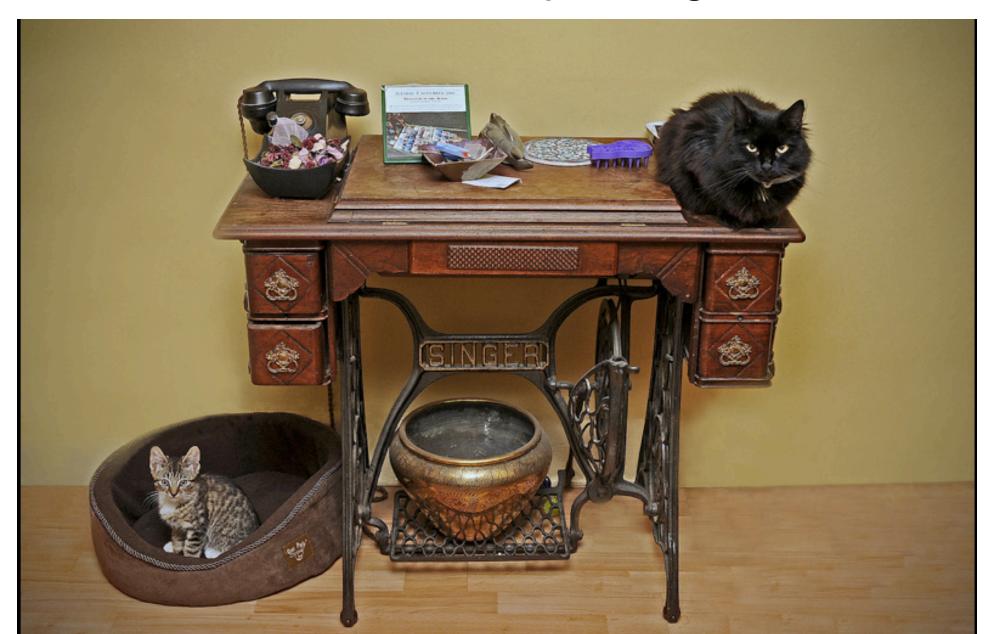


## Is there a museum's pecking order?



#### Museum Rotterdam's case study

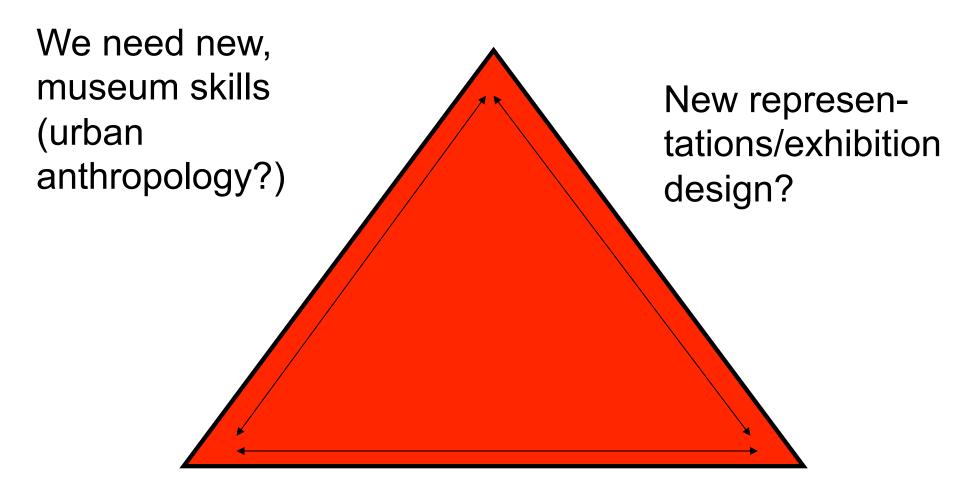
- Suppose you are in charge of a city museum of Rotterdam, a port city, a transnational city of more than 170 nationalities.
- This museum was housed in a 17<sup>th</sup> century building which is suitable for a patrician kind of history, but not the stories of such a city.
- It had to reinvent itself, in order to become of meaning for the city, knowing that the traditional museum population becomes a minority?
- But how? Considering that government subsidy decreased with almost 40%.



# Where does the city museum fit in? Is there a convincing model?



- Is ICH bonding heritage?
- Bonding heritage combination of CH+ICH+mental heritage (more relevant in superdiverse contexts?)
- Mental heritage recognises the cumulative effects of the past, passed over by generations and influence new generations (relevant for cohort studies on migration)



Urban communities to be explored



### City Museum functions: a combination of:

- City Museum to be considered as an institution based on traditional museum values, collecting and presenting
- City Museum as a participative institution, based on Simon's pyramid = collecting and participation
- City Museum of the 21<sup>st</sup> century: more than cultural domain, attracting new stakeholders (curator as urban consultant relevant for future of the city); collecting and participation and consultation

### Where does ICH fit in?

- Is this a solution for reinventing city museum?
- Where is our "museum business model"; how do believers try to convince non-believers.
- Are we not focusing on the wrong ideas?
- In what way does ICH interacts with superdiverse city?