

MONDAY 24th			
9:30-10:30	Victoria Fareld (Stockholm University, Sweden)	Monument controversies as time conflicts: Toward a polychronic account of historical responsibility	Historical culture has to do with sharing a world across generations, about becoming implicated in a world that one inherits. In recent years, questions about how to negotiate this inheritance has moved center stage in public life, visible in the toppling of statues, conflicts over monuments and the restitution of art works. In my presentation, I would like to frame conflicts over monument as time conflicts, and argue for the need to develop an account of responsibility of the past through an understanding of the present as polychronic. Such an understanding would, I argue, help us to navigate in the complex memory landscape of today and assume responsibility of the world that we inherit through an acknowledgment of how we live <i>with</i> time in time.
10:30-11:30	Carolina González Undurraga (BCDSS, Bonn / Universidad de Chile)	"+Justice - Monuments" De-monumentalization and temporality during the <i>Estallido Social</i> in Chile	This paper examines some notions or marks of temporality that were part of the forms of intervention to controversial monuments during the "Social Outbreak" or "Social Revolt" in Chile. This context was characterized by a cycle of mass protests for a "dignified life" that initiated on October 18, 2019 in the context of a neoliberal social, political and economic crisis. In this setting, a collective defiance to the official history of the country was instated, including the demolition, replacement or intervention of monuments. Several temporality marks were the object of reiteration, imbrication, juxtaposition, simultaneity and connection. Written, pasted, painted, on monuments, walls and streets of various cities throughout Chile, these marks account for different periods of Chilean history understood as a continuous account of injustices made invisible by the "official history". Thus, a denaturalization of "normal" time, typical of current crises, was evidenced. Through the description of some cases of de-monumentalization, this paper will investigate how the <i>Estallido Social</i> was a burst of temporalities as well, that made an opening in the historical and political imagination from, for example, Mapuche and feminist activisms.
11:30-12:30	Maira Pérez (University of Buenos Aires, Argentina / Forschungsinstitut für Philosophie, Germany)	Interventions on tainted monuments as resistance to the colonization of the historical mind	Hegemonic historical narratives have played a central role in the broader project of the "colonization of the mind" (Thiong'o, 2009), in our understanding of ourselves, our society and our possibilities, and in the legitimation and continuity of coloniality as an order. Such narratives are presented and performed, among many other things, through displays in the public space such as the ones embodied in monuments. Therefore, discussing monuments is at once discussing our understandings of the past and our visions of the future --and the very distinction between both. It is precisely at this crossroad between past and future that I propose to discuss interventions on monuments as opportunities to intervene on the colonization of the mind, particularly in relation to our historical understanding and what derives from it. In this respect, interventions can be regarded as a form not of erasure of memory or history, but of collective creation: the building of new, alternative relationships with the past, and in particular with colonial history – a history that isn't "there", but "here", among us. However, it seems clear that

			not any intervention can serve this purpose. This is why I will draw on an array of recent cases, which I organize in four approaches that differ in terms of agency, temporal framework and visibility. These cases will allow me to identify possible strategies for the intervention on tainted monuments and consider which traits they should have in order to serve as a force against the cognitive empire as it is expressed and performed in public space.
12:30-14	Lunch break (Lunch will be served at the Institute)		
14-15	Monika Stobiecka (University of Warsaw, Poland)	Reconstructing the phantom. The imagined heritage of the Saski Palace in Warsaw	In 2021 the Polish minister of culture, sport and heritage, Piotr Gliński announced the reconstruction of the Saski Palace in Warsaw. This neoclassical royal residence, originally designed in baroque style, was destroyed after the Warsaw Uprising during the World War II by the German army. The original palace was an impressive complex located in the historical centre of Warsaw. It reflected the complicated history of Poland and especially the dawn of noble democracy in the 18th century. After World War I a part of this site became a memorial to the Unknown Soldier. Shortly before the second war started, the Saski Palace was the headquarters of the Cipher Bureau and therefore, it is remembered as the site where Poles cracked the Enigma code for the first time. In 1939 the Palace was taken over by the German Wehrmacht and eventually, was destroyed. The only part of the monumental complex that survived the explosion was the Unknown Soldier memorial that still stands as a significant site of memory - not only to the soldiers, but also to complicated chapters of Polish history. The recent decision on the reconstruction of the Palace caused heated political debates. The Unknown Soldier memorial for many Poles stands as a great monument to the former glory of the Polish kingdom and the fall of the Second Polish Republic during World War II. However, in the eyes of conservative-populist members of the ruling party, Law and Justice, the reconstruction would have a more profound meaning: it would signalize Polish sovereignty, define Polish identity, have major architectural importance and finally, help remember the German invasion and resulting devastation and destruction of Poland. In my presentation, I will argue that the heritage values that are inscribed onto the Saski Palace and its reconstruction are imagined projections (Anderson 1983). I will use the framework provided by Polish scholar Andrzej Leder, who convincingly proved the usefulness of Lacanian psychoanalysis in the studies on Polish cultural history.
15-16	Joël Ben-Yehoshua & Peggy Hetmank-Breitenstein (Jena University, Germany)	"Victim of his time or antisemite?" The controversial commemoration of J.F. Fries (1773-1843) in Jena	Jakob Friedrich Fries was a professor of philosophy at the University of Jena who is commemorated in public space in Jena in multiple ways: a larger-than-life bust was erected in 1873 at one of Jena's main roads. A street in a residential area has been named after him in 1921. In addition, another bust has been installed in a lecture hall mainly used by the institute for philosophy in 2000.

			<p>Fries has been particularly influential in the early German nationalist movement, especially among students. Moreover, he has published an antisemitic pamphlet named "On the threat to the prosperity and character of the Germans by the Jews" in 1816. The pamphlet contains fantasies of annihilation towards Jews that are of extraordinary pungency for the time it is written. This is the main cause for contemporary critique of the commemoration of Fries in public.</p> <p>This paper outlines the history of the commemoration of Fries in public space and the surrounding controversies. Thereby we reflect the interdependence of public and academic discourse. From these debates we extract five reoccurring strategies of apology that aim to justify the continued adoration of Fries as a person and deconstruct these strategies in the following.</p>
16-16:15	Coffee break		
16:15-17:15	Sebastián Vargas Álvarez (Universidad del Rosario, Colombia)	Towards new appropriations of history and public space. Destruction and intervention of monuments during the National Strike in Colombia (2021)	<p>Between the months of April and June 2021, Colombia experienced a National Strike that rapidly turned into a massive social outbreak. Just as in other countries of Latin America and the world that have experienced similar social mobilizations in recent years, during the strike, statues and public monuments were toppled down or intervened in different cities of the country. In my presentation I would like to discuss the hypothesis that these actions, which I interpret as symbolic and political gestures at the same time, are related to the resignification and appropriation of history and public space by different social actors. Also, that muralism, graffiti, posterism and other expressions of collective art play a fundamental role in this process.</p>
17:15-17:45	Concluding remarks		

TUESDAY 25th			
9:30-10:30	Lina Gafner (Basel University, Switzerland)	Women, History and the Public Space	The controversy surrounding women in the culture of remembrance in public space does not mainly flare up over specific monuments and the way they are treated. Rather, it works on the absence of women and women's history in public space. Again and again, the discussion reignites: what should women oppose the heroic men on pedestals? Female heroines? What criteria do we use to select them? What kind of history do we want to tell? What distinguishes women and their achievements for society? And how can this be made visible in public space? Using the example of Switzerland and various controversies surrounding women in the monument landscape, I would like to show where the debate stands. And also where it could lead.
10:30-11:30	Maria Grever (Erasmus University Rotterdam / NL-Lab KNAW Humanities Cluster, The Netherlands)	Necropolitics and Caring for the Dead. Considerations on Controversial Monuments	In his book <i>Being with the dead</i> (2018), philosopher Hans Ruin states "that humans live not only with the living but also with the dead". Living with the dead, caring for them, can bring about a sense of historicity in people: the historical situatedness of being-in-the-world. Erecting tombstones and memorials is an important manifestation of respect for the dead; iconoclasm, the demolition of memorials, can be a form of rehabilitation for them. Inspired by the work of Achille Mbembe (2003), Ruin uses the concept of necropolitics for dealing with the dead: a created political space in which the living and the dead are brought together in a mutual relationship across generations. In this paper I will take a closer look at the concept of necropolitics, based on some examples of controversial monuments in France, Spain and the Netherlands.
11:30-11:45	Coffee break		
11:45-12:45	Jana Hoffman (Bielefeld University, Germany)	Who cares about Otto? The Otto von Bismarck Monument in Bielefeld between commemoration, forgetting, and intervention	In contrast to other Otto von Bismarck monuments in Germany the monument in Bielefeld has been forgotten for most of its existence (since 1903). The twofold relocation of the statue to increasingly insignificant places within the city, the indisputability, as well as the being forgotten is also reflected in its marginality within the city's history and in the large gaps of information in the Bielefeld city archive. On the one hand, the processes of forgetting objects, events, and people challenges the everyday work of historians, not only because these phenomena have hardly been researched methodologically and theoretically within memory studies. They are also narratological challenging when gaps in knowledge and deleted information are not incorporated into the narrative by omission or fiction, but are deliberately revealed. On the other hand, as this paper will argue, forgetting enables a plurality of history. In recent years, there has been an increase in so-called interventions, whereby the Bismarck monument in Bielefeld is brought back to memory, but critically, in different historical contexts, and contrary to its original meaning, for which it was

			once erected. These grassroots interventions might help historians to rethink and debate the history and future of uncomfortable monuments.
12:45-13:45	Alexandre de Sá Avelar (Federal Univ. of Uberlandia); Guilherme Bianchi (Maria Sibylla Merian Centre Conviviality-Inequality in Latin America – MECINA); Marcelo Santos de Abreu & Mateus Henrique Pereira (Federal Univ. of Ouro Preto), Brazil	The twilight of the idols: attack on monuments and insurrections against modern temporality	Statues and monuments are forms of representing the past and history that have been widespread since ancient times, with greater diffusion in the development process of the modern concept of history and disciplinary historiography. Like other forms of history, they are subject to disputes around their meanings and the relationships they establish with preservation or transformation projects of social hierarchies. Considering this political sense, some questions arise when observing the iconoclastic actions of recent years. To what extent does the monumentalization of the past reaffirm and update the legacy of colonialism and the construction of national identities in post-colonial contexts, especially in peripheral regions of capitalism? How does the raising of these monuments and statues, as well as their contestation and destruction imply specific politics of time, both in their more immediate relationship with daily life and those more specific to a disciplinary domain? In the expectation of offering some provisional answers to these questions, we focus our investigation on some movements of contestation, destruction, and resignification of monuments in contemporary Latin America. Thinking about the global movement of monument contestation from the South provides a privileged perspective of the process. The description and comparison of contexts/cases lead us to reflect on how such movements can strain the modern-colonial-Eurocentric temporality and open paths for other forms of historicity with the past and history that are more inclusive and democratic.
13:45-14:15	General conclusions and final comments. Discussion of practical matters regarding the Special Issue.		