



# A NON-ALIGNED MUSEUM NESVRSTANI MUZEJ

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Ministarstvo kulture i informisanja  
Republike Srbije

# Nesvrstani muzej

Konferencija **Nesvrstani muzej** sa pozicija savremenosti sučeljava 55. godišnjicu Prve konferencije Pokreta nesvrstanih i pitanja društvene uloge muzeja. Krećući se naizmenično između makro i mikro plana, ona teži da postavi u odnos savremene globalne procese i fenomene poput **kulturne hegemonije, vladavine multinacionalnih korporacija, ekspanzije terorizma, ksenofobije, nacionalizma, masovnih raseljavanja, ekoloških katastrofa**, i ulogu muzeja, ne samo u osvetljavanju ovih tema, već i u prepoznavanju sopstvenog aktivističkog društvenog potencijala.

Polazeći od pretpostavke da nasleđe nije vrednost samo po sebi, već da se njegove vrednosti (iznova) stvaraju u savremenom trenutku, konferencija **Nesvrstani muzej** želi da preispita potencijale nasleđa Pokreta nesvrstanih za razvoj budućeg pravičnijeg, solidarnijeg i slobodnijeg sveta, ili makar pravičnijih, solidarnijih i slobodnijih društveno angažovanih institucija kulture u njemu.

Podstičući dijalog organizacija javne memorije (sećanja i pamćenja) i društva, konferencija **Nesvrstani muzej** stavlja u fokus muzeje koji su nastali u potpunosti ili samo jednim delom (kroz formiranje pojedinačnih zbirki) kao rezultat aktivnosti Pokreta nesvrstanih ili organizacija čija je misija utemeljena u vrednostima koje ovaj pokret zagovara više od pet decenija.

Konferencija se sastoji iz tri panela: **Ključni koncepti i vrednosti Pokreta nesvrstanih, Muzealizacija nasleđa Pokreta nesvrstanih i Aktuelizacija ideja i principa Pokreta nesvrstanih**. Prvi panel treba da rasvetli istorijske okolnosti nastanka i razvoja Pokreta, njegovu ulogu u hladnoratovskoj krizi, kao i ideje solidarnosti, antikolonijalizma i multikulturalnosti. Drugi panel problematizuje zaštitu i interpretaciju nasleđa **Pokreta nesvrstanih** sa naročitim osvrtom na disonantnost ovog nasleđa, i fokusom na muzeografije zajednice. Treći panel aktuelizuje transdisciplinarnе refleksije nasleđa **Pokreta nesvrstanih** i različite mogućnosti njegovog korišćenja u sadašnjem trenutku.

U okviru konferencije biće organizovan i okrugli sto **Mreža nesvrstanih muzeja?**, na kojem će biti predstavljene moguće prednosti mreže, preispitana opravdanost njenog postojanja i problematizovano predloženo ime.

International Academic Conference, November 7/8 2016, Museum of Yugoslav History

# A Non-Aligned Museum

The **Non-Aligned Museum** conference counterpoints the 55<sup>th</sup> anniversary of the First Conference of the Non-Aligned Movement with the questions relating to the social role of museums from the point of view of contemporaneity. Alternating between the macro and the micro level, it attempts to detect relations between global contemporary processes and the phenomena such as **cultural hegemony, rule of multinational corporations, expansion of terrorism, xenophobia, nationalism, mass displacement, environmental catastrophes**, and the role of a museum not only in clarifying these topics, but also in recognizing its own activist potential in the society.

Taking the assumption that heritage is not a value per se, since its values are being perpetually (re)created at the present time as a starting point, **A Non-Aligned Museum** conference aims to re-examine the potential of the legacy of the Non-Aligned Movement in the development of a more just, more solidarity-driven and freer future world, or at least more just, more solidarity-driven and freer socially committed cultural institutions in it.

By encouraging a dialogue between the organizations specializing in public memory and remembrance, and the society, **A Non-Aligned Museum** conference brings into focus museums that have evolved, in their entirety or partly (by setting up individual collections) as result of the activities of the Non-Aligned Movement itself or the organizations whose mission is based on the values that the movement has been promoting for more than five decades now.

The conference consists of three panels: **Key Concepts and Values of the Non-Aligned Movement, Musealising the Heritage of the Non-Aligned Movement**, and **Bringing the Ideas and Principles of the Non-Aligned Movement into a Contemporary Context**. The first panel aims to clarify the historical circumstances that shaped the establishment and the development of the Movement, its role in the Cold War crisis and its ideas of solidarity, anti-colonialism and multiculturalism. The second panel problematizes the safeguarding and interpretation of heritage, with special reference to its dissonant qualities, and placing the focus on community museography. The third panel brings the transdisciplinary reflections on the heritage of the Non-Aligned Movement in a contemporary context and highlights the diverse possibilities of its use at the present moment.

A round table discussion entitled **A Non-Aligned Museum Network?** will be organized as part of the conference presenting the possible benefits of a network. Moreover, the justifiability of its existence will be examined, and the proposed name problematized.

# Ključni koncepti i vrednosti Pokreta nesvrstanih

Kada je u Beogradu pre 55 godina održan Prvi samit šefova država i vlada Pokreta nesvrstanih, situacija u svetu je bila puna tenzija. Nekoliko nedelja pre toga, podizanje zida u Nemačkoj je šokiralo svet. Neposredno pre otvaranja konferencije, Sovjetski savez je nastavio da izvodi nuklearne probe, što su učesnici konferencije shvatili kao upozorenje.

Uprkos tim zabrinjavajućim događajima, atmosfera među učesnicima je odisala ponosom i "samovešću". Bio je to istorijski trenutak kada su se čelnici dvadeset i pet zemalja koje su upravo bile stekle nezavisnost okupili u Beogradu da podsete supersile da se ne slažu sa njihovim mešanjem i podelom sveta na interesne sfere, kao i da se založe za razoružavanje i mir. Bili su u potpunosti svesni činjenice da su svetski mediji bili prisutni da prenesu njihovu poruku u svaki kutak planete.

27 godina nakon hladnog rata, početni entuzijizam je odavno iščilio. Pokret nesvrstanih je izgubio svoj politički značaj iako u Ujedinjenim nacijama još uvek postoji kokos nesvrstanih zemalja, koji ima većinu glasova u generalnoj skupštini Ujedinjenih nacija. Međutim priča o bivšim borcima za slobodu koji su postali šefovi država i usprotivili se imperijalizmu supersila, te zahtevali pravedan svetski poredak, u skladu sa univerzalnim vrednostima čovečanstva definisanim u povelji Ujedinjenih nacija je danas ponovo predmet interesovanja.

Cilj ovog panela je da istraži kakve su zaista bile te vrednosti, a radi ostvarenja tog cilja udružuje stručno znanje i iskustvo diplomate i političara koji je posvetio svoj život nesvrstanošću, bivšeg ministra inostranih poslova Socijalističke Federativne Republike Jugoslavije, Budimira Lončara, eksperta za lik i delo premijera Džavaharlala Nehrua i savremenu istoriju Indije iz azijske perspektive, bivšeg direktora Nehruovog memorijalnog muzeja i biblioteke, profesorke Mridule Mukerđi i naučni rad istoričara hladnog rata sa Londonske škole ekonomije, profesora Svetozara Rajaka.

Nataša Mišković

# Key Concepts and Values of the Non-Aligned Movement

When the First Summit of Heads of State and Government of the Non-Aligned Countries was held in Belgrade 55 years ago, the international situation was full of tensions. A few weeks earlier, the building of a wall in Germany had sent shock waves throughout the world. Immediately before the opening of the conference, the Soviet Union resumed their nuclear tests, which the participants perceived as a warning.

Despite these worrying developments, the atmosphere among the participants was one of pride and consciousness. It was a historic moment when the heads of government of 25 newly independent states gathered in Belgrade to remind the superpowers that they did not approve of interference and the division of the world into spheres of interest, as well as to call for disarmament and peace. They were fully aware that world media were present to transmit their message to every corner of the globe.

27 years after the end of the Cold War, the founding enthusiasm has long faded. The Non-aligned Movement has lost its political relevance, although there is still the Non-Aligned Caucus in the United Nations, which has the majority of votes in the UN General Assembly. However, the story of the former freedom fighters turned heads of state standing up against superpower imperialism and demanding a just world order in accordance with the universal human values laid down in the UN Charter generates new interest today.

This panel seeks to explore what these values really were, uniting the professional knowledge and experience of a diplomat and politician who dedicated his life to non-alignment, the former Foreign Minister of the Socialist Federal Republic of Yugoslavia, Budimir Lončar, an expert on Prime Minister Jawaharlal Nehru and the modern history of India from an Asian perspective, the former director of the Nehru Memorial Museum and Library Professor Mridula Mukherjee, and the scholarship of a Cold War historian from the London School of Economics, Professor Svetozar Rajak.

Nataša Mišković

# Muzealizacija nasleđa Pokreta nesvrstanih

Uloga Socijalističke Federativne Republike Jugoslavije u osnivanju i delovanju Pokreta nesvrstanih, što je predstavljalo način da se postigne jedna vrsta aktivne neutralnosti zasnovane na imperativu miroljubive koegzistencije Različitih, ostavila je traga u oblasti muzeologije u tadašnjoj državi. Oformljeno je nekoliko zbirki koje predstavljaju zemlje članice Pokreta a muzejski depoi su bili puni predmeta koji se mogu smatrati etnografskim.

Kao i mnoge druge etnografske kolekcije širom sveta danas, muzeji u našoj zemlji se suočavaju sa procesima reinterpretacije. Međutim, u konkretnom kontekstu država naslednica Socijalističke Federativne Republike Jugoslavije, reinterpretacija se ne zasniva na relativizovanoj kolonijalnoj praksi, koja se umnogome smatra neprimerenom. Umesto toga, te zbirke se ponovo otkrivaju u zemljama u kojima se nalaze, a pritom se zahteva radikalno odbacivanje postupaka i aktivnosti bivše države. U okviru odlučnog odbacivanja prošlosti, koreni Pokreta nesvrstanih u muzejskim depoima i narativima se gube, zajedno sa samom posebnosti procesa sakupljanja predmeta.

Ti muzeji su se često opredeljivali za (danas veoma problematične) modele primenjene u etnografskim zbirka širom sveta (zajedno sa aktuelnim reinterpretacijama sa kojima se one suočavaju) u nameri da prikriju sopstvene neprihvatljive istorijske korene. Posledica toga je da je velika promena paradigme sakupljanja predmeta, koja je dovela do njihovog osnivanja, sakrivena, ako ne i u potpunosti zanemarena. Imperativna uloga kolonijalne „drugosti“ u donošenju odluka u vrednovanju i stvaranju artefakata nije prepoznata kao vredno nasleđe, odnosno, kao ona vrsta nasleđa koja dozvoljava odvijanje procesa reinterpretacije veoma različitih od postkolonijalnog poziva na „multi-“. Tu je „multi-“ datost, polazna tačka koja omogućava muzejima da podstiču stapanje institucionalnih uloga, a to im daje danas veoma potrebnu društvenu ulogu.

Da li su, međutim nasleđene zbirke jedina baština Pokreta nesvrstanih koja se danas muzealizuje ili i druge institucije mogu da proniknu dublje od onoga što je očigledno? Mogu li osnivački principi Pokreta stvoriti prostor za preispitivanje uloge muzeja kao takvih? Može li nesvrstanost biti taj potrebn vid nezavisnosti koji omogućava muzejima da preuzmu nove uloge u društvu i da prevaziđu istrošene modele postkolonijalne, postmoderne revalorizacije i ponovne interpretacije nasleđa, modele u kojima se prefiks „post-“ primenjuje na sve i koji su još uvek usmereni od vrha ka dnu?

Marija Đorđević

# Musealising the Heritage of the Non-Aligned Movement

The role of the Socialist Federal Republic of Yugoslavia in the establishment of the Non-Aligned Movement and in its activities, as a way of achieving a form of active neutrality, based on the imperative of peaceful coexistence of the Different, left its mark on the museological landscape of the former country. Several collections were formed in order to represent member states of the movement and museum depots were filled with artefacts that can be considered as ethnographic.

Today, as is the case with many other ethnographic collections around the world, the country's museums face the processes of reinterpretation. However, in the specific context of the Socialist Federal Republic of Yugoslavia successor states, reinterpretation is not based on the relativized colonial practice, largely considered as inappropriate. Rather, they are the subject of a new national discovery, demanding a radical dismissal of the actions and activities of the former country. As part of a decisive dismissal of the past, the roots of the Non-Aligned Movement in museum depots and narratives are lost, together with the uniqueness of the collecting processes itself.

These museums would often choose to adopt (the today highly problematic) models applied to ethnographic collections around the world (along with the current reinterpretations they are facing), in an effort to mask their unacceptable historical roots. As a result, the major shift of the collecting paradigm that led to their establishment, is hidden if not completely disregarded. The imperative and decision-making role of the colonial 'other' in the valorisation and making of artefacts is not recognized as valuable heritage, namely, the kind of heritage which allows a re-interpretative process far different from the postcolonial call to be 'multi-'. In it the 'multi-' is a given, a starting point allowing museums to stimulate a fusion of institutional roles, giving them the much-needed social function today.

However, are the inherited collections the only heritage of the Non-Aligned Movement to be musealized today, or other institutions too can think beyond the obvious? Can the founding principles of the movement make room for reconsidering the role of museums as such? Can non-alignment be the needed form of independence, making it possible for museums to assume new roles in the society, and overcome the exhausted models of the post-colonial, post-modern, 'post-all', still top-down revalorization and reinterpretation of heritage?

Marija Đorđević

## Aktuelizacija ideja i principa Pokreta nesvrstanih

Ponovno „otkriće“ i međunarodna reaktuelizacija teme nesvrstanosti u poslednjih nekoliko godina, korespondiraju sa periodom u kojem su teme ljudskih prava i sloboda, kao i pitanja anti-rasizma, anti-kolonijalizma i anti-fašizma ponovo dobila na značaju. Sve češće se postavlja pitanje u kojoj meri je „dekolonizacija uma“, a prevashodno dekolonizacija saznanja i reprezentacije uopšte implementirana u periodu nakon prestanka državnih kolonijalnih poredaka.

Govor o Pokretu nesvrstanih u okviru regiona bivše Jugoslavije, u kojem su ideje nesvrstavanja bile spregnute sa svojevrsnom međunarodnom rekonceptualizacijom sveta i redefinisanjem jugoslovenske samoperpcije tokom 1960-ih i 1970-ih godina, takođe uključuje i šire pitanje politike antikolonijalizma koja se u datom istorijskom trenutku pojavljuje kao tačka preseka disparatnih ideologija i uređenja zemalja okupljenih oko Pokreta nesvrstanih. Ekonomija određenih vizuelnih aparata i sazajnih sistema, i kroz njih perpetuiranje određenih ideja i ideologija, povezivali su u javnom diskursu Jugoslavije ideje Pokreta nesvrstanih sa idejama antikolonijalizma, antirasizma, i borbe za ravnopravnije društvo.

Iako je još uvek malo čvrstih dokaza o sistematičnom radu na dekolonizaciji diskursa i uma u lokalnoj sredini u periodu uspostavljanja i ekspanzije Pokreta nesvrstanih, među teoretičarima koji pristupaju reaktuelizaciji ideja nesvrstanosti postoji inicijalna tendencija da se ovaj istorizovani diskurs posmatra kao afirmativan i emancipatorski. Imajući to u vidu, neka od aktuelnih pitanja u ovom pravcu bi bila: „Koje vrednosti, ideje i političke prakse Pokreta nesvrstanih možemo videti kao relevantne i operativne u hegemonom prostoru globalne savremenosti obeleženom multikulturalizmom i multinacionalnim kapitalizmom?“ „Kako u proučavanju i aktuelizaciji nasleđa možemo izbeći zamke sentimentalno-idealizatorskih i nostalgijčnih pristupa prošlosti?“ „Šta bi danas značilo biti nesvrstan u odnosu na „dematerijalizovane“ i automatizovane strukture moći finansijskog kapitala i jednako „dematerijalizovane“ prakse kulture događaja i festivalizacije umetnosti?“ „Da li je moguće misliti „nesvrstanu savremenost“ ili nas misao o nesvrstavanju uvek i neizbežno vodi ka muzealizaciji prošlosti?“ „Da li kolonijalni aparat muzeja uopšte može biti nesvrstan u odnosu na samog sebe, i pretvoriti se u suprotnost sopstvene logike, po kojoj je kolekcioniranje uvek izraz dominacije i superiornosti?“

Učesnici panela su: Simon Ndami, nezavisni kustos, predavač, umetnički kritičar i esejista, Anders Kreger (Kreuger), kustos u Muzeju savremene umetnosti u Antverpenu (M\_HKA) i jedan od urednika umetničkog časopisa „Afterall“, dr Bojana Piškur, viši kustos, Moderna Galerija / Muzej savremene umetnosti u Ljubljani (MG+MSUM) kao i dr Jelena Vesić i Vladimir Jerić, teoretičari umetnosti i kulture.

Ana Sladojević & Jelena Vesić

## Bringing the Ideas and Principles of the Non-Aligned Movement into a Contemporary Context

The “rediscovery” and reinvigorated international interest in non-alignment over the last couple of years corresponds with the period marked by re-acknowledgement of the importance of the topics related to human rights and liberties, as well as issues such as anti-racism, anti-colonialism and anti-fascism. The question regarding the extent to which “decolonisation of the mind” – in particular the decolonisation of knowledge and representation – has been implemented following the end of colonial regimes is increasingly put forward.

The Non-Aligned Movement discourse in the ex-Yugoslav region, where the ideas of non-alignment were interwoven with a distinct international re-conceptualisation of the world and a redefinition of the Yugoslav self-perception in the 1960s and 1970s, includes the issue of anti-colonial politics in a wider sense that emerged at a certain point in history as an intersection of disparate ideologies and forms of government in the countries gathered around the Non-Aligned Movement. In the Yugoslav public discourse, the economy of visual apparatuses and knowledge systems and certain ideas and ideologies that they perpetuated, provided a link between the ideas of the Non-Aligned Movement and those of anti-colonialism, anti-racism and the struggle for a more just society.

Regardless of the lack of evidence of a systematic decolonisation of the mind and discourse in the local environment at the time of establishment and expansion of the Non-Aligned Movement, there is an initial tendency among theoreticians, aiming to bring the ideas of non-alignment into a contemporary context to approach this historicized discourse as affirmative and emancipatory. Bearing this in mind, some of the topical questions in this domain would be: “What values, ideas and forms of political practice of the Non-Aligned Movement can be seen as relevant and operational within the hegemonic space of the global contemporaneity marked by multiculturalism and multinational capitalism?” “How can the pitfalls of sentimental idealisation and nostalgic views of the past be avoided?” “What does it mean to be non-aligned today, with regard to the “dematerialised” and automatised structures of power belonging to financial capital, and the equally “dematerialised” practice of event culture and festivalisation of art?” “Is it possible to reflect on the ‘non-aligned contemporaneity’ or does the thought of non-alignment inevitably lead to the musealisation of the past?” “Can the originally colonial apparatus of museums be non-aligned with respect to itself and become the opposite of its innate logic of collecting as an expression of dominance and superiority?”

Panel participants: Simon Njami, independent curator, lecturer, art critic and essayist, Anders Kreuger, curator at The Museum of Contemporary Art in Antwerp (M\_HKA) and one of the editors of the art journal Afterall, Jelena Vesić, Ph.D. and Vladimir Jerić Vlidi, art and culture theorists.

Ana Sladojević & Jelena Vesić

# MREŽA NESVRSTANIH MUZEJA?

## Proglas Nesvrstanog muzeja

Nesvrstani muzej nije nezavisan, neutralan i neangažovan.  
On ne zagovara beg, izmicanje i zaobilaznje.  
On nije neuhvatljiv.

Nesvrstani muzej se ne svrstava u dihotomije:  
mi/drugi, Zapad/Treći svet,  
eksperti/publika, javno/privatno, tradicionalno/savremeno...

Nesvrstani muzej nije samo muzej iz nesvrstanih zemalja,  
ili muzej koji baštini nasleđe Pokreta nesvrstanih,  
On je, pre svega, stvaralačka platforma,  
bazirana na vrednostima koje ovaj pokret zagovara.

Nesvrstani muzej insistira na poštovanju ljudskih sloboda,  
na dostojanstvu i solidarnosti,  
na pravu uključivanja i pravu na neuključenost.

Nesvrstani muzej nije originalan,  
on proizilazi iz prošlih iskustava  
i odražava izazovnu sadašnjost.

Nesvrstani muzej počiva na miroljubivoj koegzistenciji  
različitih mišljenja i otvaranja prema mnoštvu,  
on podržava pravo da se misli različito, sve dok se misli!

Muzeji su postali paradigma i lošeg i dobrog diskursa post-sveta. Prerastli su iz hramova i trezora meta-narativa u moderne hramove apsorpcije sveukupnih obrazaca i kodova života u društvu, i od „vlasnika“ prava na tumačenje prošlosti, postali multioperativni i multifunkcionalni tumači savremenosti. U čitavoj toj redistribuciji prava, moći i uloga, obrazovni aspekt je skrajnut, dok je kolonijalni mutirao do neprepoznatljivih i veoma sofisticiranih modela. Prateći procese u društvu, muzej-institucija je kolonizovao sve sfere života i postojanja, nudeći metodologije uključivanja i kostvaralaštva, kao vid demokratizacije same institucije, ali ne i kao model kroz koji utiču na demokratičnost samog društva i osvajanje novih sloboda. Čini se da muzeji nisu sistemski prepoznali svoj integritet, niti su pokušali da se izbore za sopstvenu autonomnu produkciju sadržaja, koja će menjati svet i služiti na dobrobit društva.

Šta nam u tom svetlu nudi „nesvrstani muzej“? Promenu ili dalju obmanu? I kako bi izgledala misija institucije koja preuzima „etiketu“ nesvrstanog muzeja: „Nesvrstani muzej nije nezavisan, neutralan i neangažovan“... „Nesvrstani muzej se ne svrstava u“ [kulturno-antropološke] „dihotomije“... Kako otvoriti pitanje „nesvrstanosti“ kulture i institucija (a time i muzeja), odnosno, pitanje „nesvrstanosti“ u odnosu na centre moći i o kojim centru moći se radi? To dalje vodi pitanju: „Ko zaista ima moć u procesu koji nazivamo demokratija i njena standardizacija?“

# A NETWORK OF NON-ALIGNED MUSEUMS?

## The Non-Aligned Museum Proclamation

The Non-Aligned Museum is not independent, neutral and uncommitted.

It does not advocate escaping, stepping back and overlooking things.

It is not elusive.

It does not conform to the dichotomies:

We/others, the West/the Third World,  
Experts / audience, public / private, traditional / contemporary...

The Non-Aligned Museum is not just a museum originating from the non-aligned countries,

Or a museum safeguarding the heritage of the Non-Aligned Movement,

It is above all a creative platform based on the values promoted by this movement.

The Non-Aligned Museum insists on respecting civil liberties, Dignity and solidarity,

The right to become involved and the right to be uninvolved.

The Non-Aligned Museum is not original,

It stems from past experiences

And reflects the challenging present.

The Non-Aligned Museum is based on peaceful coexistence

Of different opinions and becoming open to diversity,

It upholds the right to think differently, for as long as we think!

Museums have become a paradigm of both positive and negative discourse of the world in the post-everything age. They transcended their role of temples and guardians of meta-narratives and became modern temples, absorbing all kinds patterns and codes of social life. Formerly the "owners" of the right to interpret the past, they have turned into multi-operational and multi-functional decoders of contemporaneity. In this entire redistribution of rights, power and roles, the aspect related to enlightenment and education has been pushed aside, while the colonial one has mutated, assuming very sophisticated and almost unrecognizable forms. Following social processes, museums as institutions have colonized all spheres of life and existence by offering methodologies based on inclusion and co-creation as a form of democratization of themselves, but not as a model through which they would influence the level of democracy in the society and the achievement of new freedoms. It seems that museums have not systematically recognized their own integrity or tried to secure their autonomous production of content, which would change the world and contribute to the well-being of the society.

Ako se i složimo da su ovo neka od pitanja od ključne važnosti za opstanak muzejske institucije čija je ideja inspirisana nesvrstanošću, kako bi izgledala i koje bi to bile operativne okosnice ove institucije? Šta bi značio proces umrežavanja institucija/organizacija koje se okupljaju oko ideja Pokreta nesvrstanih - da li govorimo o istorijskoj perspektivi ili o samoj ideji i njenim vrednostima?

I konačno, da li je paradigma promene koncepta kulturnog nasleđa moguća bez radikalne negacije sopstvenog razvoja. U tom smislu, muzej kao izum prosvetiteljskog, a opet kolonijalnog mentaliteta ne može razumeti (a samim tim ni prihvatiti) proces sopstvene negacije, u cilju sopstvenog opstanka. Dakle, da li se uopšte može govoriti o radikalnom procesu heritološke katarze ili je čitava priča o „nesvrstanošći institucije“ još jedna sofisticirana „korporativno-marketinška“ obmana, u cilju očuvanja utvrđene matrice sopstvenog postojanja?

Katarina Živanović & Nikola Krstović

In that light, what is the "non-aligned" museum offering to us? A change or further deception? What would the mission of an institution that is labelled "non-aligned" look like? ... "A non-aligned museum is not independent, neutral and uncommitted"... A non-aligned museum does not conform to [cultural and anthropological] "dichotomies"... How could the question of "non-aligned" culture and institutions (including museums) or, more precisely, the issue of being "non-aligned" in relation to the centres of power be raised and which centres of power would that be? It leads, in turn, to the question of who really has the power in the process called democracy and in its standardization.

Even if we agree that these are some of the crucial questions for the survival of the museum inspired by non-alignment, what would it look like and what would the operational framework of this institution be? What would the process of networking institutions/organizations around the ideas of the Non-Aligned Movement mean and are we referring to the historical perspective or the idea itself and its values?

Finally, is a paradigm shift in the field of cultural heritage possible without a radical negation of our own development? In that sense, museums as inventions of a mindset focused on enlightenment, which is nonetheless colonial, cannot understand (or thereby accept) the process of one's own negation, which makes survival possible. So, could we talk about a radical process of catharsis in the domain of heritology in the first place, or is the whole story about "non-aligned institutions" another meticulous "corporate marketing" deception used for the sake of preserving the established matrix of one's own existence?

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