

The Key Ideas

- To use museums as sites of identity exploration
- To consider ways in which the historical environment of a city can be seen as a museum for identity exploration
- To consider the identity of Istanbul
- To develop and understanding of museums as interpretations
- To raise questions that enable a critical reading of museums

Into the Labyrinth

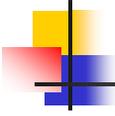


Into the Labyrinth



Why Teach Identity

- To increase our understanding of ourselves and others
- To develop a greater understanding of the communities in which we live- local to global
- To improve equality of opportunity, social inclusion and social justice
- To increase access to high quality Human Rights provision for ourselves and others throughout the world



Am I recognised and do I count?

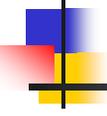
Race

Gender

Class

Disability

Sexuality and sexual orientation

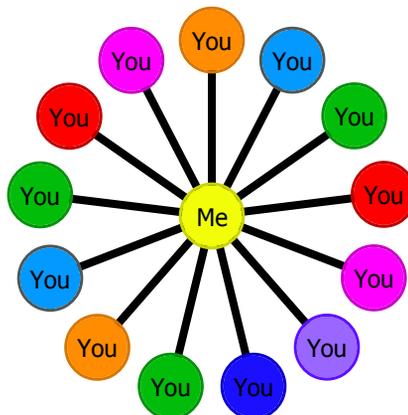


Identity

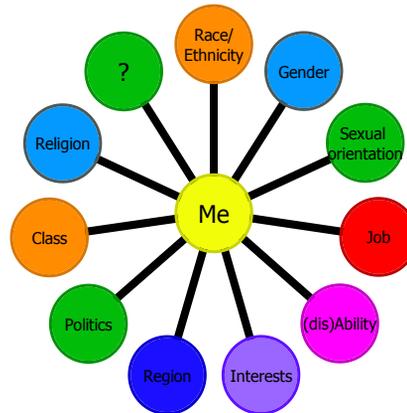
What is identity ?

- a fluid and complex phenomenon which can vary depending on the context in which it is explored. In this sense it may be akin to 'role'.
- Identity is not only concerned with how you see and present yourself but is also about how others see and interpret you. It is also, therefore, about how you see others.
- Offered Identities and Given Identities
- Espoused and Ascribed
- Insider and outsider perspectives

Does identity exist in the dynamic of a relationship?



Multiple and Composite Identities



Identities are socially constructed

- There are social, cultural and political pressures that may limit our choice, or subconsciously influence our espoused identity and the identities we ascribe to others.
- Identities do not exist outside their making and are socially created in specific historical contexts
(Macdonald, S. Inside European Identities 1993)
- identities are not
 - "legacies passively received but representations socially produced and -in this sense- matters of social dispute"

(Mato D "On the making of transnational identities in the age of globalisation: The US Latina/o-Latin American case: *Cultural Studies* 12(4) pp598-620 1998)

Group Identities

Socio-political and Cultural Identity

Groups by choice

Groups by tradition

Groups by attribution

Assumptions and prejudice

Moral Identity



National Identities: A community of communities

What is a Nation?

A geographical fact?

A group of people?

an ethnic group?

What does a Nation have in common?

territory?

belief?

language?

laws?

Can a Nation be whatever you want it to be?

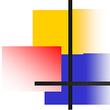
inclusive or exclusive?

Ariadne's thread?





History and Identity



History: the formation of ourselves in time

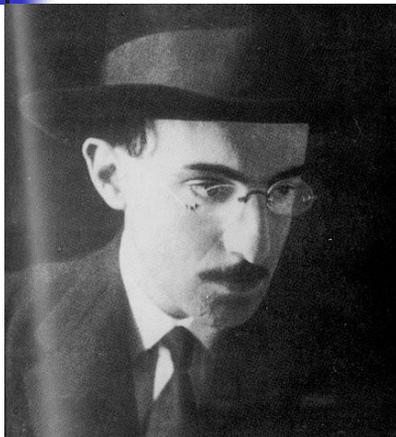
- Many of these influences on our identity formation are historical
- A Metaphor: Identity is a narrative
"How I, as a finite, concrete, embodied individual, shape and fashion the circumstances of my birth and family, linguistic, cultural and gender identity into a coherent narrative that stands as my life's story"

(Benhabib, S 'The generalised and concrete other: the Kohlberg-Gilligan controversy and feminist theory' in Kittay, E.F and Meyers, D.T. eds *Women and Moral Theory*, new Jersey, Rowman and Littlefield 1987 p 166)

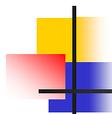
Exploring Historical Influences on Identity Formation

- Living with the past
- Developing a critical relationship with the past through the 'historical environment'
- History as Truth
- History as construction

What is History



- Não creio que a historia seja mais, em seu grande panorama desbotado, que um decurso de interpretações, um consenso confuso de testemunhos distraídos. O romancista e todos nos, e narramos quando vemos, porque ver é complexo como tudo
- Fernando Pessoa *Livro do Desassossego*, ed Zenith, R. 5th ed Assiro et Alvim Lisboa 2005 p63-3
- The grand, tarnished, panorama of History amounts, as I see it, to a flow of interpretations, a confused consensus of unreliable eyewitness accounts. The novelist is all of us, and we narrate whenever we see, because seeing is complex like everything
- Fernando Pessoa *The Book of Disquiet*, ed and trans Zenith, R. Penguin Books 2002 p30



History, Memory and Identity

Les Lieux de Memoire (Pierre Nora)

'there is no such thing as spontaneous memory, hence we must create archives, mark anniversaries, organise celebrations, pronounce eulogies and authenticate documents because such things no longer happen as a matter of course...These bastions buttress our identity, but if what they defended were not threatened, there would be no need for them.'

Nora, P. 1992/6 *Les Lieux de Memoire*, Editions Gallimard, Paris 1992. English Edition: *Realms of Memory* Kritzman, L.D. and Goldhammer, A. trans Columbia University Press 1996



...and myth

Robert Hewison: Heritage an Interpretation (1989)

'You will appreciate that if I describe something as a myth. that does not necessarily mean that it is untrue. Simply that it is true in a special sense, in that it has truth for a great many people, and this general belief gives it a contemporary validity. It may contain elements that are unhistorical, or ahistorical, but it adds up to a cultural truth. It may indeed contain a great deal of historically accurate and factually testable material but this is transformed into a touchstone of national, local, even individual identity.'

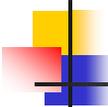
In Uzzell, D. (ed). *Heritage Interpretation Vol 1 The natural and built environment'* pp15-23
London Routledge

Identity Exploration

Exploring the Identities of Ourselves and Others



The image shows a stone relief carving. On the left side, there is a circular labyrinth or maze design with a central square. To the right of the labyrinth is a vertical column of Latin text, which is partially legible and appears to be an inscription or a list of names. The stone is light-colored and shows signs of weathering.



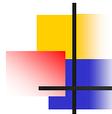
What can we do?

- Constructing your own histories as an expression of identity
- Making and exploring museums of yourselves
- Identity exploration and questioning
- Critically reading museums



Identity Exploration: Questions to ask

- self identity:
 - How do I see myself and choose to present myself to others?
- group identity:
 - Which groups do I belong to? My family, my ethnic group, my religion, my class (both social and at school!), the area in which I live. Which societies do I choose to join that represent my interests?
- national identity:
 - How do I identify with 'my country'? How do I see the countries of others?
- the identities expressed in Europe and beyond?
 - How do my identities compare with others that I can find out about?



Developing New Identities

Are we too focused on the past and the present?
Is it enough to explore through history and museums
who we are?

Ways of doing; a challenge

Using our present knowledge and understanding of
ourselves and others how can we develop society to
ensure equality for all with which we began?