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# Streets of Identities

October 26-29th, 2011

**Görlitz/Zgorzelec**



With friendly support of: Kulturreferent für Schlesien beim Schlesischen Museum zu Görlitz, Kulturreferent für die Böhmisches Länder beim Adalbert-Stifter-Verein München, im Auftrag des Beauftragten der Bundesregierung für Kultur und Medien

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and director Institut für kulturelle Infrastruktur Sachsen (part II)

## I

Dear doctoral and magisterial students,  
participating at *Streets of Identities* Görlitz/Zgorzelec October 26-29, 2011

the subject of our conference and the question *Streets and Identities*, is absolutely right and a very actual, also important one.

The greatest of Polish poets, Adam Mickiewicz, wrote in the opening line of his epopee *Pan Tadeusz* in Polish words: „Lithuania, my motherland”. Why did he use Polish language and why did he say that for him motherland is Lithuania? What does it mean for us?

As you probably know, once upon a time there was a quite big state in the East of Europe, which was called Polish-Lithuanian Commonwealth. It was created in a very peaceful way, on the base of common agreement, and it lasted for a couple of centuries. Lithuanian prince Jogaila Algirdaitis became king of Poland as Władysław II Jagiełło and it was the beginning of one of the most powerful European dynasties – the Jagiellonian Dynasty. That state could be called rightly the first *European Union* as it was created in the name of common goals, and it was, among others, established to defend eastern boundary from Baltic Sea to the Black Sea which was probably the longest boundary in European history, and the most crucial one, as it protected Europe against the numerous invasions, mainly from Turks. It was kind of *Schengen* idea, even much more bloody in realization in these times.

Mickiewicz was born in today's Lithuania, however he felt Pole, by language and by tradition. This was a problem of Czesław Miłosz, too: born in the same region as Mickiewicz, he became Polish writer by choice of the language and of the tradition. In his *The Native Europe* he tried to explain what it means for him to be citizen of the world, to be Pole, to be Lithuanian.

Between the times of Mickiewicz and Miłosz there is however a crucial difference. Mickiewicz's life was a period of partitions of Poland, so he was expelled from the Polish-Lithuanian soil and was prohibited to return there. For Miłosz it was possible, so he spend the last part of his life between Lithuania and Poland.

And today? Today we have crazy, unreasonable conflicts between Poland and Lithuania about the use of Polish names, teaching Polish language in this country, and not only in that one; the same problem is with Byelorussia.

Let us see the biographies described above as a symbol of crazy history of Europe in the last century, and from Polish point of view even in the last two or three centuries. In 1914, the so called European War started. In the end of 18<sup>th</sup> century Poland was divided into three powers: Russia, Prussia and Austria. As an effect of the European War Poland regain independency. However it was a completely different country compared with that which was partitioned 1795. And what is more – a number of new countries were established on former Commonwealth's territories. Also – as the future shows – it was just the beginning of even more drastic changes in that part of Europe. WW II and later decisions arranged an entirely new map for us, for Germany, for Ukraine, and for other countries.

And now I come to the core of our interest during this meeting. The problem is: What would have been the correct answer in the generations of my parents, also in my generation, for the question: Where are you from, what is your local identity? In the case of my parents (in the Eastern part of Poland) there are no longer – after WW II – the streets inhabited by their Jewish friends, there are no longer villages with their Lemk, Bojko or Ukrainian population. And for me it is also a problem, when I see destroyed Jewish kirkuts, depopulated villages, ruined east-orthodox shrines, and I am conscious how this happened. For three of my uncles to find the answer for given above questions was even more complicated as after WW II they found themselves in Lower Silesia, in such towns as Legnica or Środa Śląska. They never felt comfortably in their new places, among their new neighbors who came there from neighborhood of Lwów or Wilno – today Ukraine and Lithuania. They always had in mind the question: What happened with the former owners of their houses? Were are they? Will they one day come back?

Fortunately, for younger generations almost all those problems seem to be solved on peaceful and reasonable way. They belong to the history.

However, for these young people still actual is the question – what is mine and my father's heritage? How does it fit to the place where I was born and educated? Simply – who am I? Is it enough to answer: I am European? May be, sometimes in future. But not yet for now.

And there is one more very practical issue: Which opportunities for my future, for my professional life will I find here, in my native place? Thanks to deep changes in communication between people, thanks to changes in the structure of labor market, and to many other radical changes, nowadays there is no longer such a huge gap between towns and the villages, between industrial and rural districts, as it was for centuries.

Nowadays many people decide to have their houses not in anonymous cities environment but in friendly small communities. They are facing a lot of new dilemmas – as my son and his wife do, for example. Shall they to send their kids to the local school with small classes of 10 pupils, or to Krakow schools, traditionally recognized as the best, but with classes of 25-30 pupils? And this is a real dilemma which will decide in future about the choices of the next generation. Speaking openly: my son is for the village school, his wife is for the school at Krakow. What am I supposed to advice them? I hope the research of our students bring us more information, which help my son and his wife to make the best decision.

For now, I think, there are three basic motifs which define people's feeling toward their local communities, their *Streets*.

1. they are simply proud – for many reasons – of their places and traditions (as in the village Zalipie, nearby Kraków, where all houses are traditionally painted in flowers, or at Łowicz where to use traditional folk dresses is almost obligatory)
2. they see identification with their places as a good business, so they keep local traditions alive (it is visible also in architecture), wear folk dresses, use local language, even try to protect by law their local dishes (as in Poland it happens in the Tatra Mountains region)
3. they see identification with the region as an opportunity to make political career (as it is in Silesia).

## II

But there may be others who tend to flee their native community – *on itchy feet*, as the English say – because

1. they are ashamed of old fashioned local traditions which do not seem to fit into a globalized world anymore
2. they have successfully undergone an excellent university education but they do not have learned to be courageous enough to start their own enterprise outside of metropolises,
3. they are part of a communication networks which emphasize the old between industrial and rural districts
4. they do not feel responsible for the future of those two thirds of Europe which now, due to brain drain movements, face the problem not to have a functional elite in the next generation.

Our question to you is: What are the arguments leading p.ex. your former class mates now, five or ten years after your matura? To which of the two groups do they belong?

We would like to invite you to undergo such a research within the months to come and then to return to Görlitz bringing your results with you.

When all goes well, we would like to try inviting the presidents of our three states to discuss with you your results. What are the streets of identity in your generation? Which streets will be preferred by you, which is to say by the next functional elite? What can you suggest to politicians to keep an orderly balance between capitals and the *flat land*?



VIA REGIA

You will now come to Yzhorjelec / Gorelica / Zhořelec / **Görlitz** / Zhorjelc / **Zgorzelec**. The city – originally Sorabian, then Czech, Polish, German – lies right in the middle of the transcontinental road Via Regia between Frankfurt am Main and Львів / Львов / Lwów / Lemberg / Īlbav / Ilov / Ilyvó / Lavov / קירעבמעל / Λεώπολις / Leopoldis. This is what the exposition *Via Regia I* will tell you about – 800 years of movements between so many languages and cultures. A very unknown example of this history will be presented to you by Jozef Markocki and his Teatr Formy, Wrocław – the fate of the Templars in Silesia. They came alive. But how did they leave?

1945 Görlitz has been split into a Polish half (36.000 inhabitants by now) and a German half (55.000 inhabitants), so it has the same size as in 1938 (93.000). With its nearly 100,000 inhabitants it is almost a large town [Großstadt] as defined by the International Statistics Conference of 1887. 40% of German inhabitants and 99% of Polish inhabitants have a migration background in their own or their fathers' generation. This is what the exposition *Via Regia III* will tell you about – *Paths into the Unknown 1933-2011*. On May 5<sup>th</sup>, 1999, both cities agreed to establish themselves as a common *Europe Town* till 2030. Coming here, you will discover the beauty of its 3.600 monuments which make the city a jewel of Renaissance and Baroque urbanism.

The town has since the Prussian period 1815 an impressive tradition of industry. Mao's sleeping car was manufactured here, and nowadays many Israel or Swiss train wagons come from Görlitz. It was because of this tradition in the hearts and hands of local population that after 1990 Siemens decided to take over the Görlitz metal factory, and to establish here its world centre for Power Plants i.e. gas driven energy turbines. But despite a jobless quota of 16% (statistically) or around 30% (presumed total) in the town, Siemens is offering in vain some 50 engineer posts perfectly paid. The enterprise does not find enough qualified people willing to move to Görlitz. The same is true for the many young informatics *biz* offering right now some 80 perfectly paid engineer posts, too. So wages are alright; telecommunication is fast; the airport is just 50 minutes away; for the kids the schools are somewhat perfect; it would be hard to find a city and a surrounding nature more beautiful – what is going wrong?

Görlitz is just a highly contradictorily example; when looking around in Lower Silesia or in Northern Bohemia, we would find other examples which make it necessary to join and to reflect on young people's choices.

Not going too far: there is Cieszyn in Poland and Tesin in Czech – one town for centuries and now? On the Polish side there is one of the most beautiful theatre buildings which is used only occasionally – originally it was a German theatre with one interesting statement in its founding document: the Polish language will never be used on this stage. And on Czech side there is Tesinske Divadlo – quite unique because with two ensembles: Czech and Polish: it is interesting to see when the time will mature enough to undertake common efforts and to say: it does not matter – Polish or Czech, it is our. And what about Polish or German at Neiße / Nysa?

Please use the days at Görlitz and Zgorzelec from October 26-29, to make up your own opinion of the situation and to compare it with your home town situation. We know that economy is always based on cultural stereotypes, positive ones or negative ones. You are very welcome to join our research:

What makes young people move or stay?

We look forward to see you!

## **Via Regia I – 800 Years of Mobility and Movement.**

### **Third Saxon State Exhibition**

**Landesaustellung „800 Jahre Bewegung und Begegnung**

**Kaisertrutz, Straße des 17. Juni**

**October 28<sup>th</sup>**

Roads, above all the great inter-regional routes, bring us together: they pave the way for the exchange of goods and merchandise, ideas, languages and traditions. Roads pass through cities and countries which prosper and decline along their route, and through the dominions of successive rulers. They have had to suffer the depredations of mighty military forces, but have also allowed pilgrims to pass peacefully on their way. People were, and still are, persecuted, dispossessed and driven to seek refuge on the road – others set out of their own free will in search of work, new meaning or change in their lives, and for innumerable other reasons which continue to play as significant a role in the present as they did in the past. Roads – like rivers – are vital arteries. If they are cut, or cannot pass through frontiers, then rifts occur. Entire areas and regions become disconnected. Such connections are essential for the creation of new channels of communication, and new models and developments. Whether these are in trade, transport or academia, art and culture, they open up new horizons.

This holds true for the Via Regia; its major historical significance stems from its role in connecting the trading areas of Thuringia and Saxony in the West with Silesia, Bohemia and Poland in the East. As part of a Europe-wide network of trade routes which developed over many centuries, it also provided links to more distant destinations at all points of the compass, including Spain and Ukraine.

'800 Years of Mobility and Movement' is the defining theme for 'via regia', the Third Saxon State Exhibition, which is to take place in Görlitz from May to October 2011. Eight hundred years have passed between the first documented mention of the via regia as 'strata regia' or 'Hohe Straße' [High Road] in 1252 and its current status and future prospects in the twenty-first century.

Focusing on Görlitz and its region, the exhibition explores the theme of life on and around the road. Via regia tells stories of distances and how they were overcome, and of the people who over the centuries travelled, made pilgrimages or fled from danger along this ancient route. Art and culture were transported on wheels, on the backs of people and animals and in human minds. Along the way, borders had to be crossed and currencies and languages changed; towns grew up, and wars were fought. Travellers brought knowledge, wealth and changing fashions, but also spread disease and misery.

The exhibition aims to convey the historical legacy and special features of this region to locals, guests and visitors from throughout Europe. Keeping history in mind, prospects for future developments are also explored. In particular, children and young people are to be offered a range of opportunities to engage with the history and significance of their region and with issues raised in the exhibition. In which direction should I orientate myself? Why and how do mobility and movement happen? How do I engage with others? What connects the history of the ancient via regia trade route with today's Council of Europe cultural route of the same name? What does a medieval letter of safe conduct have to do with a modern passport? What links a Brakteatenbuch register of foreign coins to a Visa card? The exhibition traces an arc of continuity between past and present, enabling exploration of the motives driving people of yesterday and today to go 'on the road'.

## **Via Regia II – Paths into the Unknown**

**Lebenswege ins Ungewisse**

**Schlesisches Museum zu Görlitz, Untermarkt**

**October 28<sup>th</sup>**

The Schlesisches Museum zu Görlitz and the Lausitzmuseum (Muzeum Łużyckie) in Zgorzelec are to mount a joint exhibition, 'Lebenswege ins Ungewisse' [Paths into the Unknown], devoted to migration and population shifts in Görlitz - Zgorzelec between 1933 and the present day.

The Schlesisches Museum zu Görlitz is to show a joint German-Polish exhibition which focuses on the life stories of citizens of Görlitz and Zgorzelec: people who were forced to leave their homes, people who came in search of happiness or fortune, or who left because they were unable to lead a free and fulfilling life. Causes of these personal upheavals include dictatorship and persecution, war, flight, resettlement and expulsion, and the social and economic turmoil of the last 75 years. Since the political changes of recent decades in Europe, and the accession of Poland to the EU, these processes have continued. There is scarcely another city which has experienced such dramatic fluctuations in its population as Görlitz-Zgorzelec.

This exhibition is the joint contribution of the Schlesisches Museum zu Görlitz und the Muzeum Łużyckie Zgorzelec to the Saxon State Exhibition. Both museums have taken a central motif of the State Exhibition and investigated its most recent past: the flow of migration which passed through Görlitz time after time throughout history, but has never before led to such radical restructuring and renewal of its population as it has in the most recent past.

## **Via Regia III –Road of Species**

**Straße der Arten**

**Senckenberg Museum für Naturkunde Görlitz, Marienplatz**

**October 28<sup>th</sup>**

The Senckenberg Museum für Naturkunde Görlitz is to stage an exhibition entitled 'Die Strasse der Arten' [Road of Species / Species on the Road], which will examine the transfer of plant and animal species along the via regia, and their influence on culture and nature in Oberlausitz and Lower Silesia.

The 'Die Strasse der Arten' [Species on the Road] exhibition demonstrates the importance of the Via Regia in the spread of animals and plants since the Middle Ages to the present day. The focus here is on both the biology and the history of culture of specific plant and animal species in the region. Species on the road include both old acquaintances and newcomers to Lausitz. Using specific examples, the exhibition shows which routes they travelled to get here, what their economic significance was or is, and what role they play as foodstuffs. The exhibition deals chronologically with the following themes:

- fishpond culture and herb gardens
- trade goods
- hunting
- crop plants
- agents of disease
- exotic species

## Welcome to the Europe Town Görlitz/Zgorzelec

**Jakob Böhme**, according to Hegel the first among German philosophers, had his house in nowadays Zgorzelec, near the recently reconstructed **Old Town Bridge** linking the Polish east side and the German west side of the Europe Town.

Passing the bridge, you will find an ensemble of historic buildings looking as if copied straight from an old painting. Wherever you turn, you will find late Gothic arcades, lavishly decorated portals, façades painted with acanthus ornaments and splendid courtyards. A Mediterranean influence is unmistakable, and that is not surprising since the master builders from Bohemia learned their craft in Italy. The new **Youth Hostel at Petersstraße 15** is located in one of these houses. Three of the city's mighty medieval towers, **Nikolaiturm**, **Reichenbacher Turm** and **Frauenturm** have survived to this day. These were part of the former city walls which held firm against every attack until the Thirty Years' War. Along with the tower of the **City Hall** and the church towers of Peterskirche (**St Peter's Church**) and Dreifaltigkeitskirche (**Church of the Holy Trinity**) they form the typical skyline of Görlitz, which once earned it the epithet "City of Towers".

Around the Untermarkt (**Lower Market Square**), you will find several extraordinarily precious old houses and city residences. The **Schönhof**, for example, is the oldest civil Renaissance building in Germany. It was built in 1526 and today it houses the **Silesian Museum**. Here we will meet for the exposition "Pathways into the Unknown", for the Symposium and for the Seminary.

The near by **City Hall** is one of the many impressive buildings in the city. Its oldest parts date from the mid 14th century, and its staircase was built in 1537/38 by Wendel Rosskopf, one of the most famous Görlitz architects. Please note the heraldic signs of king Matthias Corvinus at the staircase. He ruled on nowadays Transsylvania, Hungary, Croatia, Slovakia, Czech Republic, Silesia and Lusatia, uniting almost all of Central Europe.

Typical of the city are the Görlitzer Hallenhäuser ("**Hall Houses**") with their impressive crossvaults that stretch across the entire width of the entrance hall and provided enough room for a full horse-drawn cart. These halls were used by the merchants to stack bales of cloth. Thirty-five of these exceptional buildings with late Gothic and Renaissance elements have survived in the historic town centre. There is the Biblische Haus (**Biblical House**) in Neißstraße, for example, its picturesque façade depicting scenes from the Old and the New Testament. Next door, the building in **Neißstraße 30** with the impressive Baroque portal, houses one of the oldest libraries in Saxony, the Oberlausitzische Bibliothek der Wissenschaften (**Upper Lusatian Library of Sciences**). It was collected by the Oberlausitzische Bibliothek der Wissenschaften founded in 1779, one of the very few academic institutions in Europe not opened by a noble ruler but by citizens themselves.

On the way to **Restauracja Kuznia**, Zgorzelec Luzycka 33B, we will pass the **Dum Kultury**, the green roofed former Oberlausitzer Gedenkhalle. It was erected by Goerlitz citizens deeply frustrated about the death of liberal Emperor Friedrich III after only 100 days of ruling. He was married to a daughter of Queen Victoria, and got replaced by their son Wilhelm II leading Germany away from liberalism and tolerance. Further down the road to South is the Stalag VIIa, the WW II prisoners camp where **Olivier Messiaen** composed his *Quatuor pour la fin du temps* in which the angel announces peace and consolation.



## **International Bridges Prize for European Commitment**

**[Internationaler Brückepreis der Europastadt Görlitz-Zgorzelec]**

**2011 awarded to prof. Dr. Gesine Schwan**

**October 28<sup>th</sup> at Goerlitz Synagogue, Otto Müller Straße (with translation)**

*Gesine Schwan (born 22 May 1943) is a German political science professor. In 1999, Gesine Schwan was elected as the president of Viadrina European University in Frankfurt (Oder). Since 2002, she has presided over the German-Polish Forum together with Janusz Reiter. In November 2004, the German government under Gerhard Schröder appointed her to the newly-created office of the co-ordinator for cooperation with Poland (her counterpart on the Polish side was then Irena Lipowicz). She retained this position when the government changed and became headed by Christian Democrat Angela Merkel. Gesine Schwan is a member of the Social Democratic Party of Germany. The party has nominated her twice as a candidate for the federal presidential elections. On 23 May 2004, she was defeated by the Christian Democrat and former president Horst Köhler. On 23 May 2009, both competed again for this position and Horst Köhler won his second term.*

Prof. Dr. Willi Xylander, president of the *Gesellschaft zur Verleihung des Internationalen Brückepreises der Europastadt Görlitz/Zgorzelec*, stated:

„Gesine Schwan hat sich über Jahrzehnte mit hohem persönlichen Einsatz und in unterschiedlichen Funktionen als Mittlerin zwischen Menschen, Völkern, Kulturen und Generationen für die Verständigung der Menschen in Ost und West eingesetzt, Dabei vertrat sie ihre Positionen immer wieder auch gegen den politischen Mainstream. Gesine Schwan war Initiatorin der Deutsch-Polnischen Wissenschaftsstiftung und setzt sich aktuell in unterschiedlichen Organisationen für den Austausch von Studierenden aus Deutschland, Polen, Tschechien, Belarus und anderen Ländern, für Kulturprojekte und für das Europäische Jugendparlament ein. Sie hob stets den hohen Stellenwert und verbindenden Charakter von Bildung auf dem Wege zur Verständigung der Völker hervor. So engagiert sie sich für Bildungsprogramme, die Kindern auf der ganzen Welt eine kostenlose Ausbildung ermöglichen.“

Als Präsidentin der Europa-Universität Viadrina in Frankfurt (Oder) von 1999 bis 2008 initiierte sie eine große Anzahl neuer Studiengänge und ermöglichte es polnischen Studenten, in Frankfurt (Oder) zu studieren. Zeitgleich initiierte sie die Gründung des Collegium Polonicum in Slubice. Der Brückepreisträger und ehemalige polnische Außenminister Prof. Dr. Władysław Bartoszewski bestätigte Gesine Schwan in einem persönlichen Brief anlässlich ihrer Verabschiedung als Präsidentin der Viadrina, dass sie oft „die Toleranz, die Neugier und die Aufgeschlossenheit gegenüber dem manchmal schwierigen Anderssein des polnischen Nachbarn“ gezeigt habe.

Dieses tiefe Verständnis sowie die Bereitschaft und Fähigkeit zur Kommunikation mit dem Nachbarn resultierte aus ihrer persönlichen Erfahrung mit den Polen (im Rahmen ihrer Dissertation über den polnischen Philosophen Leszek Kołakowski) und den Kontakten mit wichtigen politischen Impulsgebern wie Bronisław Geremek und Adam Michnik. Als Koordinatorin der Bundesregierungen unter Gerhard Schröder und Angela Merkel wirkte sie für die Zusammenarbeit mit Polen.

Gesine Schwan war und ist eine bedeutende Brückenbauerin zwischen den Menschen und Völkern in Ost und West, aber – auf globaler Ebene - auch zwischen den Generationen und Kulturen. Der Brückepreis 2011 ehrt ihr herausragendes persönliches Engagement auf der ganzen Breite ihres Wirkens.“

## Where to meet – some Restaurants at Görlitz / Zgorzelec

Brüders	Brüderstraße 1	Internationale Küche
Camillo	Handwerk 13	Kinokneipe mit deutscher Küche
Dreibeiniger Hund	Büttnerstr.13	Deutsche Küche
Faltenrock	Obermarkt 16	Schlesische Küche
Kaffee am Flüsterbogen	Untermarkt 21	Café
Görlitzer Kartoffelhaus	Steinstr. 10	Deutsche Küche
Klappe die Zweite	Nonnenstr. 18	Café
Lucie Schulte	Untermarkt 22	Internationale Küche
Mystica	Schwarze Str. 1	Bar
Nachbar	Untermarkt 13	Restaurant
Cafe Oriental	Nikolaistr. 14	Café, Shisha-Bar
Ratscafé	Untermarkt 24	Café
Salü	Schwarze Str.	Bar und Restaurant

### Zgorzelec Restaurants und Bars

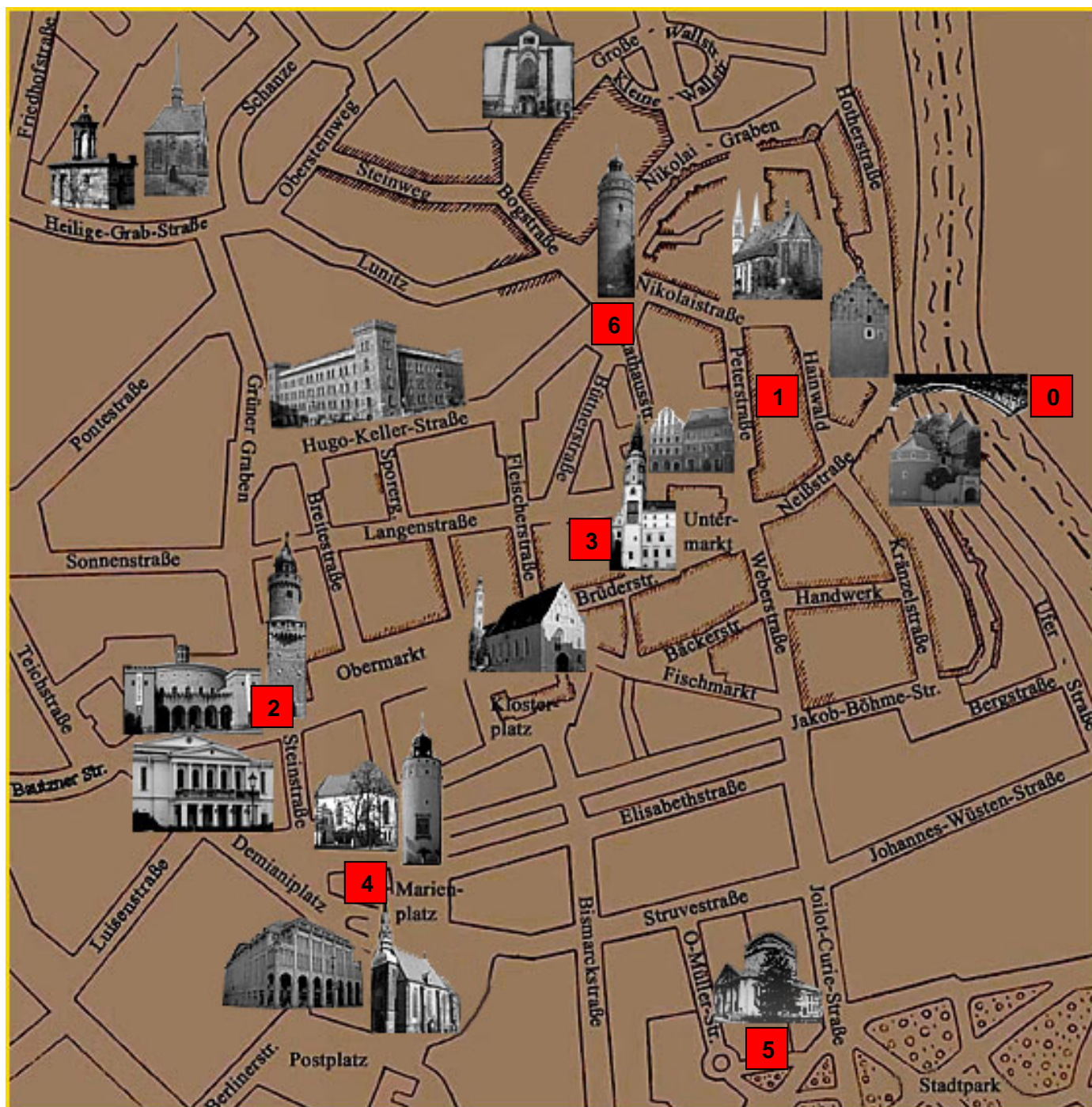
Dreiradenmühle	ul. Wroclawska 1	Polnisches Restaurant
Espresso	ul. Daszyńskiego 10	Pizzeria und italienische Küche

Mannis Tanke – Spätverkauf - Klosterplatz 16; 02826 Görlitz

Öffnungszeiten:

Montag - Donnerstag 17 - 23 Uhr

Freitag 17 - 24 Uhr



0. Old Town Bridge – Arrival busses from Wrocław
1. Jugendherberge [Youth Hostel] – Petersstraße 15; 2826 Görlitz
2. Kaisertrutz Görlitz – Platz des 17. Juni 1; 02826 Görlitz
3. Schlesisches Museum [Silesian Museum] – Untermarkt 4, 02826 Görlitz
4. Senckenberg Museum für Naturkunde [Natural Sciences Museum] – Am Museum 1; 02826 Görlitz
5. Synagoge Görlitz – Große Wallstraße 18; 02826 Görlitz
6. Nikolaiturm – departure of bus to Haus Klingewalde <[www.kultur.org/iks/haus-klingewalde](http://www.kultur.org/iks/haus-klingewalde)>

## "Streets of Identity" Görlitz 26-29 October 2011 | Schedule for students

Mittwoch, 26.10.2011			
15.30 Uhr	Departure of students from Wrocław (and Kraków) by bus	Wrocław PKS	behind Wrocław Główny
	Departure of students from Jelenia Góra		
	Departure of students from Liberec by bus		
ca. 17.00 Uhr	Arrival of students at Görlitz	Neue Jugendherberge, Petersstraße 15	Check-In Youth Hostel / Hotel / Haus Klingewalde
19:00 Uhr	Introduction; First Lecture; Gathering	Zgorzelec Luzycka 33B, Restauracja Kuznia	Ulf Grossmann, President of the Saxonian Cultural Foundation: GREETINGS; Prof. Dr. Matthias Theodor Vogt: SHORT INTRODUCTION to the Project; Prof. Dr. Adam Chmielewski: LECTURE The idea behind Wrocław Cultural Capital 2016 (in english language);
20.00 Uhr	Dinner	Restauracja Kuznia	
21.30 Uhr	Return to Youth hostel	Jugendherberge	
Donnerstag, 27.10.2011			
08.00 Uhr	Breakfast	Jugendherberge	
09:00 Uhr	Exposition "Straße der Arten / Roads of Species"	Senckenberg Museum für Naturkunde	Presentation: Direktor Prof. Dr. Willi Xylander (english)
09:00 Uhr	3. Sächsische LandesExposition "Via Regia- – Droga Królewska"	Kaisertrutz	Presentation: Curator in chief Bettina Probst, Staatliche Kunstsammlungen Dresden
11:45 Uhr	Exposition "Straße der Arten / Roads of Species"	Senckenberg Museum für Naturkunde	Curator in Chief Andrzej Paczos (polish)
13.15 Uhr	Lunch		
15.00 Uhr	Exposition "Lebenswege ins Ungewisse. Eine Exposition über Migration in Görlitz-Zgorzelec von 1933 bis heute" / Drogi w nieznanem. Migracja w Görlitz/Zgorzelcu od roku 1933 po dzień dzisiejszy.	Schlesisches Museum	Presentation: Dr. des. Maximilian Eiden, curator

16:45 Uhr	Old Town Guided Tour: 3,600 monuments for Identity		Dr. Andreas Bednarek
17:45	Bus to Klingewalde	Nikolaiturm	
19.00 Uhr	Teatr Formy, Wroclaw (Jozef Markocki)	Klingewalde	Performance „In den Fußstapfen der Tempelritter“ (polish/german); please note that a part of the performance will play outside the castle, it may be rather cold.
20.00 Uhr	Barbecue	Klingewalde	
22.00 Uhr	Departure by bus to Görlitz Old Town		
<b>Freitag, 28.10.2011</b>			
08.00 Uhr	Breakfast	Jugendherberge	
09.00 Uhr	Symposium (polish-czech-german language with simultan translation)	Schlesisches Museum	Streets of Identity. Contributions by Prof. Zbigniew Kurcz; Dr. Kamila Dolinska; Dr. Natalia Niedzwiecka; Dr. Marcin Debicki; Prof. Gisela Thiele; pause; Prof. Emil Orzechowski; Dr. Maria Davydchuck; Prof. Magdalena Telus; Prof. Jan Sokol; Prof. Patrice Neau.
12.00 Uhr	Panel Discussion	Schlesisches Museum	Prof. Dr. Gesine Schwan, Berlin; Prof. Dr. Adam Chmielewski, Wroclaw; Prof. Dr. Jan Sokol, Prague; Prof. Dr. Dieter Bingen, Darmstadt; Prof. Dr. Emil Orzechowski, Kraow; Prof. Dr. Zbigniew Kurz, Wroclaw; Prof. Dr. Matthias Theodor Vogt, Görlitz
13.30 Uhr	Lunch	Mensa Hochschule	students
		Patrizierhaus St.Jonathan	guests
15:00	continuation of Symposiums, thereafter free time for meetings and for discovering the most beautiful of German towns" and its 4.000 monuments		
19.00 Uhr	Solemn Ceremony: Awarding the Brücke-Prize for European Commitment	Synagoge	to Prof. Dr. Gesine Schwan
21.00 Uhr	<i>Party in der Maus</i>	<i>Maus</i>	<i>students</i>

Samstag, 29.10.2011			
08.00 Uhr	Breakfast	Jugendherberge	
09.00 Uhr	Seminary (polish-czech-german language with simultan translation)	Schlesisches Museum	"Methods of Researching Identity". Contributions by Prof. Dr. Anton Sterbling, South-East European Society; Prof. Dr. Gisela Thiele, Görlitz; Prof. Dr. Patrice Neau, Nantes; Prof. Dr. Martina Zschocke, Görlitz; and others
12:30	Lunch Concert and Lunch	Schlesisches Museum	
14:00	Departure of Students for Breslau	Zgorzelec	
14:10	Departure of Students for Jelenia Góra		
14:00	Departure of Students for Liberec	Zgorzelec	

**Symposium (with translation)**  
***Which Momenta of Identity Make Us Act?***  
**[Handlungsleitende Identitätsmomente]**  
**28.10.2011 | Schlesisches Museum zu Görlitz**

09.00 Uhr	Dr. des. Maximilian Eiden, Kulturreferent für Schlesien	Begrüßung / Address of welcome
09:05 Uhr	Christian Müller MdB a.D.. Vorsitzender des Fördervereins der Hochschule Zittau/Görlitz	Begrüßung / Address of welcome
09:10 Uhr	Prof. Dr. Matthias Theodor Vogt, Görlitz	Eröffnung / Opening of the Symposium
09:15 Uhr	Prof. Dr. Zbigniew Kurcz, Breslau	Pogranicze polsko-niemieckie i jego mieszkańcy. W świetle teorii, wyników badań i wyzwań współczesności
09.30 Uhr	Dr. Kamila Dolinska, Breslau	Sąsiedztwo zgorzelecko - goerliczańskie na poziomie mikro- i makrostrukturalnym
09.40 Uhr	Dr. Natalia Niedzwiecka, Breslau	Transgraniczność w w praktykach mieszkańców Zgorzelca
09.50 Uhr	Dr. Marcin Debicki, Breslau	Stereotypy mieszkańców Goerlitz w oczach Zgorzelczan
10.00 Uhr	Prof. Dr. Gisela Thiele, Prof. Dr. Matthias Theodor Vogt, Görlitz	Ergebnisse der Feldstudie "Grenzwahrnehmung unter den Studierenden der Hochschule Zittau/Görlitz und des Internationalen Hochschulinstituts Zittau"
10:30 Uhr	<i>Pause</i>	
10.55 Uhr	Dr. Maria Davydych, Berlin	Problematik der Herausbildung einer belarussischen Identität

11.10 Uhr	Dr. Magdalena Telus, Magdeburg	Europäische Identität jenseits einer kategorialen Semantik?
11.25 Uhr	Prof. Dr. Jan Sokol, Prag	Identitätsfragen tschechischer Jugendlicher
11.40 Uhr	Prof. Dr. Patrice Neau, Nantes	Identitätsfragen französischer Jugendlicher
11.50 Uhr	<i>Pause</i>	
12.00 Uhr	Prof. Dr. Gesine Schwan, Berlin; Prof. Dr. Adam Chmielewski, Wroclaw; Prof. Dr. Jan Sokol, Prague; Prof. Dr. Dieter Bingen, Darmstadt; Prof. Dr. Emil Orzechowski, Kraow; Prof. Dr. Zbigniew Kurz, Wroclaw; Prof. Dr. Albert Löhr, Zittau; Prof. Dr. Matthias Theodor Vogt, Görlitz	Podiumsdiskussion / Panel discussion
13:30 Uhr	<i>Mittagessen</i>	
15.00 Uhr		eventuell Fortsetzung der Vorträge / continuation of contributions

<b>Methodological Seminary (with translation)</b> <b>Methods to Research on Identity Parameters within different Academic Disciplines</b> <b>29.10.2011   Schlesisches Museum zu Görlitz</b>		
09.00 Uhr	Prof. Anton Sterbling, Rothenburg	Soziologie
	Prof. Gisela Thiele, Görlitz	Soziologie
	Prof. Eckehard Binas, Görlitz	Regionalwissenschaft
	Prof. Patrice Neau, Nantes	Kunstgeschichte
	Prof. Dr. Martina Zschocke, Görlitz	Psychologie
11:30 Uhr	Panel Discussion, Concluding Remarks	
12:30 Uhr	<i>Lunch Concert und Mittagessen</i>	
13:00 Uhr	<i>Ende der Veranstaltung</i>	
14:00 Uhr	<i>Abfahrt der Studenten nach Breslau/Liberec/Jelenia Gora</i>	

## **Organized by**

students „Kultur und Management Görlitz B.A. / M.A.“

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## **Impressum**

Picture title page: RMB Dieter Hurck:

[www.radtouren.net/pressefotos/pressefotos\\_onr.html](http://www.radtouren.net/pressefotos/pressefotos_onr.html)

Texts to Via Regia I, II, III:

[www.landesausstellung-viaregia.museum](http://www.landesausstellung-viaregia.museum)

Text to Görlitz/Zgorzelec:

[www.goerlitz.de/tourismusportal-stadt-goerlitz/tourist-information/service.htm](http://www.goerlitz.de/tourismusportal-stadt-goerlitz/tourist-information/service.htm) (paraphrased)

Map of Görlitz:

[/www.goerlitz-altstadtinfo.de/cms/stadtplan-altstadt-goerlitz.htm](http://www.goerlitz-altstadtinfo.de/cms/stadtplan-altstadt-goerlitz.htm)

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## **Do you have further questions?**

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