Candlelight-like Wisdom*. Atlanta: SICGU Dhargey Publishing. Kindle Edition.

Scruton, Roger. 2017. *On Human Nature*. Princeton, Woodstock: Princeton University Press. Kindle Edition.

Scruton, Roger. 2013. Scientism in the Arts and Humanities. *The New Atlantis* 40: 33–46. Access: https://www.thenewatlantis.com/publications/scientism-in-the-arts-and-humanities (16 November 2024).

Smith, Laurajane. 2006. *Uses of Heritage*. London, New York: Routledge.

Smith, Laurajane. 2008. Heritage, Gender and Identity. In *The Ashgate Research Companion to Heritage and Identity,* eds. Brian Graham, and Peter Howard, 159–178. London, New York: Routledge.

Su, Eunkook M. 2002. Culture, Identity Consistency, and Subjective Well-Being. *Journal of Personality and Social Psychology* 83(6): 1378–1391.

Šola, Tomislav. 2003. *Eseji o muzejima in njihovoj teoriji: Prema kibernetičkom muzeju*. Zagreb: Hrvatski nacionalni komitet ICOM.

Whitling, Frederick. 2010. Damnatio Memoriae and the Power of Remembrance: Reflections on Memory and History. In *A European Memory? Contested Histories and Politics of Remembrance*, eds. Małgorzata Pakier, and Bo Stråth, 87–97. London, New York: Berghahn Books.

Walasek, Helen. 2020. Bosnia and the destruction of identity. In *Critical Perspectives on Cultural Memory and Heritage: Construction, Transformation and Destruction*, ed. Veysel Apaydin, Chapter 13. London: ULC Press. Epub.

Winter, Tim. 2013. Clarifying the critical in critical heritage studies. *International Journal of Heritage Studies* 19(6): 532–545.