REINVENTING THE PROFESSION

The need for change in the preparation of museum workers as both institutions of higher education, and museums, undergo profound change to meet the challenges of the 21st Century.
(Draft January 20, 2008)

ICTOP KEYNOTE

By Prof. Martin Segger F.C.M.A., F.R.S.A.

To the members of the International Council of Museums International Committee for the Training of Personnel meeting in Vienna
At the ICOM Triennial Conference
August 2007

Dedicated to the memory of my long-time friend and colleague
Dr. Ivo Maroevic 19__ - 2006
FIRST POINT:

The genesis of this paper began in Dubrovnik, Croatia, in May 1998. It was to be the last day of what would be the last of the Universities of Victoria and Zabreb collaborative 12 year series of field-schools. Twelve scholars and 14 students from Europe and North America (the ratio was usually one-to-one) had spent the week exploring the role of museums in recovering social harmony in the aftermath of war. We were a mix of museologists, sociologists, psychologists, historians, philosophers and museum professionals. The course title was *Toward a Museology of Reconciliation*. My own keynote paper, *Danger: Museum Ahead.* I had examined the role of museums in creating disharmony: that torturous history of museums as agencies of political, personal or just philosophical interests that fed totalitarian vanities, tribal hubris, colonial suppression, and other forms of extreme social and cultural division. Everywhere around us, in the ancient walled city of Dubrovnik, indeed the very Inter-University Centre where we were meeting, lay evidence of the wreckage caused by the recent Serbo-Croatian war. On a fieldtrips along the beautiful Adriatic coast we witnessed the burnt-out ruins of entire villages. We remembered these from previous year’s excursions as thriving picturesque communities.
The format of the sessions was simple: an academic paper followed group discussions in which we worked hard to include the students. But this course had been unusual. The Croatian students had obviously been reluctant participants, almost no contribution to the discussions. It was the afternoon of the last day. We undertook a review of the course. Then the dam broke. In this words of one of the students, obviously speaking for the others, the following observation surfaces:

“*The Serbs started this war; they invaded my country; they killed my brother. They are criminals. I will never forgive them*.”

**THE TASK AT HAND:**

Before proceeding I want to reflect for a moment on our task at hand with three “reminders”:

**First,**

By the early 1970s it was evident that Museums had changed. This change was reflected in the 1974 amendment to article three in the ICOM constitution, which formally re-tasked museums as an “institution in the service of society and its development...”.

---

**1961**

**Section II - Definition of a museum  Article 3**

ICOM shall recognize as a museum any permanent institution which conserves and displays, for purposes of a study, education and enjoyment, collections of objects of cultural or scientific significance.

---

**1974**

**Section II - Definitions: Article 3**

A museum is a non-profit making, permanent institution in the service of the society and its development, and open to the public, which acquires, conserves, researches, communicates, and exhibits, for purposes of study, education and enjoyment, material evidence of man and his environment.

---

The second point builds on this first one.
That is, today, at our meeting here in Vienna, the 21st Annual Conference of ICOM, we have been asked to discuss the topic Universal Heritage/Individual Responsibility. Our conference committee has asked us to particular to the consider the following:

“As social institutions, museums are not static and constant institutions but they always reflect and convey what is happening around them. They are part of the surrounding historic, social and national power structures, conditions, and identity. At the same time, museums influence these politics.

...Therefore, museums should be active participants, not passive observers and recorders, in the process of preserving heritage, because they have a primary role in modelling strategies to enhance heritage awareness and social identity.”

I see this as my task this morning.

My third introductory proviso, is really just a word about my viewpoint:

It is that I am speaking as a person from a mid-size Canadian University, somewhat isolated geographically, on an Island on the Pacific coast. These are really reflections on a 35 year museum and teaching career, but one which has engaged me internationally particularly as some time president of ICTOP but also through my role as founder and then academic advisor to our Cultural Resources Management program. This program has carved out a particular niche in the training of museum personnel as it is to a large degree distance-based and international. In particular it serves the mid-career professional. I don’t position these observations within any particular school of museological thought. But I will be using examples and references that are close-to-home and from recent personal experience.
PRIMARY CONTEXT: GLOBAL TRENDS
If nothing else characterizes our times, it is that we live in a period of accelerating change.

The dawning years of the 21st have already brought dramatic changes, changes fundamental to our concept of the world and our relation to it. We are familiar with a cluster of trend lines that tell this story:

1. Decrease line:
   - Amount of proven oil reserves decreasing
   - Population decline and number of people in the work force in many of the G8 countries and
   - Or, Days left in the Bush presidency!
2. Increase line:
- The world population continues to increase in median age.
- World-wide we are increasingly urban; rural lands empty out as cities grow.
- The number of individuals world wide using cell-phones and interconnected computers.
- Green house gasses increase, the planet warms.
- The incidence of extreme weather events rises, along with insurance costs!
3. Peak bell curve:
- Birthrate peak to decline world-wide (6.5 billion now, to peak at about 10 billion mid century and then decline)
- Grade school student population in the G8 countries
4. Dip bell curve:
• Concentration of wealth and poverty and hollowing out of the middle class world-wide
• Value of manufacturing in the economic goods production cycle: the shrinking production costs, the rising value of invention & design, marketing and distribution … and managing the life-cycle of the product. (of particular interest to museums)

SOCIETAL CHANGE:

But here are some trend lines that are less known. And I will argue they are as important as the former trend lines in terms of the future of museums. Most of these are taken from an interesting body of recent research undertaken by the Liu Institute for Global Issues at the University of British Columbia and recently published by Oxford University Press.

1. Decrease line:
• Wars are becoming less frequent
• International crisis incidents are declining in
numbers

- Inter-state wars have almost disappeared

---

2. Bell curve

- Incidents of civil wars has peaked and now is in rapid decline
3. Increase line:
- Autocracy is in decline world-wide; democracy is on the rise
- Rule of international and national law is increasing: rise of international tribunals and courts to manage conflict and injustice
- Homicide rates in industrialized countries are stable and more recently in gradual decline while those in developing countries are erratic.
The number of democratic regimes increased consistently in the 1990s. But any security benefits from this change were likely offset by the increase in the number of ‘anocracies’—regimes that are neither democratic nor autocratic, and which are associated with a higher risk of civil war.

The ending of the Cold War was associated with an increase in national and international prosecutions of perpetrators of grave human rights abuses.
In fact, to summarize, there is a good news trend line: world-wide starvation and poverty are in retreat, peace is breaking out, education and democracy is on the ascent.

What I will spend the rest of the paper arguing is that museums, and museum professionals, must equip themselves for a interventionist role in society in support of what I will call, for want of a better word, “the moral good” or in other words the social improvement trend lines. I believe this has to be a fundamental role for “museums in the service of society”.

The story told by by these graphs we have just seen is what we today refer to as the rise of civil society. Business management guru, Peter Drucker ,in his 1989 book New Realities first identified this phenomenon, noted it was disruptive in the political economy, but didn’t quite know what to make of it.

It was Thomas Putnam in his influential 2001 book Bowling Alone: the Collapse and Revival of American Community” who diagnosed a number of threats to civil society and the rapid depletion of the social capital that might result.

So what is civil society? Civil Society refers to that complex web of institutions and agencies which build and maintain relationships of trust among individuals and society. The transparency of these relationships and their record of reliability builds huge value
within society, economically, socially and culturally. The aggregate value, according new economists Paul Hawken, builds what we now term social capital.

Civil Society

- Civil society refers to the arena of uncoerced collective action around shared interests, purposes and values... distinct from those of the state, family and market. Civil societies are often populated by organisations such as registered charities, non-governmental organisations, community groups, women's organisations, faith-based organisations, professional associations, trade unions, self-help groups, social movements, business associations, coalitions and advocacy groups.

- Social capital is defined as the advantage created by a person's location in a structure of relationships. "... the core idea of social capital theory is that social networks have value. Just as a screwdriver (physical capital) or a college education (human capital) can increase productivity (both individual and collective), so too social contacts affect the productivity of individuals and groups".

The Forms of Capital (1986) Pierre Bourdieu

Organisations in civil society are vital for democracy. This is because they build social capital, trust and shared values, which are transferred into the political sphere and help to hold society together, facilitating an understanding of the interconnectedness of society and interests within it.


In many countries rapid development of the institutions of civil society has become central to political and economic development. For instance, starting in the 1970s India began investing in an extensive network of Science Centres. These were to underpin major advances in childhood education. China is now building a vast infrastructure of community courts. It also plans to open 25 years new universities a year for the next ten years.

To a large degree the build-up of social capital has been enabled by the rapid rise of world-wide electronic communications. But two other influences can be detected.

First. The late Anthony Sampson, institutional biographer of modern Europe, is one of many who has observed the almost universal public disillusionment with political leaders and perceived failure of top-down governance. This disillusionment with the traditional political order is expressed in numerous ways:

- for instance in the European Union’s move to a human-rights based constitution (as opposed to individual rights based);
- with political decision-making based on principles of subsidiarity
- This disillusionment is also expressed in many countries by a decline in the number of voters and popular financial support for political parties.


**Second.** What Putnam predicted but didn’t really detect was, in fact, a reordering of society … not just in America but world wide … was indeed underway. Paul Hawken, whose best selling alternative text-book *The Ecology of Commerce* is now foundational reading in most business schools, is now hard at work mapping this phenomenon. His just published book *Blessed Unrest: How the Largest Movement in the World Came into being and Why No One Saw it Coming* traces the outline of how the environmental movement as a civic-based global network has become a dominant force in contemporary life. At the time of writing his survey of community and issues based environmental groups had logged 300,000 organizations and only scratched the surface. This network has appeared almost out of nowhere in less than 10 years! Various interpreted, in various parts of the globe, this matrix of concerned citizens is now reaching into every corner. In fact proponents of the sustainability ethic are active within all the traditional organizational agencies (economic, political, religious, social) world-wide.

Nobel Laureate, Prof. Amartya Sen, noted for his critical work in welfare economics and human development theory did ground-breaking work on how to measure quality of life. His concept of “social indicators” underpins global well-being assessments in rights-based societies such as “the human development index”. Across North America hundreds of communities, utilizing derivatives of Sen’s “Capability Approach” for evaluating social states in terms of human well-being, are undertaking “quality-of-life audits” then monitoring the results.

Just before leaving Victoria for this conference I was asked to join a task force to implement the results of a quality-of-life audit for our City.
We are already witnessing rapid Institutional Change:
The emergence of civil society, as profoundly influential in human affairs can be detected in many fields. One is economics: market capitalism itself is undergoing a sea change.

For instance, it is still not well known that 1997 was marked by a fundamental change in the ownership of North American capital investments. In that year the value of collectively owned funds (union and other pension funds, mutuals, and philanthropic organizations) surpassed the aggregate value of individual holdings in the North American stockmarket. This trend is rapidly accelerating.

For museums it of interest that as governments abandon large segments of the social agenda, non-governmental or charitable capital is assuming an ever larger role.
With assets of 32 billions and annual expenditures of 3 billions the Bill and Melinda Gates Foundation surpasses the size of most national economies.

Social institutions are themselves part of this phenomenon. The University of Harvard Foundation control nearly 27 billions in assets. On the museum side the only comparative is the Getty Trust, valued at 11 billions. The Guggeheim Foundation, with its numerous museum sites, is puny by comparison: assets of just over 100 million. The power of this form of wealth accumulation in the for-profit corporate world on the one hand, and private or semi-private “charitable” institutions on the other, is already being felt in such areas as transparency legislation, the emergence of ethical investment funds, and harsh new laws covering financial reporting and corporate governance.
A wide swath of institutions from government agencies to banks have responded to public pressure and signed on to triple bottom-line reporting: promising to report their environmental, social as well as economic impacts of their activities. Many corporations and non-profit agencies are subscribing to social responsibility monitoring mechanisms such as The United Nations Global Compact with nearly 4000 business and non-profit signatories. Interestingly though, not a single museum has yet signed the UN Compact.

The North American land development industry, often at the community cutting edge of environmental and social issues, has even produced new corporate model to accommodate ethical investment funds:

- A Non Profit Foundation (with representative of the owner stakeholders) to provide overall governance of the enterprise.
- Owning a for profit company (with institutional and private investors) to carry out the work.
- And a charitable foundation (which receives 1-2% of the development profits, and 1% of all property resales in perpetuity) controlled by the community. The foundation
would fund amenities such as child-care, recreation and cultural services. (The services for which government support has become increasing un-reliable.)

So how are the institutions we are concerned adapting to these global reordering phenomena?

CHANGE IN HIGHER EDUCATION:
The next generation of museum professionals are being prepared in the academies so we might well ask, how are Universities responding to new global realities?

Universities have indeed been observing these structural changes in society over the past 20 years and recently we have begun to detect significant adjustments within the academies.

• Firstly, driven in part by new a new economic environment that is less reliant on government finance, but more reliant on student (read “client”) fees and more dependent on community support (read “fundraising”),

• Secondly, driven by government requirements for transparency and accountability, particularly the need to prove relevance to societal needs and issues,
• Finally also driven also by the recognition that with the emergence of the knowledge economy, higher education is a major wealth creator both for individuals (the educated workforce”), for communities (growth of business, industry and government) and social wealth for states created by skills and talents in the population.

Engagement with civil society has now become a core value of higher education.

European Universities were early pioneers of community-based research. Dutch universities were among the first to establish community research portals that invited community collaboration in the investigation of local social issues and applied technology. The first “Science Shop” was established at the University of Utrecht in 1974. Science Shops offer citizens, NGOs, municipalities, and sometimes small and medium enterprises free or very low-cost access to scientific and technological knowledge and research in a wide range of disciplines.

The University of Brighton, Sussex, established a community research support service, and help desk, to enable community groups to approach academic and scientific experts. One of the better-known E.U. examples of this is the University of Barcelona’s Centre for Research, Education and Action established in 1991.

University/community engagement is now very much a North American phenomenon with deep roots also in South America. “Community engagement” is often coterminous with the wider concept of “civic engagement” which broadens the concept of “community” to notions of “civil society” and “social responsibility”. Large charitable foundations have become major drivers in this movement, among them the Philadelphia-based Pew Trusts, also the Rockefeller and Carnegie Foundations. In Canada the J. W. McConnell Family Foundation has repositioned its university funding support explicitly around the concept of “University-Based Service Learning”.

One of the most extensive civic engagement projects is that of the Indianapolis urban campus of Indiana and Purdue Universities. IUPU is a cluster of 22 academic units and 200 programs serving 29,000 students. The university’s website contains a thorough analysis of its civic engagement capacity which it monitors on an
ongoing bases. Across its academic and administrative units IUPU logs some 225 community engagement goals that relate to teaching, learning, research, scholarship and creative activity.

Edward T. Jackson has graphed this new educational model as a “dynamic triangle” for community-based and action.

- Community-based service learning
- Community-based continuing education
- Community-based research

**Community-Based Research**

Within a dynamic triangle of community based knowledge and action

- Community-Based Research
- Community-Based Continuing Studies
- Community-Based Coop and Service Learning

In 1999 fifty-one College and University Presidents convened at the Aspen Institute to sign the “Presidents’ Declaration on the Civic Responsibility of Higher Education” and this has since grown to over 1000 signatory members mobilizing over 400,000 students. On September 17, 2005, 30 presidents from Universities in 19 countries signed the Tallories Declaration on the Civil Roles and Social Responsibilities of Higher Education.

Underpinning the civic engagement higher education initiative are a number of revisionist theories of learning and teaching. Some of these are represented by the writings of Scottish academic educators Graham Hill, Alistair MacFarlane and Michael Gibbons. They underpin the Education for Capability movement championed by the London-based Royal Society of Arts.
Gibbons for instance critiques the traditional academic model:

**Flaws in the Academic Ethos**
1. Fragmentation of knowledge
2. Internal referencing, peer review, cronyism and social corruption
3. Absence of context, flight from reality
4. Objectivity taken to extremes, dehumanization of science
5. Authoritarian attitudes to knowledge and behaviour
6. Competition between knowledge bases leading to internal uniformity and external conformity

**Contextualized Knowledge: Outside Academia**
1. Wholistic not reductionist
2. Context driven not subject driven
3. Mission-oriented, not blue sky
4. Teamwork not individual scholar
5. Multi-authored publications, heterogeneous knowledge bases
6. Divergent not convergent thinking
7. Reflexive philosophy rather than objective statements
8. Decisive criterion: i.e. But does it work?

Fundamentally however, all these new approaches seek a better integration of academic (theoretical) knowledge and practical (applied) learning.
My own institution, the University of Victoria, is an example of institution-in-change as its enrolment has grown from 5000 undergraduate students in the 1970s to nearly 20,000 students in undergraduate, graduate and professional programs. Now all undergraduate and graduate faculties and departments offer optional “co-op”. Co-op means up to 9 months of paid work in an academic-program related job. All professional schools have mandatory co-op, or work experience for degree completion.
Co-op - Experiential Learning

- Cooperative Education
- Practica
- Service learning and internships
- In addition to:
  - lab work
  - undergraduate research involvement
  - graduate students interacting with undergraduate students: nexus of scholarly inquiry

Kate-Lynn Flanagan (history in art) and Ian Hendry (political science) spent this summer as quality service evaluators for Tourism BC. For 70 days, they posed as tourists to evaluate quality of service at 116 visitors centres. They then provided 116 nine-page reports on every aspect of visitor centre operations - signage, facilities, features and staff knowledge.

The recently adopted UVic strategic plan notes:
“A university’s contribution to the community consists in the main of
1. knowledge creation,
2. knowledge preservation,
3. knowledge transfer and
4. knowledge application.”
Building on our Strengths in Experiential Learning

- Largest co-op program in western Canada with offerings in 47 areas of study
- In 2005/06: 2,633 work term placements across Canada and in 30 other countries
- In 2005/06: 1,436 co-op employers and 1,963 co-op student work terms in British Columbia

Community Engagement: Knowledge Transfer

UVic technology transfer space

- IDC facilitates the transfer of UVic research and innovations to the private sector by providing professional technology transfer and industry liaison services. Once start-up companies have outgrown our incubation space at IDC, they can move to VITP.
- VITP is the gateway to the region's high-tech community. It has the greatest concentration of high-tech companies and workers on Vancouver Island. The 28 businesses at the park employ 1,300 people and contribute $80 million annually to BC’s economy.
- Many of the VITP tenants employ UVic graduates and co-op students. They can continue to rely on the university’s knowledge and support by virtue of their location. At the same time, they create synergies and partner with industry.

Here are some examples of this policy’s application

- In the social sciences many courses are taught within a “service learning” model that involves collaboration with community agencies.
• Our new medical school specializing in training general practitioner doctors. It requires only one year of classroom work on campus. The remaining four years of study are delivered electronically to learning centres and labs located within community hospitals and clinics throughout the province. Programs in nursing and law have been similarly delivered to communities in Canadian far North.

• The UVic’s MBA program requires not only co-op terms, but a community-based service project as a final requirement. The program has only two mandatory core courses, business ethics and ethics of environmental sustainability.

• On a voluntary basis, many faculty and students contribute time and expertise to a lab which builds one-off devices to assist the severely handicapped.

• This year UVic established an Office for Community Based Research, to link community needs with faculty research and teaching expertise.

• Through a special 17 million endowment by a local businessman the University received a land and business development company, with the proviso that it continue own and run these business as a community engagement and business laboratory enterprise. One requirement was that part of the profits build and support a University downtown art gallery. The gallery opened last month.

• To connect science and community, the University founded an Innovation Development Corporation to assist faculty and student develop ideas and inventions for the marketplace. Recently it further extended this idea by purchasing what is now the largest University owned technology park in Canada.

• All academic and administrative departments are annually measured against the articulated goals of client centred service plans

University research funding agencies in Canada have also changed their complexion to support community based research. Six years ago UVic was the first to receive a grant of $900,000 under a new
program: the Community University Research Alliances program of the Social Sciences and Humanities Research Council. This five-year project was a collaboration of our Cultural Resource Management Program with several other departments, local museums, and professional museum and heritage associations. The project networked and mentored student research assistants who assisted some 40 institutions with their collections research for a practical result: the production of exhibitions, websites, publications, community programs or on-line databases. Some 350 students and forty faculty engaged with over forty institutions throughout western Canada.

THE CHANGING MUSEUM
It is not my task here to analyze in depth how museums have responded to the civil society phenomenon. However we can note a few instances that demonstrate “we have been there”. The wholistic approach to presenting natural history collections in the 1970s and early 80s at museums such as the Chicago Field, the British Museum of Natural History or in Canada at the Royal British Columbia Museum, helped lay the foundations of the environmental movement. In France at the same time the “ecomusee” provided a working model for the community-based museums worldwide.
Consciousness within the profession of the museum’s “moral” role within society emerged most eloquently in the writings of the late Stephen Weil, particularly his seminal books: *Rethinking the Museum* (1990) and *Making Museums Matter* (2002). Andrew Newman has examined the societal role of museums as developers of “human capital”, “social capital”, what he calls “identity capital” and “cultural capital”. Bob Janes and Gerald Conarty, in *Looking Reality in Eye: Museums and Social Responsibility* assembled a series of essays which explore how the future sustainability of museums requires an institutional commitment to innovative social action. A recent 2007 publication on this topic, *Museums, Prejudice and the Reframing of Difference* by Prof. Richard Sandell at the Leicester program is one of the more profound examinations of the role of museums in a making a moral commitment to the betterment of society. In particular he explores how exhibits, as agents of social change, engage with the learner to generate ethical and moral conversations. Sandell insists that museums must step forward as champions of the “moral good”.

The complex networks of civil society which build social capital do not easily subject themselves to the scrutiny and analysis of ordinary market demographics. German sociologist Volker Kirchberg has suggested instead the application of social “scene theory”. He notes that during a day or event or a moment people shift through sets of identity relationships (thematic voluntary collectives) either actually as in circles of friends or colleagues… or conceptually as they engage in mental conversations as a response to external stimuli… such as when visiting an exhibition. Engaging with a museum exhibition or even an object might involve any number of scene shifts and an understanding of these could greatly assist more responsive exhibition design.

More recently we have seen the evolution of the Peace Museum as a museum type (in Canada the planned 300 million dollar Human Rights Museum in Winnipeg). The Commonwealth Association of Museums, of which I am currently president, defines its mandate in terms of the Commonwealth Foundations’ three pillars of civil society: peace & democracy, sustainable development, and culture and diversity. Our projects and meeting programs provide for collaborative events which bring together museum professionals from developed and developing English speaking countries around the world.
The recent embracing of intangible heritage preservation as a fundamental role of museums is also a reflection of this trend to identify and develop social capital.

Museums world-wide have been important players in the emergence of civil society. Indeed we have sought to position ourselves as a primary institution of trust (through our focus on objects, ethics driven curatorial practice etc.). However I don’t think we have reflected adequately on our role within this increasingly complex networked world which is rapidly changing the nature of our business and particularly, what this means for our workforce.

In contrast, our sister institutions Public Libraries have.

In 2003 the Online Computer Library Centre, a membership driven NGO, carried out an in depth survey of changing library use, funding, and popularity in 30 countries representing 60% of the world’s population and 85% of global gross domestic product. The report (titled Environmental Scan: Pattern Recognition) identifies the trends driving extreme changes in the way libraries will operate and the changing role of professional librarians. Among the interesting conclusions of the report, and perhaps of interest to museums and universities, is the emerging role of the library as a multi-functional knowledge manager in the information
web: repository, licensor, harvester, abstractor, facilitator, aggregator, validator.
Public libraries are moving fast to redefine themselves around social communication, or “literacies”. These literacies are skill and knowledge sets that pluralistic and diverse communities require: civic literacy, health literacy, rights literacy, economic-literacy, arts literacy … the skill literacies of the continually self-reeducating labour force.

LESSONS FOR DEVELOPING THE MUSEUM PROFESSION.

From this situational overview of the global trends in social responsibility, the implication for delivery in both form and content of higher education, and the state of the museums within this context, I would like to conclude with some thoughts on the preparation of museum professionals for work in a field that is subject to rapid institutional change and evolution in our societal role. Gone is the day when we could claim that the only clients of museum workers were the objects!

1. The health of communities world-wide, and the very survival of humanity itself on this planet, requires that the profession adopt a community (or civil society) values-based approach to our institutional priorities in both collecting, exhibiting and programming.

2. The networked world, the multiplicity of stakeholders, and the diverse communities and populations served require a much more nuanced approach to both collections and program management. Human rights based thinking will have to underpin all museological processes and practices.

3. As museums themselves become increasingly valued as knowledge creators or social capital investments, knowledge transfer activities will increasingly be the measure of our societal value and therefore worthiness of economic support.

4. Professional training programs must include a more holistic view of the museum business itself: particularly new models of governance, the social enterprise economic business model, non-governmental and philanthropic modes of sustainability.

5. Academic professional education programs must engage more deeply with museums and their communities: more
coursework based in service learning; training within the workplace; community based research.

6. Academic museologists should be evaluated for career progress on the basis of museum-based applied research as well as teaching and publications.

7. As in most professional schools such as medicine, engineering, architecture, and law… professors and trainers should generally be active in professional museum practice, or at least spend regular periods of time in museum employment. Their role will be less as teachers and more as mentors.

8. The experiential learning model requires that the learning curriculum will have to be dynamic and responsive to the changing needs of the workplace, and the communities museums serve.

9. In recruitment and attraction to the profession we will have to demonstrate a diversity that is more directly reflective of the populations, and interests (the constituent elements of civil society), that museums serve.

 Summary:

- Values-based priorities
- Human rights-based thinking
- Knowledge transfer
- Museum as a social enterprise
- Professional training embedded in community
- Museum-based applied research
- Community-based mentored learning
- Move to a dynamic curriculum
- More diverse workforce

SOME FINAL OBSERVATIONS ON MUSEOLOGY ITSELF.
The body of theory which underpins the study of museums as a phenomenon is in constant need of adjustment. ICOM has an active committee which provides a forum for its vigorous debate. In the past museology has derived its inspiration and methodologies from a wide range of fields of theoretical thought: cultural history, political ideologies, social philosophies and science-based theories of knowledge and communications. So into what disciplines might our theoretical museologist wander for inspiration and illumination in these times of massive change to world-view and social structure.

It might be of some surprise that I am going to suggest theology.

A new and adaptive museology might well be informed by recent thinking in subject areas such as the economics of social capital and applied theology.

The emergence of the academic subject of economic theology from the collaboration of economics and theology scholars at centres such as Cambridge UK (A. M. C. Waterman) and Maryland USA (Robert Nelson) has shed new light on value and trust systems of human intercourse. At various points in history economics and theology have been closely aligned. The famous German sociologist and economist, Max Webber, is known as well as a historian of world religions. He famously described capital markets as “the invisible hand”. A popular nineteenth century movement of U.S. “secular theologians” equated poverty with original sin and identified the protestant work ethic with market efficiently that would lead to a new age of abundance, that is “heaven-on-earth”.

And thus was laid the moral foundations of modern American market capitalism!

Museum historian Kenneth Hudson and others have noted the religious underpinnings of museums: as secular pilgrimage sites; as inspirational monuments themselves, and the iconic value of collections.

However I am suggesting we move beyond this. Theologies attempt to answer the big fundamental questions. Where do we come from? Why do we do what we do? Religions are founded on belief and trust. Museums may be artefact grounded, but we are essentially values-based enterprises. And we have a special relationship of trust with our users. So I would like to close with one last case study.
The Wall Street Journal recently reported on the “Appearing for Peace” tour of Beatle John Lennon’s Steinway piano, on which he composed his famous ode to peace, *Imagine*. Called the “Imagine Piano Peace Project” the Steinway is exhibited with little fanfare in places as diverse as the Odgen Museum of Southern Art in New Orleans to the Ford Theatre Washington where Lincoln was assassinated. The tour idea grew out of the piano’s exhibition at the Dallas, Texas, Goss Gallery where it accompanied a war photography exhibition. In all it is visiting some thirty locations noted for horrific violence, death and destruction, including Waco Texas, Virginia Tech Campus and its last stop, outside the Dakota apartment building, New York, where Lennon was assassinated. At every venue it attracts venerating crowds. A Ph.D. biology student at Virginia Tech, where 32 science students were massacred by a lone gunman, claimed the experience was “symbolic and healing”. In Waco, where in 1993 80 members of the Branch Davidian sect self-imolated, tour director Caroline True noted “It gives people a distraction from grief and it’s been a silent peace protest of sorts”.

At its core the museum experience is transformative. The mythic, and perhaps some would say mystical, power of artefactual authenticity is as alive today as it was in medieval Europe where a splinter from the true cross would cause people to pilgrimage miles to experience its physical and spiritual healing properties. Theologies document this powerful human experience of the self-becoming-other, over time and across belief systems, cultures and populations. We would do well to examine it closely.
I only wish Dr. Ivo Maroevic and I could have had John Lennon’s Steinway with us in Dubrovnic in May of 1998.

**Select Bibliography**


