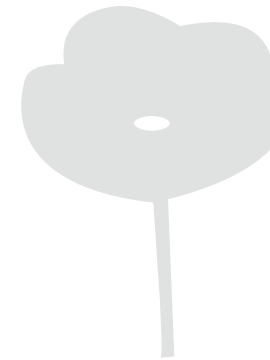


LUC BOEVA

A DIFFERENT KIND OF KINETICS

ESTABLISHING A NETWORK OF HERITAGE AND RESEARCH
INSTITUTIONS, FOR THE (HISTORICAL) STUDY OF
NATIONAL AND REGIONAL MOVEMENTS IN EUROPE

CENTRE MAURITS COPPIETERS
BRUSSELS | 2008



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Preface

The Centre Maurits Coppieters (CMC), a European Political Foundation which has recently been recognised by the European Parliament, wishes to simultaneously promote self-awareness and European and global awareness in the stateless regions and nations. Improved insight into the development of nationalist and regional movements and into their role in European integration is therefore necessary.

However, the systematic study of national and regional movements in Europe is far from being complete. It actually lacks a comparative approach at European level. One of the main stumbling blocks in the study is the lack of systematic and reliable data collection. The source material is dispersed over numerous archives of associations, parties, periodicals and private individuals. Some of those archives are managed on the basis of strict scientific criteria, but often it is heritage that risks being lost before it can be preserved for the future, let alone be divulged and studied. That is why it is of the utmost importance that a European network of institutions and people who care for this heritage be created. It is this gap in particular which the Archive and Documentation Centre for Flemish Nationalism (*Archief- en Documentatiecentrum voor het Vlaams-nationalisme (ADV, Antwerp)*) wishes to bridge with its NISE project (Nationalist Intermediary Structures in Europe). For its first project, the Centre Maurits Coppieters has therefore called upon the services of Luc Boeva, scientific specialist at the ADVN and co-ordinator of NISE. The choice of this project is also symbolic for the centre. After all, Maurits Coppieters was not only the first European Member of Parliament for the European Free Alliance but also the founder of the ADVN.

The project that is being proposed here is not only historiographical, but also heuristic as well as archival in nature. In this study, Luc Boeva explores in detail the problems involved in the creation of a European network for research into national and regional movements. After all, it is such a vast field and there is as yet no consensus with regard to terminology. A concept loaded with meaning such as “nationalism” is used both in relation to

ethnicity as well as territoriality, and there are also all those differences in starting points and end results. The role of language in national movements, of the elites and of the people as carrier of sovereignty are important factors. The author has noted many gaps in the research. All too often, researchers use theories as their starting point. He instead gives preference to comparative research based on data. The NISE project wishes to provide the tools for this process. The aim is to create a database in order to localise the data for the purpose of research but also to preserve and to disclose it. Thus, it will become possible to explore links between various movements and to verify mutual influences over the whole of Europe.

With this study, we wish to urge all organisations, archives, institutions, parties and individuals to enter into a mutual partnership and collaboration on this project. After all, our heritage forms the basis upon which we wish to continue to build our identity and our joint future.

Nelly Maes
President European Free Alliance

Günther Dauwen
Secretary Centre
Maurits Coppieters

Introduction

From the end of the 18th century, nationalism has been an extremely important factor in European history. In the processes of nation formation and national identification, national movements have played both a nation forming as well as a nation dissolving role. Even today, nationalism is still a complex phenomenon with a major impact on the cultural and political evolution of Europe.

However, it was only in the late 1970's that the scientific study of nationalism and of national and regional movements in Europe really got underway. From the 1990's onwards, the plentiful supply of works on theory formation and of case studies, often the result of research by numerous academic and scientific institutions, turned into an unstoppable flood.

Nevertheless, this scientific historiography still lacks a systematic comparative approach. A comparative approach can, however, assist in detecting parallels in the historical development of nationalist and regionalist movements on a European scale. In return this also forms an important tool for theory formation concerning nationalism.

Facilitating this comparative approach requires European-wide co-ordinated collaboration in the form of a network composed of research and heritage institutions. The aim of this publication is to prepare this collaboration. The first section of this work sets out the framework in which the collaboration is placed. The general theory formation with regard to nationalism and the historiography of the national and regional movements is outlined on the basis of a number of important recent scientific publications, with special attention being paid to the comparative method. The project which makes this collaboration between the institutions possible, called NISE, Nationalist Intermediary Structures in Europe, is presented here.

The second section consists of a step-by-step programme for implementing the collaboration and for developing the network. In the first instance, this

will require defining, listing (using a database) and analysing (e.g. by means of a taxonomy) the institutions which qualify for the project. Then will follow the clarification of the methodology used for informing and contacting the so-called spearhead institutions which may possibly be involved in the project.

This preliminary study is being performed within the framework of NISE and on behalf of the Centre Maurits Coppieters (CMC). This European foundation, whose objective it is to observe and analyse and contribute to the debate on European political policy topics, already pays specific attention to the role of the nationalist and regionalist movements within European integration.

The study is only the beginning: the success of the institutional collaboration (and of the NISE project) mainly depends on the institutions themselves. We hope that this publication will provide an impetus for this process. After all, it is the institutions that are the specialists in a special type of 'movement science' or kinetics: that of national and regional movements.



A. Framework

THE MISSING LINK

This first section outlines the content-based and operational framework in which the network is placed. It describes the theoretical and historiographical context and the need for a comparative approach to the matter (the 'missing link'), which promotes the development of a network. Then follows the historiographical, heuristic and archival project outline into which the network will be integrated.

1. RESEARCH

In this chapter we will provide an update of theory formation centred upon nation and nationalism. We hereby focus on the history and the historiography of national movements (under the umbrella concept of 'national movement', this publication also mutatis mutandis makes use of the term 'regional movement', with reference to its relevant specificity). The subsequent chap-

ter then links in to this, and firstly explains (the insufficient application of) a specific methodology in the matter, which is comparative historiography. (A significant part of these chapters is based upon: Boeva 2007.)

1.1. Studying nation, nationalism and national movements

SOURCES

Among the almost infinite writings concerning and in connection with nationalism there is only a limited number of studies that operates "*auf der Höhe des derzeit möglichen Reflexionsniveau*" ("at the currently highest possible level of thinking") (Wehler 2004, 16).

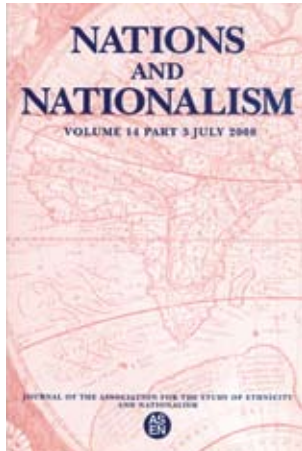
In order to keep up to date with the matter one should at least read general contributions (e.g. Smith 2008; Spencer & Wollman 2006; Guibernau & Hutchinson 2005; Lawrence 2005; Özkirimli 2005; Day & Thompson 2004; Özkirimli 2000. Smith 1998 remains an excellent overview of the main theoretical models and of the theoretical problems); a summary of the current state of affairs can be found in encyclopaedic works on nationalism (e.g. Motyl 2001 and Leoussi 2001). In

addition, one naturally also has to keep abreast of the scientific and professional journals, such as *Nations and Nationalism* (London, °1995, published by ASEN), *National Identities* (Basingstoke, °1999: focuses on the cultural and political factors which form the national identity) or *Nationalism and Ethnic Politics* (Philadelphia, °1995: covering mainly the political aspects of nationalism and ethnicity, including pluralism, irredentism, separatism, identity, migration). Until the 1990's, the *Canadian Review of Studies in Nationalism* (Charlottetown, University of Prince Edward Island, 1973-2005) was the only English-language journal on the topic of nationalism. Finally, the results of international symposiums keep researchers up to date with their specialist field.

That is the case of, for example, the international colloquium organised in Belgium in 2002 by historians from the universities of Ghent (UG) and Louvain (KULeuven) (De Wever, De Wever, Lambert & Van Ginderachter 2004:

Among the almost infinite writings concerning and in connection with nationalism there is only a limited number of studies that operates "auf der Höhe des derzeit möglichen Reflexionsniveau" ("at the currently highest possible level of thinking")

Scientific associations and societies have an important role to play in the study of nations, nationalism and national movements.



From: *Nations and Nationalism*, vol. 14, part 3, July 2008 (BE ADVN VY1410). This leading journal is edited by the Association for the Study of Ethnicity and Nationalism (ASEN). The association was founded in 1990 at the London School of Economics (LSE).

some of the reports were not printed, nor were the conclusions by Louis Vos). Three research questions were asked at the colloquium: (1) When is there a nation, which factors influence nation formation; (2) Was there a 'national' identity during the Ancien Régime and how does it differ from the modern identity; (3) What share does the elite and the masses have in

the national movement and to what extent is it successful?

In the brief introduction of the publication Maarten Van Genderachter (UG) introduces the five main issues which dominate the debate on nation and nationalism: does the nation consist of objective or subjective elements; is it 'given' or constructed; are nations (pre-)modern; is the national movement an issue of the elite or the masses; do national movements have a positive or destructive effect? The colloquium therefore offers an excellent opportunity to gain an idea of the current theoretical discussion on nationalism.

Furthermore, one of the contributions was written by Prague-born historian Miroslav Hroch, emeritus professor of general history at the Univerzita Karlova, the content of which reflects his recent publication (Hroch 2005). Given that in the latter the author goes in search of a consensus in the research concerning the genesis of the (European) nations during the ('long') 19th century, and that the book is therefore also a source for the current state of affairs in theory formation, in which the five above mentioned issues are raised in one or other form, we will use the Hroch monography for the purpose of this overview.

In the monography, the author uses a comparative method to gauge the reasons for the success of the (nation to state) national movements. He covers both the objective circumstances in which nation formation can take place as well as the deliberate actions which lead to nation formation.

At the back there is an overview of the most important authors and their works relating to theory formation, as well as an annotated bibliography of works in German, English or French, concerning the historical genesis and evolution of the nations in Europe; this publication is in fact the third part of an informal trilogy: in the first book (Hroch 1968; also see Hroch 1985) the author investigates who those patriots were; in the second book (Hroch 2000) he explored their objectives.

Hroch starts his book by criticising the main theories concerning nation and nationalism (*Nationen und Nationalismus als Forschungsproblem*,

11-47). He states that an important problem in theory formation is the lack of terminological clarity. He goes on to say: "[...] bietet sich die Problematik der Nation und des Nationalismus dem Wissenschaftler als höchst unübersichtliches Gelände dar, in dem er sich nur schwer zu orientieren vermag, zumal in terminologischer Hinsicht nur ein Minimum erreicht wurde [...]" ("[...] the scientist faces the issue of nation and nationalism similarly to a landscape that is difficult to survey and in which he finds it difficult to orientate himself, especially given that only a minimum consensus has been achieved with regard to terminology [...].") (Hroch 2005, 11). Thus, according to Hroch, the term 'nationalism' was and is often used inconsistently and is often loaded with meaning. For example, nationalism is at times presented as a 'Janus head', i.e. both nation building, forming the community and liberating, as well as expansive and unbearable (Nairn 1997). Hans Kohn, on the other hand, made a dichotomous distinction between a western/progressive and an eastern/reactionary type of nationalism (e.g. Kohn 1955) which he later relativised but which is still being applied by others today (e.g. Greenfeld 1992). Another well-known typology of nationalism is the diachronous model, in which the concept evolves from progressive (in the 19th century) to destructive (in the 20th century) (Schieder 1991).

Hroch therefore considers 'nationalism' to be a worthless concept to work with in scientific theory formation. Especially in the Anglo-Saxon world it has become a general word, reflecting primarily personal feelings and which is used throughout the ages and for all types of societies. The term was even given purely negative connotations (e.g. by Gellner and Hobsbawm). For the positive expressions of national awareness (*in-group*-directed instead of *out-group*-directed), the terms 'national feeling', 'love of the home country' and (especially) 'patriotism' were used.

Hroch works within the ethnosymbolic model of explanation. Also British sociologist Anthony D. Smith, professor of ethnicity and nationalism at the London School of Economics and chairman of the Association for the Study of Ethnicity and Nationalism (ASEN) is considered to be an ethnosymbolist. He recently published a book on the 'genealogy' of the nation, in which he explores how far back in time one can trace back the nation model and whether one can only speak of ethnic communities in pre-modern times (ethnic communities) (Smith 2004). Only the introduction (1-30: *Introduction: Paradigms of Nationalism*) is new, followed by eight texts (from 1981- 1997) previously published by Smith. However, the work is an excellent introduction to ethnosymbolism and to the other model of explanation which Smith wants to refute. That is why we will use this publication to outline a brief

initial theoretical framework. We will subsequently look at the objective conditions and nationally-mobilising activities which according to Hroch have jointly formed the modern nations.

With these three publications (Smith, Hroch and the proceedings of the symposium) we aim to provide a concise outline of the current discussion on (the history of) nation, nationalism and national movements.

THEORIES

The debate on nation and nationalism is steered by a number of models of explanation. We briefly touch upon these theories, with the modernity of nations as our starting point.

The relationship between the concepts of ethnic community and nation is fundamental in the debate centred upon the modernity of nations. Jointly with other **ethnosymbolists**, such as John Hutchinson and John Armstrong, Anthony D. Smith states that there is a difference between an

ethnic community and a nation, but that from an historical and sociological point of view there can simultaneously also be a question of pre-modern nations. This is why one has to look for broader ideal types of 'nation', which are not embedded into a

specific cultural or historical environment. The nation is an amalgam of the modern and the old. It comprises various cultural, social and political elements. Between ethnic community and nation there are both differences and similarities. Ethnosymbolists state that national identity and nations should be considered as specialised developments of ethnicity and ethnic communities. In comparison with the ethnic community, the nation has a much more developed public culture and an historical home country, in addition to common rights and obligations. Based on these characteristics, Smith defines the nation as: "a named and self-defined human community whose members cultivate common myths, memories and symbols, possess a distinctive public culture, occupy a historical homeland and observe common laws and shared customs" (Smith 2004, 17). For the ethnosymbolists, a theory on nations and nationalism must be based on the premise that ethnicity is key in the creation and the continued existence of nations. On the one hand, nations develop the characteristics of their ethnic core (which determines their 'age'), but on the other hand, they continue due to territorialisation, the spread of public culture and legal standardisation

(what makes them 'modern'). As Maarten Van Ginderachter rightfully states, it therefore seems in fact that for Smith the only way in which a nation differs from an ethnic community is the presence of a (form of) government (Van Ginderachter 2004, 565).

The ethnosymbolists distinguish three types of links between ethnic past and national present. Firstly, ethnic community and nation are considered as recurrent forms of collective cultural identities and of the organisation of a community throughout history, in other words, as a model or a template. Furthermore, in some cases there is an historical continuity of elements of pre-modern core ethnic communities in modern nations and even a continuous nation dating back to the Middle Ages. Finally, there is the rediscovery and the taking of possession of the ethnic history of the community, mainly by intellectuals who select (and sometimes also invent) an ethnic core from the past (symbols). Rather than focusing on the presupposed manipulation by an elite, as happens fairly frequently, ethnosymbolists view this as an attempt to authenticity and they try to differentiate the new national categories and interpretations from the previously already existing ethnic myths, symbols and values. For the ethnosymbolists, the role of nationalism in the process of nation formation is not that it 'invented' the nation, as the vehicle of an elite. (concerning the discussion on the respective role in nation formation of the elite, top down, and the masses, *the view from below*, and the lack of scientific research into the central question on the degree of national awareness among the masses, see the recent congress in Ghent on this subject (From Below 2008)). Nationalism started during the process of secularisation in which the religious traditions (to be chosen, mission, holy territory, offering and destiny) were transformed into ethnic terms. It strengthened and politicised the ethnic links, which accelerated the process of nation formation. Nationalists selected and codified the ethnic motives (myths, values, traditions, symbols, rituals, memories). Nationalism can therefore also be defined as an ideological movement which aims to achieve and maintain autonomy, unity and identity for a people, of which some members think that it is an existing or potential nation. It is therefore more than a collective feeling or discourse: it combines an ideology with a political movement. In summary, for ethnosymbolists nations are indeed constructions, but still more than a purely functional response to the needs of modernity. According to Smith and associates, ethnic communities already had an ancestral area, a collective name, myths of descent and a (supposed) common history and culture, besides feelings of solidarity (primarily among the elite). Moreover, nations have a clearly designated territory, a public culture, an economic unity and

legal rights and obligations for everyone. Many nations are modern, but at the same time there is a close link between some nations and pre-modern ethnic communities.

In their publications, Hroch and Smith enter primarily into discussion with the opinions which were most widely held in previous decades, also among historians (Smith 1996, 194): **constructivism** and **modernism**. According to those models, nations were artificially 'constructed' by political elites into *imagined communities* (Anderson 1983); they are also cultural inventions with *invented traditions* (Hobsbawm & Ranger 1983), the product of nationalistic ideology. According to Hroch however, the 'imagined communities' in the book by Anderson (which is for that matter mainly dedicated to the objective, historical circumstances) have been misunderstood: the Marxist author-historian stated that a nation can only exist if the members can imagine themselves to belong to a community, of whom they do not know the majority of the members (and therefore not that one can 'invent' a nation at will).

The modernist view of nation, of which British sociologist Ernst Gellner is an important advocate, considers the nation as completely modern, i.e. recent (from the French and the American Revolution), new and therefore not rooted in history, the product of modernisation and embedded in the unique circumstances of modern industrial society, which is characterised by mobility, equality, secularisation and individualism (e.g. Gellner 1983; Gellner 1997). Nations and nationalism arise from the transition from the traditional *Gemeinschaft* or community to the modern *Gesellschaft* or society. For the modernists, the concept of 'nation' is in the first instance political: the nation is territorial (with legitimised and fixed borders), with common legal-political rights and obligations (for all citizens), culturally homogeneous (with a uniform public culture), sovereign, international (as part of an international system of nation states) and nationalist (born from and legitimised by nationalism). The nation therefore forms part of the ideological construction of the nation state, which, as a result of nation-forming politics (alongside culture, education, media, church, etc.) filters down to the population and becomes a social given.

The constructivist-modernist explanation of the concept 'nation' does not satisfy Smith or Hroch. Hence, in practice only a state could 'become' a nation. The nation therefore in fact becomes the product of a specific, western, civil and territorial version of nationalist ideology (state nationalism): the application of the concept to extra-European nations and any discussion about pre-modern nations therefore becomes impossible. The critics also say that

on the basis of this paradigm it is also difficult to explain the passion which can be invoked by nationalism.

The constructivist-modernist theory was a response to **primordialism** and/or **essentialism**. That view considers nations to be 'natural' and 'given': they are not only elementary forms of human links, but they also form an intrinsic part of human nature. Nations are 'natural', consist of an 'essence' and display organic characteristics, which are unique to each people (the 'national spirit', 'national character'). Nationalism is the collective expression of the belief in those essential characteristics. For primordialists, nations are therefore neither old or modern: they therefore stand outside of the historical era, because they are equal to humanity. Primordialism therefore avoids the discussion concerning the age of the nation: the more the biological element is emphasised, the more the historical 'superstructure' is ignored and hence the historical and sociological distinction between ethnic community and nation.

After World War II, primordialism became discredited in scientific circles and then self-assurance and/or self-definition was primarily considered as being a deciding factor for nation formation: the nation exists as a large group of people who admit to belonging to it and is therefore primarily characterised by a feeling of belonging. According to **subjectivism**, the wish to belong to a nation is the strongest nation-forming force. A nation exists, as soon people (want to) believe or agree that they belong to the nation (the French philosopher Ernest Renan called this a "*plébiscite de tous les jours*" or daily referendum; post-modern deconstructivism, in which a nation is only a language construction without any reality, took subjectivism to the limit). Karl W. Deutsch linked self-definition to an objective circumstance: the national awareness of a community required the founding principle of complementary social communication (Deutsch 1953). Mutual communication between and the common destiny of the members of the nation, created a closer bond between the latter than with members of another nation. However, according to Hroch and Smith, in the post-war subjective theory on self-definition there is a danger that one has to refer to something as a nation if someone can convince others that they form a nation.

An intermediate form of a model of explanation is **perennialism** for which nations are indeed historical and social facts, but are not a natural given (e.g. Fishman 1972; Horowitz 1985). The nation is an up-to-date version of ethnic communities, which exist throughout history. Nations are therefore not bound to a specific historical period, but can occur in any period and

on any continent. Smith describes various types of perennialism. Recurrent perennialism does not necessarily view nations as a continuous phenomenon, but there is no fundamental difference between nations now and in the past, unless the modern nations were formed through nationalism, because they share all of the characteristics of 'ethnicity', i.e. the feelings, attitudes and perceptions, besides the myths, symbols and codes, which guard the nation border of the ethnic group (e.g. Armstrong 1982). Another variant, continuous perennialism, emphasises the continuity of certain modern nations having started from their medieval roots. According to this theory also, it is the cultural factors, such as religion, language, myths, customs, art, historical memory, that ensure bonding, rather than political, social or economic factors (e.g. Hastings 1997).

However, for Smith the missing definitions for 'ethnicity' and 'nation' in perennialism are symptomatic of neglecting the distinction between them. It is also illogical to state that cultural values change with the centuries,

[...] ethnosymbolism views the connection between nations and ethnic communities (or ethnic categories) as key. However, in contradiction to primordialists and perennialists, ethnicity is not considered as being the same as belonging to a nation.

and that the symbolic borders which they protect do not. However, is it not exactly those clusters that create the difference with other groups and is it not those in particular that create the border symbols? In fact, perennialism equals ethnic community with nation, albeit that the historical context differs.

In summary, in contrast to modernism, ethnosymbolism views the connection between nations and ethnic communities

(or ethnic categories) as key. However, in contradiction to primordialists and perennialists, ethnicity is not considered as being the same as belonging to a nation. Nationalism provides ethnic communities with a blueprint for the transition to a nation, which perennialists and primordialists fail to recognise, but which in turn is strongly exaggerated by modernists, because they want to see nationalism as the source of all modern nations.

In the first contribution to the symposium proceedings, medievalist Rees Davies (All Souls College, Oxford) refutes the distinction made by Smith between ethnic community and nation. Davies posits that in the Middle Ages too, there were collective identities which can be referred to as nations (and sometimes even nation states) and for which there is no need to use another word (ethnie) as Smith has done. After all, national identity

is multi-dimensional and is not only determined by political and civil characteristics, but also by what is ethnic, cultural and genealogical-mythical. He advocates keeping an eye on that which remains constant amidst all of the changes in terminology and social and political forms. To substantiate this, the author then provides an overview of expressions of national identity in the medieval English nation state (Davies 2004; also see: Marx 2003; Kidd, 1999). The subsequent symposium contribution, by cultural historian Joep Leerssen (Universiteit Amsterdam) on the language conflict of the Belgian county of Dalhem with the central Brabant authority from the 14th to the 16th century, could pick up on the discussion (Leerssen 2004). The author defines that conflict as 'vertical', i.e. socio-political, between the central ruler (top) and local particularism (bottom). In contrast, he refers to the 20th century Belgian language conflict in *Les Fourons* or *Voerstreek* as 'horizontal', due to its geo-cultural nature, as it determines a border between cultures. The first type of endeavour on the part of the local population against the central authorities, is referred to by the author as "heteronomism", i.e. it still continues to exist 'under' the second type (referred to by Leerssen as "autonomism"), in the form of federalism. According to the author, the example demonstrates that any research into nationalism, the ideological trend, must be put in the appropriate context in time, given that an apparently similar type of endeavour in a different era can indeed have a very different starting point and ending. The difference with Davies, who asked for particular attention to be paid to the constant of concepts (i.e. the nation) amidst the historical variability, could lead to an interesting debate.

1.2. The success of national movements

As previously mentioned, the Czech researcher Miroslav Hroch subscribes to the ethnosymbolic model of explanation. He starts from the premise that there were pre-modern collective, 'ethnic' identities, which from the 18th century were converted by patriotism into national identities, with "the realisation of a common history [...], and a consensus about the political culture and about the borders of the home country". From his com-

General studies on the history of nationalism and national movements are necessary to put the theoretical explanations to the test.



From: L.H.M. Wessels & A. Bosch (ed.), *Veranderende grenzen: nationalisme in Europa, 1815-1919*, Nijmegen, 1992 (BE ADVN VB2753).

This book with the title "Changing boundaries", consists of a survey of the effect of nationalism in European history from the 19th century until just after World War I.

parative research into the national movements in Europe, Hroch deduces that the modern nations are not a product of nationalism, but have indeed been formed by the combination of, on the one hand, objective conditions, and on the other hand, national mobilising activities. The national identity could not, on the one hand, be invented completely disassociated

[...] the modern nations are not a product of nationalism, but have indeed been formed by the combination of, on the one hand, objective conditions, and on the other hand, national mobilising activities.

from historical, political, social or cultural conditions: i.e. cultural relations rooted in the past, common events and historical experiences and certain political institutions, and/or institutionalised relations. On the other hand, belonging to a nation was the result of individual human decisions in concrete historical circumstances: without a positive mindset to the national

identity, nation formation is unthinkable. In this process, nationalism was an expression (and therefore not a 'prime mover') of the process of national representation, which entailed the spread and acceptance of the national identity by a new type community called nation (the notion presented by Ernst Gellner of one-dimensional nationalists who are unwittingly subject to nationalism similarly to a virus - as formulated by Hroch - can still be found among a not insignificant number of authors).

Here below we briefly explore both the conditions as well as the activities which have led to the formation of the modern nation. Firstly, we must mention that in order for Hroch to structure his description of 'national effect', he makes a typological distinction between 'nation states' and 'national movements'. This is indeed very appropriate but from a terminological point of view this does seem somewhat 'dangerous'. The former illusory distinction between 'ethnic' and 'civil' nations also repeatedly refuted by Hroch, could thus creep in again through the back door. However, nation states also engage in 'national movement', and moreover also indirectly, via the so-called '*banal nationalism*' or '*Alltägliche Patriotismus*'. Banal nationalism is nationalism that in nation states is embedded to such a degree into the national structures and public discourse, that it is hardly perceived as such. It ensures that the nation state is accepted as self-evident (Billig 1995).

PRECONDITIONS

Firstly, Hroch systematically describes the objective conditions for the com-

mencement and success of modern national movements in nation formation. He categorises these elements into his three-phase model of development of national movements: phase A is that of intellectual interest for the culture (language, folklore, history), phase B sees the agitation of a small group that wants to spread the modern national awareness, and phase C sees the breakthrough to the masses.

In the 18th century, when the old identities were breaking up at the end of the Ancien Régime, the intellectual elite, in their search for a new identity, relied upon the **past**, including political rights and a culture that differed from that of the ruling elite. This evolution therefore did not take place randomly, but instead was founded upon 'experience', i.e. upon the past and heritage. Hroch considers the view that history in nation formation is purely 'made use of' as erroneous. After all, the members of the forming nation did not only perceive the past as collective memory, but also in the form of institutional and objective relicts (i.e. disassociated from their own wishes and existing ideas). In nation states, nation formation took place by the developing civilian society 'taking over' the already established state. State culture became national culture: what is symptomatic for countries such as England and France is that there 'state' is still often used as a synonym for 'nation'. In multi-ethnic states, aspiring nations referred to political relicts passed on from a previous form of state, such as borders, political centres, buildings, political and legal institutions, the church body or the name of the country (according to Hroch, in Flanders and Catalonia for example, the cities and monuments played this role). By contrast, there have been medieval political entities which later never became the object of national identification (e.g. Lorraine), and some nations in the process of formation had no political past to look back to (e.g. the Finns and the Slovaks).

Besides the political institutions, past heritage also consisted of spiritual values and cultural elements. These related to the Jewish-Christian traditions from the 'promised land' and the 'chosen people', brought up to date by the Reformation. In addition, there were also national identity prototypes handed down from the past; of particular interest was 'communis patria' which was mentioned in the chronicles as far back as the 13th century. When the home country was no longer the personal property of the medieval ruler, but instead implied a firm bond between the political power-holders and the state, this resulted in enlightened patriotism. The elite wanted to take care of the home country, whereby they felt obliged to familiarise themselves with popular culture (the 'national customs'). Another difference with

the old patriotism from the Baroque period which was typical for nation states, was the attention to, contrary to absolutism, the enlightened concepts of rationalism, secularisation and equality. Hroch does warn, however, against confusing that patriotism with the 19th century national idea. After all, the elitist patriots did not identify with the people, nor did they work towards civilian equality for all citizens.

A second objective condition for the successful commencement of national movements relates to **ethnic and/or linguistic roots**. The homogenisation of the language used in the early modern state, as part of the absolutist unification of all components of social life, was important for the later presence or absence of nation formation. Moreover, that 'printed language' was in the absolutist state primarily a tool to homogenise the old traditional values among the subjects, whereas in the later revolutionary states language had a higher symbolic value and was used to create a 'new human being'. The instigation of the national movements led to various forms of dysglossia (with languages of a higher or lower status; here Hroch follows the model of the sociolinguist Joshua Fishman (Fishman 1972)). During the nation formation phase, from the beginning of the 19th century, the ethnic communities differentiated themselves according to the stage of development of the 'national' language. Besides the languages which have been national languages since the Middle Ages (e.g. English) or which later developed into a national language (e.g. Swedish), Hroch also differentiates between two types among the non-ruling ethnic groups. Some connected to an older, weakened writing tradition (e.g. Hungarian), whilst others were not in a position to do so, because that tradition had either been broken or had never existed (e.g. Estonian). Hroch mentions three cases in which the national proponents in such case adopt a 'foreign' established 'printed language' with an old tradition: Danish by the Norwegians, English by the Irish and the Scots, and also Dutch by the Flemings (Hroch 2005, 70: however, here one can wonder whether the relationship between the 'Flemish' dialects and (Northern) Dutch can be placed on a par with that between Celtic Gaelic and Germanic English).

Ethnic communities also differentiate themselves by their level of self-consciousness. For this purpose, Hroch uses A.D. Smith's typology, differentiating ethnic category (by differentiating between the objective differences in language and culture of the neighbours, without a clear feeling of belonging having developed, e.g. the Frisians) and ethnic community (characterised by their own name and awareness of a common descent, belonging to a desti-

ny community and elementary forms of mutual solidarity, e.g. the Flemings) and taking into account social stratification (depending on the proportion of farmers and tradespeople, small citizens and clerics). By the end of the 19th century, those ethnic communities had completed different courses. Some became nation states (e.g. the Bulgarians), others had successfully completed the nation formation process (e.g. the Hungarians), whilst others remained as an ethnic community (e.g. the Flemings). Hroch notes that very small ethnic communities ('relicts of people', of less than 500,000 members, such as the Friulians) could not stake any claim to power: the smallest, successful national movement acted for at least 1 million nation members.

From the Middle Ages, ethnicity therefore played an important role in the feeling of belonging. In this process language and dialect acted as a means of communication and as a symbol of identity. In the 19th century, ethnic diversity in Europe, deeply rooted in history, acquired fixed contours and took on the new national identity offered by the national movements. However, ethnic or linguistic differences do not suffice to explain why in some cases ethnic characteristics transform into a nation and in other cases do not. The third condition required was the **modernisation of society**. In phase A of the national movement, the group of 'intellectuals' had laid down the characteristics of the future nation, which differentiated it from the other. At a given moment, this elite wants to recruit the ethnic group for this new, national identity. Hroch describes the (not connected with the nation) context of modernisation of the society in which the national movement could make the transition to the next phase B, of national agitation by 'patriots'. This modernisation had a radical effect on the state, with the development of the civil service (which was now loyal to the nation state instead of the ruler), increasing bureaucratisation (in which taxes and elections led to increased social communication), and the introduction of military service (which in multi-ethnic states firstly made conscripts aware of being different, and subsequently led to considering the state as a foreign power). Also social emancipation (in which for the farmers' liberation primarily in Eastern and Central Europe Hroch detects a correlation with the national movement, but does not find clear causes) and political equality of rights (on the road towards a civilian society, with equal participation and politisation of societal life, including, for example, the development of public opinion) are forms of modernisation. However, in this context Hroch does state that national movements were indeed interested in political emancipation, given that their best way of operating was in free societies. However, on the other hand, this was not a guarantee for success and the fact that national

movements acted 'from the bottom up' did not automatically make them progressive (especially not where the clergy were involved, as in Flanders, for example). An uprising against the old order to achieve a new secularised legitimacy based on the sovereignty of the people and freedom as a basic value, were the only clear similarities between national movements and civil revolution. In addition to the development of the state and political and/or social equality of rights, a third component of modernisation, economic development, went hand in hand with increased social communication. However, any supposed impact on nation formation is contradicted by phase B always preceding industrialisation; and industrialisation was not a condition for phase C either. This is why Hroch adopts Gellner's concept of economic development as an umbrella concept, i.e. as far as the changes in life-style and inter-human relations in the proto-industrial (or industrial capitalist) phase (manufacturing, home industry) are concerned. In this process he attempts (in vain) to find a clear connection between the speed of that development and the speed of nation formation. However, the feeling of belonging among the proponents of the national movement was not just generated by the development of road infrastructure and postal connections, nor the resulting increase in mobility which went hand in hand with the intensification of social communication. According to Hroch, the fast spread of information via the elite of teachers and clergymen was a deciding factor in the spread of national awareness among the masses. Newly founded periodicals and associations served to form public opinion, which, for the very first time, turned against 'the others', i.e. no longer – on religious grounds – against a country or a ruler, but against another people. Social communication acted as a go-between between economic development and national agitation, but other factors determined the speed at which new national identities were accepted in Europe. Namely the fourth aspect of modernisation, schooling and national education, played a special role in the formation of national identity. Primary schools were important in this process of identity formation, but (because an abstract concept such as 'nation' can only be understood from around the age of 11) it was primarily secondary and higher education establishments that were important for national mobilisation. Hroch concludes that the road towards a modern nation could not be open before a network of schools with intensive school attendance was in place and higher education establishments taught subjects of nationally relevant content (especially history, geography, literature). In this process it was not so important that the language of education was or was not the national language, but instead that people could attend higher education without becoming assimilated either linguistically or nationally.

The symposium proceedings contain a contribution which describes the influence of the modernisation of society on identity and self-determination after World War II too (Hechter 2004). With effect from the years 1950-1960, sociologist Michael Hechter (University of Washington) detected a decrease in class awareness in favour of cultural awareness. Whilst others attribute this to the change in the social basis of politics (the shift in professional structure, increased prosperity, etc.), Hechter points to institutional causes. Whereas in previous times the 'indirect power' of the local/regional group had been responsible for the distribution of material and other goods, now as a result of centralisation – due to industrialisation and modernisation - the state, which usually consists of one cultural area, took over this task. This 'direct power' did not only favour the dominant status group, so that local cultural diversity gained political significance and promoted cultural self-determination among minorities. Those minorities were mobilised by the local elites against the central authorities, which sometimes culminated in nationalism.

Hroch summarises all of the above mentioned factors, which determine the position of the national movement in relation to the modernisation process, into a (complex) typology, for on the one hand, nation states and, on the other hand, national movements.

AGITATION

In the third part of his book, Hroch describes the activities which were just as indispensable as the conditions to arrive at successful nation formation. This part covers the subjective factor in nation formation, of the executive and decision-making people. In the research, this is something on which it has not been so straightforward to achieve a consensus when compared to the conditions. In this context, the author emphasises that this agitation was also insufficient to automatically lead to success. The nation still had to be constructed and one still had to identify with it.

In order to arrive at the mass phase (C), there are various mobilising factors (for which Hroch only now wants to use the term nationalism, so not for the previous phases). We explore them here systematically like the author.

The subjective factor is something on which it has not been so straightforward to achieve a consensus when compared to the conditions.

The first factor is the presence of 'nation builders' (agitators, 'social climbers'). Whereas in nation states this was self-evidently the educated elite, who led the transformation to a civilian society, for non-ruling ethnic groups this depended on the composition of the patriotic intelligentsia. In cases there was a fully-fledged social structure, the business and educational elite would rule. If this was not the case (usually), it was primarily the farmers and rural environments that would take the lead. Between these two extremes there were intermediate examples, such as the Flemish movement in which, according to Hroch, the proportion of townspeople was very high, just as the independent professions and the clergy. Their social

origins were reflected in the content of national awareness, the national programme and the stereotypes, and in the ability to motivate others for the nation. The author also signals that this aspect still requires much quantitative and empirical research.

In the symposium proceedings, Ulf Hedetoft (Aalborg Universitet), professor in *International Studies*, compares in a strongly argued article, the role of the elite in recent decades compared to that at the end of the 19th – beginning of the 20th century (Hedetoft 2004). That is when state nationalism became an all-encompassing project of the elite to resist the colonising, imperialistic transnationalism of competing states by developing strong political unity from the *top-down*. The author states that colonialism and imperialism caused the rivalry between states which led to World War I, and not nationalism. The latter did create the circumstances and ensured ideological justification. State nationalism was then a legitimate movement, with national movements as a *pars pro toto* for the national state (order). The

situation changed quite dramatically after World War II when nationalism, associated with war rivalry, suffered with problems of legitimacy and was increasingly considered as dated; according to the author, national movements have now even reached the museum stage. After all, as a result of globalisation, the elite had increasing international and transnational reference points, and therefore advocated cultural relativism and intercultural collaboration. However, because this elite still almost had and has an exclusively national basis, it used the 'old' national discourse when handling the national response (i.e. striving to maintain the culture) to new challenges (immigration, religious terrorism, economic globalisation). This explains why, from the turn of the last century, we saw nation states without nation-

alism, i.e. rhetorically disconnected from the concept of nationalism, but in fact still making use of national stereotypes and heterotypes to legitimise rigorous nationalistic policy in reality. By contrast, those who still refer to themselves as 'nationalist' are labelled as extreme and irrelevant.

According to Hroch, a second fundamental factor for national mobilisation is the presence of a **conflict of interests** that could be translated into national terms, i.e. the link between social, economic and political interests and national/ethnic differences. The national movement formed a system of transmission which translated the conflict of interests into national requirements and substantiated them in national terms. However, this did not occur automatically because it required the presence of specific objective circumstances. Besides sufficiently intense social communication, it primarily required the combination of a social, economic or political crisis with an identity crisis. For nation states an external threat (of war) by other nation states serves this purpose.

Another nation forming method is cultivating **myths and memories**. In the 19th century, history became important for nation formation because historical truth came at the very top of the system of national values. This made the nation more important as it became older (preferably politically, but also culturally). The national history legitimised the national existence, and was the source for the national value system, whilst the individual was also offered a substitute for immortality. However, national history could only be constructed if it corresponded with the general historical awareness and was based on the realisation of a common past among the population. (In this context Hroch refers to the failure of constructing an Austrian national history in the 19th century.) National history became popularised by the formation of national myths. These myths, with an historical core of military actions, important turning points and famous people (heroes, artists, scientists), were part of the contemporary reality and therefore primarily played a social role ('unmasking' through the use of historical criticism was therefore pointless). This was also the case for traditions (*invented and genuine old traditions*), but those were not part of the 'memory', but were a continuation of history.

The role of another factor in nation formation, the **struggle for a national language and culture**, was disputed by researchers who defined the nation along political lines (e.g. Rogers Brubaker, Charles Tilly, Michael Mann, John Breuilly, Ernst Gellner). By contrast, Hroch states that one has to research the

The participation of educational institutions constitutes an indispensable part of NISE.



Homepage of the Nationalism Studies Program

Available at <http://web.ceu.hu/nation/index.html> (September 2008).

The Nationalism Studies Program at the Central European University offers an interdisciplinary and multinational environment for the study of nationalism and national movements.

social function of the language relations and the symbolic value of language in nation formation, i.e. the link between the objective function of ethnicity and the linguistic relations have to be combined with subjective introspection. In other words, how do ethnic and linguistic links operate and how do those concerned explain their behaviour in this respect?

The author describes the national (high) culture as a tool for nation formation (for the national movements, the 'low' (folk) culture again became proof of the 'eternal' nature of the nation, whereas it remained a fringe phenomenon in nation states) and how for the national movements language was not only a means of communication, but also an identification code, like a tool for national mobilisation. Moreover, in nation states the gap between high and low culture continued to exist, whereas in national movements both levels permeated each other. After all, in nation formation there was generally no cultural elite, and the social roots of the leaders and the composition of the educated 'public' consequently differed from that of the nation states.

The language movement occurred in five consecutive phases: from (1) the defence and glorification of the language (in the national movement-phase A aimed at the educated elite, in phase B at the decision-makers, the government and own members), and (2) the attempts to codify the language (commenced in phase A, and with linguistic purism in phase B), in the wake of social modernisation which presupposed cultural standardisation, through (3) 'intellectualisation' of the national language (i.e. press, literature, theatre) and (4) the introduction of the national language at school (so that the written language can fulfil its social and communicative function by all citizens adopting it as their own), to (5) the demand for linguistic equal rights (which was utopia in nation states, whereas in multi-ethnic states it depended to what extent the autonomy was based upon ethnic principles). In this process, language conflict was not voluntarism by romantic intellectuals, but instead was anchored in the transformation of society. For national movements it ruled in phase B in communities without a fully-fledged social structure. These generally only experienced a political programme starting from phase C, whilst by contrast, national movements which acted within communities with a fully-fledged social structure were already formulating a political programme in phase B, in which process the linguistic demands were either incidental or only became important later. Language conflict therefore often played an integrating role, but not always (as is regularly written, however).

In recent times, research is not so preoccupied with the organisations or the social basis, in other words, with the objective circumstances, but much more with the internal world of the agents, i.e. no longer the intellect but instead the feeling (which is not innovative, because it actually fits in with the subjective definition of the nation). This last factor's success in national agitation as discussed by Hroch, the **cultural construction** of the nation as an imagined community depends however on the concrete circumstances (Hroch also comments that each community only becomes a reality when the members consider themselves as such). The relevant construction is based upon emotions (no identification without emotion, which can arise for example from insecurity, a superiority or inferiority complex), the personification of the nation (also as a physical body, manifested in national costume, folklore and sporting events, such as gymnastics competitions and marches), besides the animalistic drives and instincts (e.g. the territorial imperative; see below regarding the territorial aspect). Furthermore, there are the symbols (which a large group such as a nation relies upon for communication and social interaction) such as public activities (festivals and meetings), verbal expressions (slogans, song, hymns), iconography (images, paintings, flags), monuments and landscapes. Closely connected with these are the stereotypes, which made it possible to convert abstract national ideas and values into 'real', analytically acceptable ways of thinking and acting. Abstract ideas and complex symbols could become a starting point for the national imagination by developing them into stereotypes, which pointed out the difference between 'us' and 'them'.

In the chapter on cultural construction, Hroch also covers the spatial aspect. This relates to the process of territorialisation, i.e. the occupation of clearly specified historical areas of ancestral homelands, and the collective bond to these. The author provides an historical outline of the projection of the (political) national community within that space, of which part, regardless of whether it is surrounded by a national border or not, became the 'national landscape' in the 19th century, a cultural product, a "*Gedächtnisraum*" with national relevant localities (*lieux the mémoire* or 'places of remembrance') as mythological shrines, field battles, the place of birth or residence of personalities, and a specific type of landscape. In nation states the national border which remained from previous times was nationalised in the nation formation process and was increasingly viewed as a natural border in relation to other nations. The borders of the national state were 'naturalised', projected as eternal in the past and elevated to the level of symbol, in order to achieve the homogenisation and the territorial socialisation of the national community.

In recent times, there has been a great deal of interest in the territorial aspect, which ethnosymbolism scientifically 'rehabilitated' from the 90's, after German Nazism had tainted geopolitics and which had therefore been neglected for decades. Research into nationalism was also primarily conducted by politicologists and sociologists. However, nationalism is differentiated from other social movements by the territorial aspect: nationalism is a territorial ideology, which provides the nation members with a fundamental space-time-identity. Territoriality has long been considered as a natural, instinctive phenomenon, whilst in fact it is a geographical strategy linking community and space. It is a source of power and has over the last two centuries served as the fundamental basis to define a group, to replace the pre-modern hierarchical subordination. Nationalism is an historical innovating form of territoriality. Neither the territorial identity of a state, nor the cultural identity of the nation can explain the force of nationalism in itself. The success of nationalism is based upon the combination of the pre-modern cultural with the modern territorial. Outside of research into nationalism also, there is attention for the spatial aspects of social processes. Thus, in the choice of their subjects, historians have recently been

requested not only to think about the relevant periodisation, but also about the relevant division of space. The *spatial turn* would have to take over from the *linguistic* or *cultural turn*, with which the social sciences have mainly from the 1960's put

more emphasis on meaning and culture, rather than as before on politics or economy. This movement is therefore also now being made in research into nationalism (see, for example, Penrose 2002; Hooson 2001; Hooson 1994).

In this context, Miroslav Hroch and others point to the need for comparative research.

2. PROJECT

The debate concerning the most important research questions on the topic of nationalism goes on. It is however difficult to draw any conclusions. After all, the research into the history of national and regional movements shows major failures in the field of methodology and heuristics. In this context, Miroslav Hroch and others point to the need for comparative research.

In this chapter we describe the lack of and the methodology concerning comparative historiography and we cover the NISE framework which is intended to fill that gap and in which this publication is situated. We outline

the objectives, followed by the means with which those objectives have to be achieved.

2.1. Aims

NISE, *Nationalist Intermediary Structures in Europe*, is a scientific, heuristic, historiographic and archival project regarding the national movements in Europe. Within one single project it fulfils the various requirements concerning the research and the sources of the subject. The aim of the NISE project is to promote a comparative historiography of the national movements in Europe from the end of the 18th century, based on their intermediary structures and the people linked with them. NISE also needs to provide the opportunity to draw up action plans for the structured and controlled collection, conservation, and disclosure of and access to the relevant historical and current sources.

For this purpose the NISE project wants to develop a database and a helpdesk, to provide information on the published and unpublished sources for the study of the intermediary structures of nationalism in Europe from the 19th century.

SITUATION

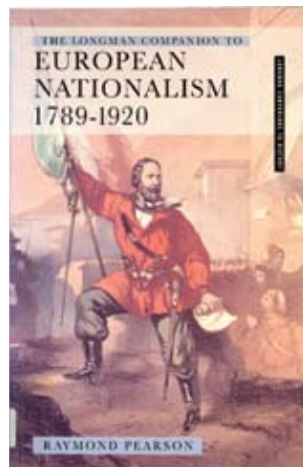
There are still major gaps in the research, notwithstanding the fact that the research into nation, nationalism and national movements has taken off with a vengeance. The required empirical foundation however is often missing in the theory formation. At the same time transnational and comparative approaches are rare in the historiography of the national movements, although, in spite of the numerous local specific conditions and the historic variables, there are parallels between the national movements. With his book Hroch demonstrates that the comparative method is appropriate, as he himself states, to study nationalism *sine ira et studio*, i.e. starting from (European) data that can actually be compared, rather than on the basis of theories. Also in other fields people are advocating to make more room for empirics in nationalism research. (See, for example, the plea for a supranational, comparative approach in Leerssen 2006. Recent examples of a comparative approach to the European nation-

NISE is a scientific, heuristic, historiographic and archival project concerning the national movements in Europe.

al movements are Dann, Hroch & Koll, 2003 and National 2005).

There are however few studies about transfers and transnational influences in popular nationalism. National identity has been mainly studied within separate nations. Nationalists themselves often reject the idea that they might be affected by foreign examples and influences, as this devalues the authenticity and originality of their own nation. Yet, it is highly probable

Central to the creation of an instrument for the comparative study of national movements, stands gathering information in a systematic and controlled way, so as to be able to produce authority files.



From: R. Pearson, The Longman Companion to European Nationalism 1789-1920, London, 1994 (BE ADVN LZ10.12). This publication brings many data concerning the national movements during the 'long' 19th century systematically together.

that nationalist symbols, discourses and practices migrate across national borders and are adapted to and appropriated in specific local contexts (Leerssen 2006).

Moreover, there is neither a universal key nor an unchangeable framework of statistic principles that would comprise all nations and nationalisms. Therefore it is indispensable to carry out comparative analyses: for example, for the study of the various ways of nation formation, making use more specifically of the methods (only suggested by Benedict Anderson in general) of developing the substrate of the imagined community in the discourse, conventions, images and symbols. Or for the study of the pre-modern identities, carrying out comparative analyses as already initiated previously (Hastings, 1997).

The comparative method is, of course, already being applied in historiography (see for example the interuniversity *Berliner Kolleg für Vergleichende Geschichte Europas*: BKVGE, s.a.). However, in historical studies of nationalism and national movements the international-comparative aspect is usually neglected, with a few exceptions (such as Breuilly 1993; see Leerssen 2006, Hroch 2007 and Laponce 2008; and also the ongoing ESF project *Representations of the Past*: ESF 2008). This is not really surprising as among other things, one needs to have mastered two or more historiographies as well as carry out extensive archival research. Moreover, it is not a matter of making simple comparisons (for example, National

2005) or the writing of parallel histories. It consists of systematic comparisons between two or more cultures and the presentation of the results in a comparative format. The comparative method is a very complicated historiographic method, which may easily lead to errors and misunderstandings. It comprises a whole set of procedures and techniques that should result in a comparative analysis in order to use it to develop a comparative narrative (for example, Fredrickson 1997).

It requires a very accurate definition of the research topic, a specification of the objective of the application of the comparative method, the outlining of the criteria for the analysis of the topics as well as a clear statement of the relation of the procedure to the temporal axis (the historical chronology) (Hroch 2000, 18-21). Comparative historiography provides alternatives, which demonstrate the significance of a specific development more clearly; it allows variables, which have caused local variants to be better isolated; and finally it allows for historical generalisations. The fundamental importance of a comparative perspective is the elucidation of structural and cultural elements; it shows similar forces and processes in a different national context. Hypotheses, such as the effect of a particular circumstance on a phenomenon, may be tested by means of a comparison with a different context.

In doing so, the impact of specific variables (culture, economy, transnational tendencies) may also be distinguished as well as the predominant factor in processes and events (for example, identical economic structures in culturally very different environments) (Slatta 2003). Thus, an important empirical contribution may be made to the formation of theories about nations and nationalism. And more emphasis may also be placed on comparative historical perspectives as opposed to the general theory, whose streamlined hypotheses so clearly predominate the relevant debate (Arnason 2001). The identification of a recurring fundamental theory may then provide a conceptual anchor for the comparative analysis of nations and nationalism in their different historical contexts (Calhoun 1997).

A further problem is caused by the fact that the controlled collection of data only occurs sporadically (for instance the data concerning early cultural nationalism, in the project *Philology and National Learning*: Leerssen 2003). The information provided about nationalist movements is therefore usually based on uncontrolled data, which are presented in an unstructured and non-systematic manner. The result of this is that comparative studies often have only data available that were collected in a disparate and different manner, which makes for a precarious basis for comparison (for example,

Besides research institutions, heritage institutions (and a hybrid of both kinds of institutions) constitute the backbone of the network supporting NISE.



Archives and Europe without boundaries, Maastricht 2-5 October 1991 (BE ADVN VAF118).

This poster announcing a symposium illustrates the need for cooperation between heritage institutions across Europe. Institutions with archives and documentation of and about national movements as (part of) their collection area, are no exception to this.

Thiesse 1999; Dann, Hroch & Koll, 2003; Hroch 2005). Also, the language barrier prevents many studies from penetrating the international arena and limits researchers to only carrying out comparative research within their own linguistic community.

There is also an important archival aspect to the question. The (historical) information concerning the national movements in Europe is secluded in records and documentation. Because of the specific history of their origin and context, the conservation and disclosure of those sources are exposed to a host of dangers.

As a rule, national movements are very heterogeneous in their composition and they generally do not have a central leadership. In the course of the history of their origin and evolution they usually do not have a central depository for their records and documentation. The sources of and about the national movements are after all those of their intermediary struc-

The present heuristic situation for research into nationalism in Europe therefore leaves much to be desired.

tures and the people linked to them. Those sources were constituted by private organisations and individuals. Therefore there is no legal provision nor any government operation to transfer those sources to official archival institutions. Moreover, because the status of the sources pertains to private law, the private law institutions need to display a far-reaching prospective to research and collect the sources.

Also, in some cases the keepers of the records operated clandestinely for a longer or shorter period. In many cases, the authorities took no interest in those sources for a long time and in some cases there was no interest until today. It must also be noted that in the beginning and again in some cases even until today, the keepers of the archives were rather suspicious of the official bodies and/or archival institutions.

Therefore a growing number of archival sources are at risk of being lost. This calls for a series of particular archival measures. However, although the situation varies according to the various national movements, generally no concerted effort is being made to collect the records, documentation and information in a scientific manner and to conserve them and disclose them for research.

Of course there are exceptions like the situation for the nationalist movement in Flanders, where an institute such as the government funded ADVN collects all kinds of relevant sources, discloses them and makes them available for scientific research, whilst it is also involved in research itself. There

are nevertheless also national movements where the conservation of the records, their disclosure and use for scientific research leaves much to be desired. And there is a vast spectrum of variations and levels of source management and relevant research between these two extremes.

OUTLINE

The present heuristic situation for research into nationalism in Europe therefore leaves much to be desired. There is a clear need for the central collection and processing of the results of the research, in order to enable comparative studies on the subject. However, until today no coordinated effort has been undertaken on a European level to deal with information about the nationalist movements in Europe in a scientific and consistent manner: to collect, conserve or make information available for research or to make a systematic inventory of the data according to their sources.

This explains the call for an initiative whose objective it is: to collect, structure and control data about the nationalist movements in Europe over the last two centuries. Moreover, the relevant research needs to have “*authority files*” at its disposal, which supply the sources in a structured and accessible way. The public should have free access to consult this information. The NISE project wants to provide this tool for the benefit of the comparative historiography of the national movements in Europe. It will facilitate the detection of parallels and fundamental differences in their evolution and organisation. As a consequence it will provide the opportunity to formulate general conclusions.

This in turn will make it possible to make an empirical contribution about the theory formation concerning nation and nationalism

With the aid of a database on the Internet, the researcher will be able to access two kinds of controlled and annotated heuristic data for each national and regional movement. Firstly, there will be a selective list of bibliographic references to scientific publications about the movements and

It will facilitate the detection of parallels and fundamental differences in their evolution and organisation. As a consequence it will provide the opportunity to formulate general conclusions. This in turn will make it possible to make an empirical contribution about the theory formation concerning nation and nationalism.

their associated intermediary structures and people. Secondly, an overview will be presented of the most important relevant archives, with extensive notes concerning each archive, including data about the location and the access available.

This will enable the researcher to list and locate the sources for his research immediately, especially for heuristics in the framework of comparative historiography (See below).

Moreover, the database will facilitate the investigation of sources for empirical research on nation and nationalism.

Finally, the NISE project wants to make a decisive contribution to the conservation and disclosure of archival sources produced by and concerning national movements in Europe. Initially, the NISE project will offer as much information as possible about the relevant records.

Consequently, advice will be offered upon request to all those constituting or keeping records concerning all aspects of the management of these specific kinds of archives. This advice covers the prospecting, transfer, conservation, disclosure and the consultation of the records by third parties.

Moreover, the NISE project will also be able to develop initiatives to 'salvage' and valorise records.

The research area of NISE is circumscribed as to form, content, chronology and geography.

It concerns the intermediary structures in the *form* of both political parties and cultural associations as well as social organisations. An intermediary structure is a form of organisation under private law whose function it is to mediate

between the individual and the public authorities while pursuing a kind of continuity. The intermediary structures operate in a society between the authorities and the individual and are active on all levels of social life (politics, social, economic, cultural and religious affairs); the research includes also the people associated with these intermediary structures (persons in charge, activists, representatives, ideologists, etc.).

As far as their *content* is concerned, the intermediary structures belong to the nationalist and regionalist movements. These movements may be oriented towards the reform of the state (separatist, federalist: sub-state movements) or to the maintenance of the status quo (state nationalist).

The *chronological starting date* for the NISE project is the symbolically important year 1789. It symbolizes the break-up of the old identities at the

The research area for NISE is Europe.



Aproximació a l'Europa de les Nacions, Barcelona, s.d. CIEMEN (BE ADVN VPLA24)

Map of the nations of Europe, as perceived by CIEMEN. This Catalan organisation is specialised in the research of the linguistic rights of ethnic and national minorities and of minoritised languages.

end of the Ancien Régime. There is no cut-off date: the data will be kept *up-to-date* continuously. The project shall be developed in chronological phases.

Geographically Europe will constitute the collective term. The concept of 'Europe' according to the content of this project will be defined on the basis of geographic, historical, cultural and political factors. It extends in the North to the Arctic Ocean, in the West to Ireland and Iceland, in the South to the Strait of Gibraltar and the Mediterranean Sea, and in the East to the Ural Mountains, where the South East limit is respectively the border with the former Soviet Union in the Caucasus and the present border of the Russian Federation with the Central Asian Republics; states and nations, which are located outside the territory described above, but which are historically connected to Europe, such as Turkey east of the Bosphorus and the Kurds, fall within the research area.

2.2. Means

In order to implement the NISE project, there is a need for both permanent and recurrent as well as occasional initiatives. The first category includes the database, the help-desk and the conferences whereas the second type consists of publications and the NISE-related projects.

TOOLS

The data about the relevant historic and actual sources are to be collected, preserved and disclosed in a structured and controlled manner and to be made freely accessible to the public in the form of so-called 'authority files'. They are gathered into a **database**.

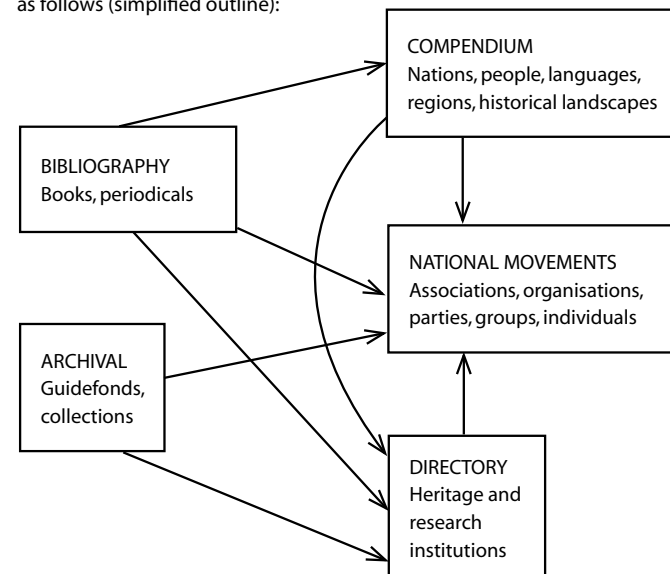
The index cards, operational tools and information about the records and collections are to be centralised and correlated in a user-friendly database. There are five kinds of records. The database originates with the index card detailing the organisation, association, party, group or individual linked to a national movement. Four kinds of records are linked to this index card. The first of these concerns the context within which those organisations and activists operate: the people, the country, the regions, the language, etc.

The other kinds of records refer respectively to the publications and to the archives and documentation of and about the intermediary structures and persons, and to the archival/historical institutions with national and regional movements as their field of research.

The data entry occurs via two methods: centrally and locally. Initially, the data entry into the database is carried out by the central NISE staff members and consists of information and documentation that they have collected themselves as well as of material that has been handed to them by local participants. Furthermore, participants (scientific institutions and intermediary structures) will be given the opportunity to take charge of entering the index cards and referring to them via the Internet from their own locations. Consequently, the central staff members will ensure the verification of the content and the formal standardisation of the imported data. An application form will be made available for the prospective local participants.

The data entry into the database will take place according to the international standards. The data entry concerning the intermediary structures and persons linked to the national movements will be carried out according to

The configuration of the database is as follows (simplified outline):



the International Standard Archival Authority Record for Corporate Bodies, Persons and Families (ISAAR (CPF)). The General International Standard Bibliographic Description (ISBD (G)) will be used for the data entry about publications by and concerning the intermediary structures and persons. The General International Standard Archival Description (ISAD (G)) will be applied for the data entry into the record for the archives of the intermediary structures and persons. The International Standard for Describing Institutions with Archival Holdings (ISDIAH) will be applied, albeit slightly modified for this project, for the data entry into the record for the archival and/or research institutions concerning the national and regional movements. For the data entry about the context of the nationalist organisations and activists (the people, the country, the regions, the language), into the so-called compendium, a data model sui generis will be used. Firstly, some basic data will be provided, such as the name of the entity in the relevant languages, political, geographic and cultural setting, and quantitative data. On a second level, the political and territorial history and the history of the national movement is given consideration. Finally, space will be allocated for maps and symbols (e.g. flag).

An Online Public Access Catalogue (OPAC) will be created for the purpose of consulting the database. The database will be made available on an English-language website. The domain name (www.nise.eu) has been registered. This website will observe the European legislation for the protection of personal data. The website is completely in English. However, the project is presented on the website (on the introductory page) and the user is given assistance (in the database) in the approximately 120 languages that are spoken in Europe.

In order to ensure the best possible processing of the collection and the quality of the imported data, structured cooperation is required with scientific research and/or heritage institutions in Europe that are specialised in the subject.

The NISE project will provide an opportunity to discuss historiographic research into the national movements in Europe. The website will allocate space for the indication of current research, the organisation of rounds of discussion (discussion platform), an agenda (including the notification of conferences) and calling attention to new publications.

Also, an English-language **help-desk** will be set up. The help-desk will

provide assistance with the heuristic aspects of the historiography of the nationalist intermediary structures in Europe. Secondly, the help-desk will facilitate archival action plans for the prospecting, acquisition, conservation and disclosure of the sources concerning the national movements in Europe. Finally, it will provide for the possibility of conserving the records of national movements.

At conferences, the results of the data put in the NISE-database will be discussed, as well as the next subject of research agreed.



Internationaal colloquium. Nationale identiteiten en nationale bewegingen in de Europese geschiedenis, 15-16 maart 2002 (BE ADVN VAFA2189).

This poster announces a symposium on national identities and national movements in Europe, held in Louvain and Ghent by the universities of those towns.

NISE will hold a **conferences** on a regular basis. The **proceedings** of each conference will be published.

ORGANISATION

NISE is supported by a number of structures, each with its own specific duty: a Coordination Centre, a Scientific Council and a permanent meeting of participating institutions.

In order to provide the best guarantee for the collection and quality of the imported data, a central office is required to collect, control and import these data. This **Coordination Centre** (CC) will carry out the following tasks: administration and coordination of the project; collect, validate and enter data into the database; collect documentation and publications about the national movements; the organisation of the help-desk; the provision of archival storage.

The **Scientific Council** will be responsible for drawing up the policies and supervising the project. The council also advises the Coordination Centre. It puts forward the policy options and follows up their execution. The SC also decides the location and the theme of the NISE conference.

In order to ensure the best possible processing of the collection and the quality of the imported data, structured cooperation is required with scientific research and/or heritage institutions in Europe that are specialised in the subject. The representatives of these participating institutions meet bi-annually, during the NISE conference.

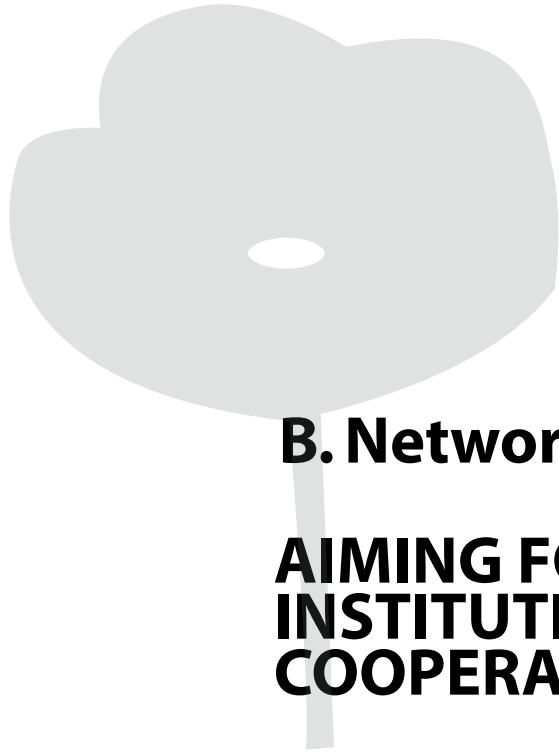
The institutions are linked into a **network**. A network is a set of institutions between which an exchange of information takes place, in different forms

but in an organised and controlled manner (for example, for the data below see Guinchat & Menou 1990, primarily 344-351). It is set up in response to a need for communication and the acquisition and control of information. The construction, the maintenance and the development of an organised and efficient network does not happen all by itself. Favourable conditions have to be created, obstacles have to be overcome, and the effort has to be sustained. A network is a permanent creation. One can differentiate between different types of networks, depending on their function: networks specialised in documentary functions (acquisition, management and publication of documents); networks which fully integrate the participating units into an information system that handles all of the documentary functions; encyclopaedic or sector-based networks specialised in a scientific discipline, in which all information units are connected for mutual support, or at least to harmonise their procedures and products; networks specialised in providing a specific service. Two or more different types of networks can naturally be combined into one network. That is the case for the network being set up by NISE: it combines an information system with a network of institutions. The structure (or configuration) of the network is important given its impact on communication. There are three possibilities. In a decentralised network, all units communicate with each other. The channels are more numerous and the connections generally shorter; they are however difficult to manage. In a centralised network the units communicate via a centre; there is a hierarchy. In the case of a mixed network, there are some functions or geographical levels are decentralised, others are centralised.

NISE aims to operate with the mixed form of networking, i.e. on the one hand, the communication and operation run between the Coordination Centre and an institution (centralised) and, on the other hand, there is the possibility to develop activities for the institutions within the network, but without any direct involvement from the CC (decentralised).

In order to build up a network, it is vital to develop an actual community between different units, at the level of objectives and that of activities. Each participant has to be conscious of the importance of participating and the benefits associated with this. In this process, both a balanced distribution of the powers as well as the domination of one partner can be acceptable. In any case, from a technical viewpoint each partner must be able to participate.

Setting up the collaboration with and between institutions into a network is the subject of the second part of this study.



B. Network

AIMING FOR INSTITUTIONAL COOPERATION

In order to develop NISE, it is crucial that as many research and heritage institutions as possible (actively) participate. In order to optimise their operation within the project and the intra-institutional collaboration, they have to be brought together into a network.

In order to develop the network as efficiently as possible, it will first be necessary to carry out a study of those institutions.

The main task of that study will be to draw up a directory of institutions. This will require developing a database, into which controlled and structured data concerning the institutions can be entered. This will also include stipulating selection criteria for acceptance of an institute into the directory and/or the NISE project. The data can subsequently be entered.

Finally, the data collected will enable the project to proceed with the actual development of a network of institutions. The data will there-

fore first be subjected to an analysis, which will enable a number of so-called spearhead institutions to be selected. A planning system will be drawn up on the basis of this analysis, which will entail informing and contacting the (spearhead) institutions, the signing of an agreement and the actual start-up of the project. This second part will explore these steps in more detail.

3. DATA

During the first phase of execution of the study, the institutions have to be traced and the data concerning the institutions have to be collected, put into an order, and entered.

3.1. Collecting

The study starts with stipulating the relevant criteria for the institutions to qualify for participation in the project. This is followed by a description of the instruments available for the search for suitable institutions. Finally, this chapter portrays a typical example of such an institution.

PREPARING

Before it is even possible to proceed with searching for data on institutions, it is necessary to lay down the criteria which will determine whether or not an institution is suitable to take part in the network. Only then will it be possible to organise an active search.

CRITERIA

The participating institutions shall be archives, libraries, documentation centres, research centres, educational establishments, museums or combinations of these categories. Archives are storage places for an entire set of documents drawn up or received by a person, a group of persons or an organisation; a library is an ordered collection of books, journals and (audio-visual) documents;

a specialist library and a documentation centre specialise in acquiring (published) documents on a specific topic;

a museum manages, researches and presents the material evidence of a particular field;

a research centre centralises and coordinates the study relating to a topic.

In order to qualify for participation in the NISE project and/or to take part in the network, the institution shall, however, also have to meet a number of additional basic conditions.

In order to qualify for participation in the NISE project and/or to take part in the network, the institution shall, however, also have to meet a number of additional basic conditions. Those conditions shall

be determined by the set-up and the objectives of the NISE project.

We can already mention two characteristics which are of no consequence in determining the suitability of an institution for participation in the project. Those are:

- Status

It is of no interest whether the institution holds the status of a government institution or is a private corporation. After all, the objectives of the network and/or NISE are based on a neutral and scientific operation as regards the content, regardless of the managerial organisation.

- Context

The participating institutions undertake to strive towards a content-based scientific approach. The context within which the institution has originated and/or operated is therefore of no consequence either.

The criteria which do have to be met in order to qualify, can be summarised into three key words: content, form and openness.

- Content

The topical field (or part thereof) of the participating institution shall be the (history of) national and regional movements in Europe. History shall mean; both the historiography (research, education) as well as the relevant heritage (archive, library, museum). Its regulations shall also stipulate that it applies a scientific approach to the topical field.

- Form

The institution shall operate in a structured manner as an archive, library,

documentation centre, museum and/or research centre (and all possible combinations of the aforementioned categories). This means that it has infrastructure, staff, and permanent operationality etc. Moreover, it must be more than, for example, a think-tank or the editorial board of a periodical.

- Access

The public shall be able to participate in the operation of the institution. This means consulting the collection, following up studies, visiting a museum exhibition, viewing the research results etc.

The three criteria shall be met simultaneously before an institution can be considered for the network.

SEARCH QUERY

The search for data on institutes takes place on the basis of different types of tools. In the past, guides have been published which specifically cover (an aspect of) the nationalities issue, such as, for example, minorities or minority languages, (see Mercator 1998; Ó Maoláin 1996; EBLUL 1994a; EBLUL 1994b; Unesco 1993; Veiter 1988; it is generally also necessary to consult the website of the organisations concerned). Monographies can sometimes also contain important general, European overviews (e.g. Guia 2001).

In addition, it is necessary to consult general guides for scientific, academic institutions, archives, libraries and museums (e.g. European 2006; Unesco 2004; World 1990). There are also specific guides for archives (Archivum 1992); the website of the International Council of Archives also contains a membership list (ICAa 2008). Furthermore, on the Internet one can make use of, for example, the Unesco Archives Portal (Unesco 2008) or the website Historical Research in Europe (Historical 2006) which groups together archives and libraries).

The same is available for libraries (e.g. World 2007; Dal 1991; also see Encyclopedia 1968-1981); naturally, there are also guides on the internet for this particular category, for example, see LIBWEB (Dowling 1995-2008). There are also guides available for documentation centres and specialist libraries (e.g. World 2005; Unesco 1988). For museums one can also use different search tools (e.g. Hudson & Nicholls 1991; Museums 2007), just as for scientific organisations (See World 2006) and foundations (World 2004).

Naturally, the national or regional reference works of each country have to be consulted (e.g. for France there is, for example, Baghdadi & Suzuki 1995 (1997), primarily 725-727).

There are also guides to guides (e.g. Lengenfelder 1983; O'Connor 1994; in order to locate databases, there is, for example, Eusidic 1983 and Hall & Brown 1986). There are, however, no specific pointers to institutions of interest for historiography. Some historical science guides do at times make reference to institutions.

Finally, similar data collections have already been performed for other fields of knowledge, primarily for social organisations (e.g. Dow 1984; European Trade Union Institute 1991). Even though in this case the specificity of the subject field imposes a tailor-made set-up and execution, it is useful to check such examples.

ANATOMY

To clarify the type of institutions which qualify for the project, we hereby provide a detailed description of a representative example. This concerns the ADVN, an archive, documentation and research centre in Antwerp (Belgium). This institution not only performs a large proportion of the assignments planned by NISE, the ADVN has also initiated the project. In the first instance, the institution will act as the coordinating centre in the matter. That is why it is useful to briefly introduce it as an example of a participating institution. The description mainly covers its history, mission and operation.

HISTORY AND MISSION

The ADVN is an archive, documentation and research centre. Starting out from an open mindset and based on a scientific methodology, the ADVN collects, preserves and manages the heritage relating to the Flemish movement in its broad historical and thematic context. The broad context of this secured heritage comprises the national movements as a social-philosophical phenomenon, including the topics which are linked to or are derived from it (such as cultural identity, migration processes, new social movements). The ADVN adds value to that heritage by disclosing it and by providing access to it to any interested party. It promotes and develops scientific research into

its field of study and collection. It disseminates the results of that research to as wide an audience as possible. It takes on the role of a central service for heritage protection and for research into the topics mentioned.

The ADVN was established in Antwerp on 21 March 1984 by individuals representing the most important sections of the broadest possible Flemish nationalism and by scientific experts inside and outside of the sphere of Flemish nationalism. The initiative for the foundation of the ADVN was taken from a need, perceived as consistently growing, for a suitable centre for the preservation and the disclosure of the historical documentation relating to the Flemish national movement and its study. The objectives of the institution have been defined in its articles of association as follows:

- Collecting, managing and providing historical and current information relating to the Flemish national movement in all its expressions for scientific research.
- Promoting the scientific research relating to the aforementioned movement and publicising the results of this research to a wide audience via publications, exhibitions, etc.
- Maintaining contacts with and providing services to associations and institutions that fulfil an archive or museum role within the sphere of Flemish nationalism and that have entered into a collaboration agreement with the present association.

It very soon became apparent that this albeit broad field of study and collection could not be dissociated from its broader context. As a result, the ADVN decided that it would extend its field of study and collection to the historiography of the national movements in Europe which Flemish nationalism and the Flemish movement are, after all, part of.

In recent years, sections of the field of study and collection of the ADVN have been given special attention, i.e. the theory formation relating to nationalism, the study of (cultural) identity, the study of nation formation, and the history of the Flemish migration.

A decisive step in the history of the ADVN was its recognition by the Flemish Council in the Decree dated 27 June 1985 (Decree providing for the recognition and funding of Dutch-language private archive and documentation centres). As a result, the ADVN was officially commissioned by the government to be the centre of excellence for the historiography of

The ADVN is an archive, documentation and research centre.

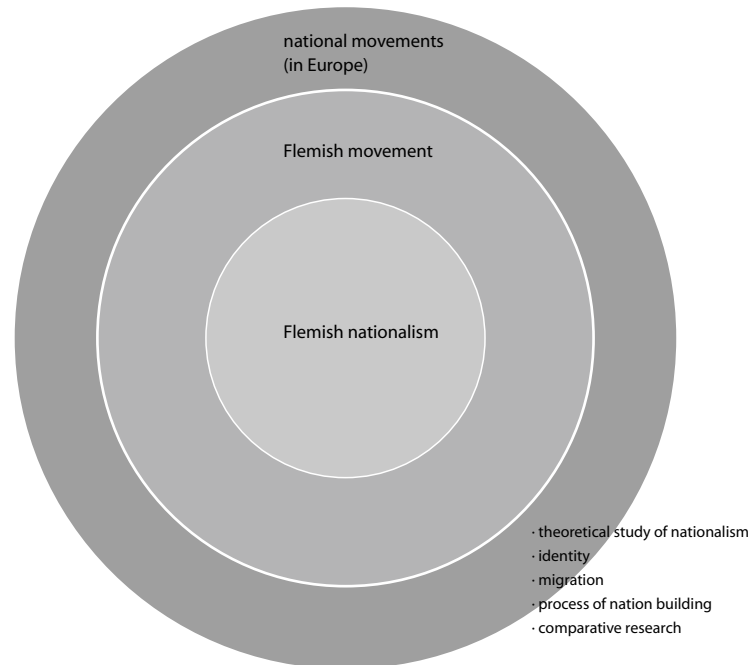


Diagram of the field of study and collection above

Flemish nationalism and the Flemish movement. The agreements of collaboration entered into by the ADVN with numerous institutions, active in the field of archive and documentation, fit entirely within the scope of this commission.

In 2002, the decree of 1985 was replaced by the Decree providing for the private cultural archive operation (19 July 2002 – ‘Archive Decree’). Finally, in 2008 the Archive Decree was replaced by a ‘Decree on Cultural Heritage’ (23 May 2008).

ACTIVITIES

The basic conditions for government funding as an archive and documentation centre based on social-philosophical trends include the preservation, the management and the dynamic disclosure of the historical heritage, the promotion and performance of scientific research on the matter, operating

as a centre providing services to the general public, with which it proactively communicates by means of publications, exhibitions, scientific prizes etc.

Collection

The ADVN collection consists of archive files and fonds. These are composed of transfers to the institution by private individuals, associations, organisations and institutions, in the form of donations or deposits. The archives at the ADVN are primarily formed by individuals, associations and organisations. They are, on the one hand, very diverse in their form; a file can take up an entire storage room or may just be one envelope with letters. On the other hand, they are also very diverse in content; from business files or accounts to music scores or the letters from Battle of the Yser soldiers. Some archive files have been integrated into fonds.

The sources are processed on the basis of the principle of origin. As a result of the transfers, the institution in practice faces a multitude of types of sources, which have to be preserved, managed and accessed in an appropriate manner. They are therefore classified into the following categories of sources. One or several of those categories will become part of specific collections:

- Correspondence, annotations, minutes, memorandi, diaries, manuscripts, typescripts, financial documents etc. are classified into the category of “archivalia” (- archive collection);
- Published documents which, due to their form, belong into the category of archivalia, but which cannot in any way become an organic part of files in or outside of the ADVN, are classified into the category “documentation” (- archive collection);
- Books, brochures etc. are classified into the category “library works” (- library collection);
- Newspapers and journals are classified into the category “periodicals” (- library collection);
- Visual sources, auditory sources and material relics are classified into the category “audio-visual sources” (- collection image and sound).

Each item, in accordance with the requirements of the sources category to which it belongs, will be processed, preserved and accessed in a specific manner.

At file level, the collection is accessed by means of the archival guide and the list of keywords.

From a content point of view, the archive collection contains the archives of all agents who played or play a role within the broad Flemish movement.

They may be the archives of associations, organisations and political parties or the archives of representatives or militants. A number of those archives offer structural information for the historiography of other, primarily European, nationality movements. They form the core for further prospecting in that area. Moreover, the collection also contains archives and/or fonds relating to specific topics (activism, repression, youth movement, federalism, solidarism, etc.) and related subjects (cultural diversity, identity, interculturality, migration, international joint ventures, geopolitics, etc.).

The organisational structure of NISE consists of three bodies: the Coordination Centre, the Scientific Council and the Network of Institutions.



ADV N Depot (BE ADVN).

The ADVN, the scientific archives, documentation and research centre on Flemish nationalism and the Flemish movement, performs the task of Coordination Centre.

The **archives** are described in accordance with the international ISAD(G) standard. The list of archive deposits in the reading room of the ADVN provides access to the archive collection at file or item level.

The items from the **documentation** category are collected into documentation folders and are accessed by using the list of keywords. In this way, the reading room visitor gains fast access to information on specific personalities, associations or topics.

The **library** collection contains the books, brochures and journals from the previously mentioned archives and fonds. The ADVN library therefore contains both standard works as well as unique works and journal titles for the study of the Flemish movement.

The ADVN library is the collection of excellence in which is expressed the broad field of study and collection. After all, there are special partial collections available on theory formation relating to nationalism, the development of the national movements in the world (ethnic minorities, languages and regionalism in Flemish, Belgian and international context), the scientific and social debate concerning cultural identity and interculturality, the history of the Flemish emigrants and the relations of the national movement

with various other movements such as the radical right, the global justice movement, fascism, communism, historical revisionism, and with different concepts such as sovereignty, human rights, etc.).

The books and periodicals are described in accordance with the international ISBD(G) standard. The library and periodicals databases provide access to the collection on the basis of title and item. Both databases are available in the ADVN reading room or can be accessed via the website.

The **image and sound collection** contains all of the image and sound

recording media and museum items from the previously mentioned archives and fonds. As far as its form is concerned, it is a highly varied collection of photographs, films, slides, records, sound recordings, sculptures, flags, coins, paintings, drawings, etc. Heterogeneity and specificity are key concepts for the management and access of the collection. Special components in the image and sound collection are the film collection, the collection of flags and the collection of sound-recordings from the Oral History Project.

The audio-visual sources are described in accordance with a sui generis standard developed over the years, taking into account the standards applied at other institutions. The image and sound database provides access to the collection at item level. The database is available in the ADVN reading room and via the website.

The sources can be accessed free of charge in the ADVN reading room. Even though the ADVN's main wish is to contribute to promoting historiographical research, the viewing access of the sources can be subject to a number of restrictions or conditions. These primarily relate to the demands which the donor/depositor imposes with regard to viewing access, and to protecting the interests of third parties. In principle, most sources can be freely accessed – library works, periodicals, documentation folders, published audio-visual sources and documentary archive items. For other audio-visual sources and archive items the researcher must submit a written request. This application will then be judged in accordance with the rules and regulations laid down by the Board of Directors of the institution, which serve to protect both the interests of the researcher and the donor/depositor, as well as those of third parties.

Research

The objectives stated in the ADVN regulations provide for the promotion of and active participation in the scientific research. It is one of the core duties of the institution.

In the choice of research topics, various factors are at play, such as the availability of the sources in its own collection or the financing and support provided by third parties–clients (regional authorities, FWO-Vlaanderen, private individuals and institutions). Moreover, this input from third parties does not seem to have any restrictive effect on the independence of the research.

The exponential growth of its own collection and the provision of structural follow-up of the research projects, are an incentive to pursue its own agenda in the future. Examples of the types of research performed include research on the so-called Flemish houses, on the social Flemish movement or Flemish militancy in the 19th century, on the Flemish movement as a mass movement, on the monuments of the Flemish movement and on the background history of the Flemish periphery around Brussels as well as a filmographical study. The ADVN increasingly takes part in joint research

The organizational structure of NISE consists of three bodies: the Coordination Centre, the Scientific Council and the Network of Institutions.



ADV N Reading room

projects. These include, for example, the joint development with Amsab-ISG, Kadoc-K.U.Leuven and the Liberal Archives, of ODIS, the Research Resource Centre and Database for the study of 19th and 20th Century Intermediary Structures in Flanders (ODIS 2007) and of the Flemish database Archiefbank Vlaanderen, the Register of Archives Flanders (Archiefbank 2008). In most cases, the results of the research are published in publications, exhibitions or web applications.

In recent years, the ADVN has also played a role in promoting scientific research by third parties. This takes place, for example, by means of conferences organised by the ADVN and through the intermediary of its publications. This has resulted, for example, in a number of standard works.

During the period 1994-2003, the ADVN hosted the editorial board of *Wetenschappelijke tijdingen* (Wt). From 2004, the board of editors and the journal were fully integrated into the ADVN. The independent operation of the Wt publication plays a significant part in the scientification of the historiography of the Flemish movement. Besides synthetic-critical analyses, a conceptual historiography was also put forward which fits in closely with the international trends in the historiography of nations, national identities and national movements.

Yet another incentive for scientific research is the three-yearly Pil-Van Gastel Prize for History awarded by the ADVN.

Service provision

The ADVN reading room operates as a hub for providing services to interested third parties (students, researchers, media, etc.). The previously outlined intensive activities in the field of source prospecting, acquisition,

processing and disclosure effectively take place in the reading room. The fast growing supply of processed and disclosed sources and the positioning of the ADVN as a meeting platform for the historiography of nationalism within the European context, also ensure that the institution is receiving increasing numbers of visitors.

The services provided to third parties go beyond just making research sources available in the library, the newspaper and journal collection, the collections of auditory and visual sources, the archive and the documentation department. They include, besides its own projects and publications, the total range of services provided in the broadest meaning of the word and at all levels. In real terms, the following types of services are provided:

- Developing auxiliary tooling and databases or compiling manuals for the benefit of researchers (See the 'bibliography of the Flemish movement' and the 'bibliography of the historiography of the Flemish movement and of Nationalism Research in Belgium', the 'bibliography of *Wetenschappelijke tijdingen*' and the manuals concerning oral history);
- Providing information concerning the heuristic aspects of the archive research in a general sense or providing actual (individual) guidance to students with seminar work, special papers, final dissertations, etc. In this context, we can also mention the interaction which exists between the institution and education (See guest colleges, providing potential study topics for university and higher education students);
- Providing guidance to institutions and associations that wish to develop an historiographical project and therefore call upon the services of the ADVN. This type of service implies, for example, lending sources, providing advice or collaboration for setting up exhibitions, developing audiovisual programmes (video montages, sound montages, etc.), compiling publications, etc.;
- Prospecting of and/or making illustration material available to publishing companies and production companies;
- Putting actual events into an historical context for the media or the government.

Moreover, operating within the so-called 'heritage community', also implies that the institution fulfils a coordinating – and therefore a referring – role within the historiography of Flemish nationalism. This is why the ADVN collaborates with other institutions that are directly or indirectly active in this field.

In liaison with other fields of operation, the ADVN reading room plays a

role in all aspects of the public operations of the institution. These operations comprise public events, e.g. presentation of research projects and their results, organisation of the annual evening of debate, the so-called Driekoningengesprekken, participation in the Erfgoeddagen (*Heritage day*), the organisation of presentations and lectures, organising guided tours at the ADVN for various target groups, hosting associations for meetings, etc. Finally, another important aspect is the management and the content-based follow-up of the website of the institution.

CONCLUSION

The growth of the historical research into the nationalist movement in Flanders over the last twenty years is based in part on the activities of the ADVN in Antwerp. This institute collects, discloses and makes available to scientific research all sources referring to this topic. Moreover, it also carries out its own research. In this way the ADVN provides for:

- The preservation of records, iconography and literature, produced by and about an important section of 19th and 20th century society;
- The bringing together of this information into one central location;
- The support and promotion of scientific research;
- The proactive stimulation of public interest and participation.

So, over the past twenty years the institute has acquired know-how in the following areas:

- Care of archives & documents and librarianship;
- Topical expertise;
- Scientific operating procedures;
- Participation in the development and the management of databases funded and commissioned by the authorities.

However, the nationalist movement in Flanders cannot be regarded in isolation and must be studied in the context of other nationalist movements, in particular those of Europe. The ADVN has developed an extensive library and collection of documents on this topic. This places the ADVN in a unique position in the Belgian and international context, also because of its combined efforts in integral archival care and scientific and public oriented research projects.

So, the institution meets the three basic conditions for participation in the

NISE project, based on content, form and openness.

3.2. Managing

A database will be developed, which shall subsequently be integrated into the NISE database. Subsequently, the data concerning the selected institutions are entered.

It should be noted that this database is not an archival guide. After all, the starting point is the institution, and not the archive.

DATABASE AND DATA ENTRY

A database is developed to ensure that the data can be used in a structured manner for this study. The database is called <Directory>. It shall be integrated into the NISE database.

In 2010, the database shall be made available on the Internet for consultation purposes, on the NISE website (<www.nise.eu>).

For the database structure, it has been decided to opt for the rules of the recently introduced international ISDIAH standard (*International Standard for Describing Institutions with Archival Holdings*) (ICA 2008b).

However, the standard has been slightly amended to meet the requirements of this study, i.e. fields 7.1., 7.2., 7.3., 7.4 and 8.1 have been added and the content of field 3.5. has been extended; the content of 1.5. is in accordance with the taxonomy carried out for this project (see infra).

A database is developed to ensure that the data can be used in a structured manner for this study.

The data entry into the database is subject to a number of form and content-based rules. The content-based rules are here briefly stipulated. The data entry operators shall receive a more detailed introduction to the matter. This shall also cover the form-based rules.

The entry of the index cards forms part of a procedure which shall be explained in the next chapter. The index cards shall only be released subject to compliance with a number of guidelines, in which checking, additional information, and approval by the institution concerned each time form an important component.

[IDENTITY AREA]

1.1. Identifier

The international archival code for the institution, containing the code for country and institution.

1.2. Authorised form(s) of names

The unique and authorised name identifying the institution.

1.3. Parallel type(s) of names

Other authorised names (also in other relevant languages).

1.4. Other type(s) of names

Non-authorised names, including acronyms and changes over time.

1.5. Type

Taxonomical categorisation of the institution, using the following categories: status (*public/private*); matter (*archives/documentation/library*); activity (*education/museum/research*); subject matter (*general/language, minority, people/nationalism*).

[CONTACT AREA]

2.1. Location and address(es)

Full address, incl. the name of the country and the URL of the website.

2.2. Telephone/Fax/Email

Telephone (tel.), incl. the international code/fax, incl. the international code/e-mail (<between brackets>).

2.3. Contact persons

Information needed to contact members of staff.

[DESCRIPTION AREA]

3.1. History

Information about the history of the institution (date of formation, changes of names, mandates, ownership, important events and developments, etc.).

3.2. Geographical and cultural context

Information on the geographical-administrative-political entity [through link, see 7.2.], as well as relevant historical and cultural information [with link, see 7.1.].

3.3. Mandates/Sources of Authority

Indication any text (law, decree, charter) regulating the institution (powers, functions, responsibilities).

3.4. Administrative structure

Information on departments, sections etc.

3.5. Records management and collecting policies

Description of the collection and research area and policy and of the subsequent management (collecting: active survey work, gift, loan, purchase).

3.6 Building(s)

Information on the building(s) the institution occupies: history, architecture, reading room (capacity), storage area (capacity, conditions, etc.).

3.7 Archival and other holdings

Concise description of the archives and other sources of the institution (contents, how and when formed etc.) [with link, see 7.3.].

3.8 Finding aids, guides and publications

Reference to the archival guide (published or not, incl. electronic) and other relevant publications (periodical, newsletter, series) by the institution [through link, see 7.4.].

[ACCESS AREA]

4.1. Opening times

Opening hours and days, seasonal and public holidays, closing dates, etc.

4.2. Conditions and requirements for access and use

Also institutions with national movements only as a part of their field of interest, can make an important contribution to NISE.



Archif Wleidyddol Gymreig / Welsh Political Archive, nr. 8, autumn 1989 (BE ADVN SPE).

This journal is produced by the Welsh Political Archive, a institution of the National Library of Wales. It includes articles on the Welsh national movement.

Entrance, appointment, reader ticket, letter of introduction, admission fees, etc.

4.3. Accessibility

Information about travelling to the institution and details about facilities for the disabled.

[SERVICES AREA]

5.1. Research services

Reading room, information service, computer room, audio-visual, microfilm and microfiche reader, research undertaken by the archival institution (fees), etc.

5.2. Reproduction services

Facilities available for reproduction (photocopy, photograph, microfilm, digital), with conditions and restrictions as well as costs.

5.3. Public areas

Information about areas available to the public: exhibitions (permanent or temporary), cafeteria, restaurants, shop, restroom, etc.

[CONTROL AREA]

6.1. Description identifier

Providing the NISE code, unique to the project: NISE-I-1, NISE-I-2, etc.

6.2. Institution identifier

Providing the code for the institution responsible for the description.

6.3. Rules and/or conventions used

ISDIAH (modified)

6.4. Status

Drafting status: *first draft* or *final* or *revised* or *deleted*.

6.5. Level of detail

Minimal (1.1., 1.2., 2.1.: obligatory) or *partially* (any number of elements

between minimal and full) or *full* (all elements).

6.6. Dates of creation, revision and deletion

When created, revised or deleted: year-month-day.

6.7. Language(s) and script(s)

Language/script used for the description.

6.8. Sources

Sources used for the description [through link, see 7.4.].

6.9. Maintenance notes

The names of the person(s) responsible for creating the description.

[LINKS AREA]

7.1. Link with <NISE National Movements>

7.2. Link with <NISE Context>

7.3. Link with <NISE Archival Guide>

7.4. Link with <NISE Bibliography>

[KEY WORDS AREA]

8.1. Context

Nation, people and/or region; state : theoretical or general subject.

EXAMPLES

For illustration purposes, we already list a number of fields of the record of ten institutions such as they are provisionally being entered. The fields selected demonstrate the wide range of the intention and operation of the institutions that qualify for the project. Please note, however, that the index card still requires additional information from and checking by the institution concerned. The data are therefore only printed subject to approval and

are not at this stage ready for wider distribution. Only when the index cards shall consist of fully-approved authority files, the Directory shall be available for consultation on the Internet. Mark: the inclusion of these examples do not in any way indicate their participation in the NISE-project.

1.2. Tresoar

1.4. Frysk Histoarysk and Letterkundich Sintrum / Fries historical and Letterkundig Centrum / Frisian Historical and Literary Centre

1.5. Public museum, archives, library and documentation centre (general)

3.7. The institute holds a collection of archives from and on Frisia. It keeps the governmental and judiciary archives of the province as well as private archives: political parties, churches, companies, besides letters and manuscripts of writers and the archives of the Frisian movement and the institutes that promote the Frisian language. There are also photographs, films, portraits, sound-recordings and an extensive collection of documentation and objects on Frisian literature. Tresoar has a large scientific library of books and periodicals, with a focus on the language, history and culture of the Frisian countries; the so-called 'Fuks-collection' consist, for example, of literature on Hebrew / Jewish linguistics and literature.

1.2. The Association for the Study of Ethnicity and Nationalism (ASEN)

1.5. Public research, library and documentation centre (re. Nationalism)

3.1. The Association for the Study of Ethnicity and Nationalism (ASEN) was founded by research students and academics in 1990 at the London School of Economics and Political Science, which houses the headquarters of the Association. ASEN is composed of academics, researchers, students, journalists and others directly concerned with advancing the study of ethnicity and nationalism. Its membership is international and multi-disciplinary. The aims of ASEN are: to establish, through its membership, an international and multi-disciplinary network of scholars interested in ethnicity and nationalism; to stimulate debate on ethnicity and nationalism through the organisation of seminars, workshops, lectures and conferences; to collect and disseminate information on scholarly activities concerning ethnicity and nationalism through its journal *Studies in Ethnicity and Nationalism* (SEN); to publish research on ethnicity and nationalism in its journal *Nations and Nationalism*.

1.2. Serbski Institut (SI)

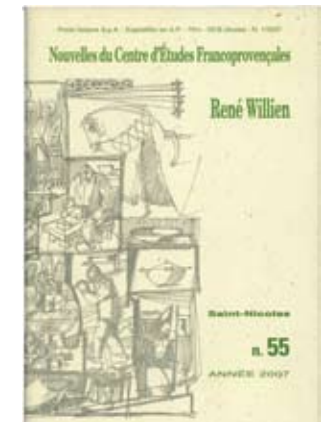
1.3. Sorbisches Institut

1.4. Sorbian Institute

1.5. Private museum, archives, library, documentation, research and education centre [general]

3.5. The Sorbian Institute collects material that is needed for the research into the past and present situation of the Sorbs, concentrating on their language, history and culture. The archives (Sorbische Kulturarchiv, approx. 500 m) build on the historical collection of the Maćica Serbska institute and contains the archives of many Sorbian societies and organisations (for example, the Domowina, the Institut für sorbische Volksforschung), scientists, musicians, authors and artists; it also collects newspaper clippings, posters, sound-recordings, photographs and films.

Institutions focussing on language and / or culture can also contribute to the study of national movements.



Nouvelles du Centre d'Etudes Franco-provençales René Willien, nr. 55, 2007 (BE ADVN VY1086).

This journal focusses on the Franco-provençal language and culture.

1.2. Sámi Arkiiva

1.3. Samisk Arkiv

1.4. Sami Archives

1.5. Public archives [general]

3.1. In 1988, a cooperative archival project was initialised by the NAVF (the Norwegian Scientific Research Council), the Nordisk Samisk Institutt and Arkivverket (the National Archival Services of Norway) to safeguard the written sources of Sami history. The project was institutionalised in 1995 with the Sámi arkiiva foundation, which in turn became a department of Arkivverket in 2005 (the foundation was dissolved in 2007).

3.5. The Sámi Arkiiva is responsible for the public archives related to Sami society, history and culture; it also is responsible for Sami private archives and for the communal archives of Kautokeino.

1.2. Fundació Josep Irla

1.4. Josep Irla Foundation

1.5. Private research, archives, library and documentation centre

3.1. The Josep Irla Foundation (°1997) aims to disseminate and promote the ideas of freedom, democracy, social justice, national sovereignty and self-determination (esp. municipalism). It also wants to foster research into

the political, economical, social and cultural situation of the Països Catalans (Catalan countries) and of the nationalist left movement there, for example, by preserving all documents produced by the Esquerra Republicana de Catalunya (ECR) throughout its history.

1.2. Yr Archif Wleidyddol Gymreig

1.3. The Welsh Political Archive (WPA)

1.5. Public archives and documentation centre [general]

3.7. The WPA includes national and some local records of all the major political parties active in Wales. The largest party archive is that of Plaid Cymru, which dates back to the party's foundation in 1925. It also has acquired the archives of several important politicians, including Gwynfor Evans (president of Plaid Cymru) and of quasi-political organisations and pressure groups. The WPA collects all leaflets, pamphlets and other ephemera used during the elections, besides visual and audio-visual materials.

1.2. Nordfriisk Institut

1.4. Northfrisian Institute

1.5. Private archives, library and documentation centre

3.7. The library comprises more than 15,000 items, including the 'Jan-Tjittes-Piebenga-bibleteek' (the largest collection on (West-)Frisia in Germany). The archives keeps the papers of several North-Frisian local researchers (Heimatforscher) and other personalities (for instance, Christian Jensen, Nis Albrecht Johanssen, Ernst Obsen George) and of Frisian societies, esp. on the cultivation of the Frisian language and cultural and historical matters, as well as collections of photographs and maps. There are also more than 70,000 paper-clippings. There is also a database with genealogical and other information concerning the Northfrisian emigration to America from mainly the 19th century.

1.2. Central European University (CEU)-Nationalism Studies Program

1.5. Public education centre

5.1. The Nationalism Studies Program aims to engage students in an empirical and theoretical study of issues of nationalism, self-determination, problems of state-formation, ethnic conflict, minority protection and the related theme of globalization. Drawing upon the supranational milieu of the Central European University, it encourages a critical and non-sectarian study of

nationalism with special emphasis on problems created by the new configuration of states, nations and minorities in the region. Research areas for the Nationalism Studies Program include: comparative politics and democratic theory; democracy and transnational politics; analytical resources in the study of ethnicity and nationalism; nationalist politics and everyday experience of ethnicity; problems of self-determination and international minority protection; transnational citizenship; minority identities; prejudice; "internationalization" of minority rights; the interaction of globalizing discourses with local traditions and practices of ethnic co-existence; anti-Semitism; sociology of post-Holocaust Jewry; nationalism and politics in Southeastern Europe; impact of nationality conflicts on the development of Central European Jewry; Romani historical memory; languages of identity among the Hungarian diaspora in Romania, Serbia and Slovakia; religious conversion and apostasy in the late Ottoman Empire.

1.2. Istitut Cultural Ladin "Majon di Fashegn" (ICL)

1.3. Istitut Cultural Ladin

1.4. Ladin Cultural Institute

1.5. Private museum, archives, library, documentation and education centre

5.1. The ICL promotes the dissemination of the Ladin language and culture via the mass media, cooperates with schools to enhance and develop the teaching of it and supports the organisation of a permanent adult literacy programme. There is also an ethnographical museum, the Museo Ladin the Fascia (the Fassa Ladin Museum). The staff assists students, scholars and institutions with their research; the ICL also hosts the SPELL (Servise the Planificazion y Elaborazion del Lingaz Ladin – Service for the Planning and Elaboration of the Ladin Language), created in agreement with the Union Generela di Ladins dels Dolomites. However, one of the core activities of the ICL is publishing.

1.2. Fonds d'Histoire du Mouvement Wallon (FHMW)

1.4. Archives of the History of the Walloon Movement

1.5. Public archives, library and documentation centre [re.nationalism]

3.7. The FHMW contains extensive materials on the Walloon movement in particular and on the Belgian communitarian problems in general. The library also contains a supporting collection on ethnic, esp. French-speaking, minorities and nationalities problems elsewhere in the world and on the Flemish movement; among the periodicals there is also a section on the

clandestine editions during the Second World War. The archives hold the papers of individuals and of organisations and societies (like the Congrès national wallon, the Association pour le Progrès Intellectuel et Artistique de la Wallonie (APIAW) and the Conseil économique wallon). There is also

a documentation section (for example, concerning the elections), as there is a separate poster collection, besides sound-recordings (for example, interviews) and videotapes, (propaganda) films, discs and museum objects. The Fonds also provides a press review.

The intention is to build up a powerful network of research and/or heritage institutions whose field (or part thereof) of research and collection includes the (history of the) national and regional movements in Europe.

4. IMPLEMENTATION

The second phase of this project within the framework of NISE continues to build upon the data collected. This phase gauges as to what extent institutions would be prepared to collaborate and includes the organisation of that collaboration. The intention is to build up a powerful network of research and/or heritage institutions whose field (or part thereof) of research and collection includes the (history of the) national and regional movements in Europe.

4.1. Selecting

In order to succeed in developing a NISE network, it is necessary for a number of institutions to play a leading role. Those that wish to operate as so-called spearhead institutions, should be representative of a specific content-based and form-based segment of all of the institutions, and for a region.

In order to select the institutions that qualify for such a role, it is necessary to analyse the data collected concerning the institutions on the basis of a taxonomy. This is necessary to determine the characteristics of the network in which the institutions shall ultimately have to operate. Based on this dual analysis, it becomes possible to define the outlines in which collaboration with and between the institutions can take place. A taxonomy can also prove useful for structuring the numerous institutions that qualify in such a way that facilitates the setting up of a network. The setting up of such a taxonomy is essential to ensure efficient organisation. However, there is

yet another reason to set up a taxonomy: it is impossible to contact all of institutions selected separately and simultaneously.

In this chapter, we shall first describe the taxonomy technique (largely based upon and quoted from: Lamb 2007). Subsequently, we shall define the criteria which shall determine the taxonomy for this study.

TAXONOMY

A taxonomy is a scientific classification system. Taxonomies structure and organise. They help establish common ground, by providing standardised vocabularies and public consistent ways of organising information. They can help span boundaries between groups, by enabling information and communication efficiencies across heterogeneous community boundaries, supporting coordination effectiveness. Taxonomies enable coordination even in the absence of common ground. They also can help in making sense of something, providing salience, drawing attention to important, actionable and relevant things. Finally, they can aid in the discovery of risk and opportunity.

There are two requirements for a taxonomy: it has to classify related things together and it has to make their relationship obvious. The three attributes that result in a structure becoming a taxonomy are: classification power, semantic expressiveness and the ability to usefully map the structure of a knowledge domain. The latter characteristic signals the difference with an ontology: it is an aid for thinking about a knowledge domain.

There are different ways of representing a taxonomy: lists, tree structures, hierarchies, polyhierarchies, matrices, facets and system maps.

A list, the most basic form, consist of a collection of related things and can only take 12-15 items at the most before it becomes impractical. A tree structure focuses on relationships (e.g. broader term – narrower term) and reflects the way we think. Hierarchies are very specific kinds of tree structures, eliminating ambiguity, enforcing consistency, producing predictability. The drawback here is that the world by no means is as well-defined as this scientific paradigm would suggest. Polyhierarchies try to amend this

In some cases, institutions can be linked to a political party.



Homepage of the Svenska Centralarkivet. Available at <http://www.svenskacentralarkivet.fi> (September 2008).

The Swedish Central Archive keeps the archives of the Svenska folkpartiet and also acts as depository for archives from other Finland-Swedish private organisations and societies.

flaw, especially where more than one main organising principle is at work; it however tends to lose any sense of consistent structure in the end. *Matrices* are useful for making sense of something as well as for acquiring new knowledge, creating or discovering (as typologies and paradigms do). They are in fact the same as organising, as both involve ordering things, explaining deviations, simplification and explaining relationships. (The best known example of a matrix is the periodic table of element.) Matrices can be effective for up to three dimensions, but with more than three it becomes more difficult to represent taxonomies as a matrix. A facet classification is a base taxonomy comprising only one of the fundamental dimensions in which content can be analysed. Facets are uniquely well-positioned to take advantage of the way that metadata work (metadata are a collection of structured information about a document or piece of content). Working with faceted classification schemes or taxonomies simply means working with a number of base taxonomies, where each piece of content is analysed according to one or more basic taxonomies at the same time. Facets are mutually exclusive (they are orthogonal to each other, for instance color, form, matter). Finally, system maps focus on the knowledge mapping nature of a taxonomy (maps mean in this context the visual representation of a knowledge domain): (descriptive or conceptual) representation takes the centre stage.

Which kind of taxonomy representation is the most useful for the analysis of the institutions in the context of NISE? Each of them work differently with each of the three attributes of a taxonomy (classification power, semantic expressiveness, ability to map the structure of a knowledge domain). Lists provide the simplest overview of a domain, but lack depth and detail. (Besides we already will have a list through the <Directory> database.) Trees and hierarchies produce strong maps, are very expressive and introduce predictability, but deter different approaches to the content (which is what is expected for NISE). Matrices work well when a domain has only a limited number of dimensions to consider (which is not the case for NISE; also matrices have the facets integrating with each other, which is not necessary for this taxonomy). And (system) maps are not required in the first place for the project. That leaves us with facets.

Facets were developed in the 1930's by the Indian librarian S.R. Ranganathan as an analytico-synthetic method for his Colon Classification (set up as an alternative to Dewey's classification system), consisting of facet analysis and post-coordination. However, they often do not give as good an overview of the overall structure of the content collections as trees or hierarchies do:

those two kinds of taxonomies educate novices and accommodate experts at the same time. Facets are a powerful way of organising knowledge and information assets, because they are hospitable to changing or combining knowledge domains; deal with very large collections of content using relatively simple and easy-to-understand structures; operate the tools provided by the technology very well (e.g. metadata); and mitigate some of the technology's faults (e.g. visibility problems with browsing complex trees and hierarchies). The real challenge in this analysis is to identify the salient facets.

FACETS

The following facets are of interest to this taxonomy:

→ Status: this facet relates to the legal status of the institution. A distinction is made between:

**Public:* public institutions, i.e. government institutions (e.g. national archives, national museum).

**Private:* private institutions, i.e. founded and managed by private individuals or organisations.

→ Matter: this facet differentiates between the different types of sources that are managed by an institution. The main categories are:

**Archives:* a set of archive papers, received or drawn up by a person, a group of persons or organisations (letters, reports of meetings, diaries, memoranda, accounts, etc.).

**Documentation:* a collection of documents relating to a fact or a series of facts, collected for a specific purpose (e.g. newspaper clippings, flyers, etc.). In this context, this category also includes audio-visual and museum collections (sound-recordings, notices, films, photographs, objects, artefacts, etc.).

**Library:* books, brochures and periodicals.

→ Activity: A third facet describes the mission of an institution with regard

to the acquisition and the dissemination of knowledge. The possibilities are:

In some cases, a relatively new institution continues the tradition established by a previous one.



*Serbski Institut / Sorbisches Institut, Budyšin / Bautzen, 2008 (DE SI)
The Sorbian Institute (~1992) carries out research into the past and present situation of the Sorbs and collects material that is needed for this research, organizes it into archives and at the same time makes it available to the public. Its forerunner was founded in 1951.*

***Research:** the acquisition of knowledge by means of scientific research, performed by the institution or in collaboration with other institutions.

***Education:** the transfer of knowledge organised by the institution in a systematic and organised manner, by specially appointed teaching staff, and to individuals brought together for that purpose (university, courses, etc.).

***Museum:** the distribution of knowledge by the institution by exhibiting items.

→ Subject matter: this facet relates to the collection and research policy of the institution. For example, one can differentiate between:

***General:** the institution collects and/or researches a complete nation or region, including the national movement.

***Nationalism:** the institution specialises in nationalism, in general or a specific national movement.

***Language/Minority:** the institution has a minority or (minority) language as its topic.

→ Geography: distinguishing between the main areas of Europe (the distinction is primarily based upon operational criteria, which still need to be refined; only states are listed here):

***Northern**

Iceland, Norway, Sweden, Finland, Denmark.

***Western**

United Kingdom, Ireland, Netherlands, Belgium, Luxembourg, France, Monaco.

***Central**

Germany, Poland, Switzerland, Liechtenstein, Austria, Czech Republic, Slo-

vakia, Hungary, Slovenia.

***Eastern**

Lithuania, Latvia, Estonia, Ukraine, Belarussia, Russian Federation (except the areas in the Caucasus).

***Southern**

Portugal, Spain, Andorra, Italy, San Marino, Vatican City, Malta.

***South-eastern**

Croatia, Bosnia & Herzegovina, Montenegro, Serbia, Albania, Bulgaria, Rumania, Moldova, Macedonia, Greece, Cyprus, Turkey.

***Caucasus**

Armenia, Azerbaijan, Georgia, Russian Federation (areas in the Caucasus).

4.2. Engaging

In order to implement the NISE project, it is extremely important to achieve collaboration between as many institutions as possible. This is why as many potential participants as possible have to be reached via academic and public channels, besides personal contacts and visits. The different ways of contacting the institutions are discussed here. Subsequently, we explore the different possibilities for institutions to take part in NISE.

CONTACTING

Promotional activity shall take place both directly as well as indirectly.

The general, direct promotional activity takes place via different types of channels. For instance through contributions to periodic scientific publications around the topic of nationalism and ethnicity (e.g. *Studies in Ethnicity and Nationalism*), general historical periodicals (e.g. *Contemporary European History*) and archival journals (*Archivum*), besides a few political (e.g. *History of*

The process of making contact with the potential participating institutions has to be meticulously prepared.

Political Thought) and sociological (e.g. *International Review of Social History*) scientific publications. In addition, via the periodic publications of the various international organisations and associations specialising in the nationalities and (linguistic) minorities issue (e.g. *Europa Ethnica*), it shall also be possible to reach the national movements themselves and their institutions.

The collaboration shall be specified in a declaration from the institution.

Providing contributions at historical, archival, politicological and sociological conferences shall also increase publicity. The institutions that were identified as being so-called spearhead institutions, are to be approached in a more intensive manner and shall be involved in the development process of the project. We had already determined the type of taxonomy (facets) and the criteria which we wish to apply to the taxonomy that we aim to perform on the research and heritage institutions regarding the (history of) national and regional movements in Europe. After drawing up the taxonomy, we make contact with the selected so-called spearhead institutions. If it appears that there are sufficient opportunities for convergence between the institution and NISE, it will be possible to specify the collaboration.

VISIT

The process of making contact with the potential participating spearhead institutions has to be meticulously prepared. It shall be preferable to make use of an intermediary. The following procedure shall always be taken into account:

Prior to the visit

- NISE shall supply to the institution the basic document concerning the project;
- NISE shall provide the institution with the relevant record in the <Directory>.

During the visit

- Presentation of the NISE project.
- Presentation of the institution.
- Evaluation of the record concerning the institution in the <Directory>, with a request for additional information, corrections, etc.
- Discussion of possible points of convergence between the operation of

the institution and the objectives of NISE.

→ Exploring the modes of participation (See below).

PARTICIPATION MODES

Those institutions wishing to participate in the NISE project can do so at several levels.

The basic level relates to the data management concerning the national movement which is (or is part of) the field of research of the institution. In addition, there is the possibility of setting up and maintaining a permanent and regular collaboration in the field of research and heritage, with NISE and with other partner institutions of NISE. Finally, there are different matters which require ad hoc collaboration. In the following paragraph we explore the different possibilities.

A conditio sine qua non for participation of any institution within NISE is the adherence to the scientific methodology for data-gathering and research.



From: A. Kızılyaprak (ed.), Enstitüya Kurdî ya Stenbolê: Kurtedîrok = Istanbul Kürt Enstitüsü: Kısa tarih = Istanbul Kurdish Institute: Short History, s.l., 2002. Publication on the history of the Kurdish Institute in Istanbul (Turkey).

DATA MANAGEMENT

Basic participation in NISE relates to collaboration with the Coordination Centre (CC) with regard to data entry into the database. These data relate to:

- The national movements: in the database section <National movements>;
- The archives: in the database section <Archive guide>;
- The publications: in the database section <Bibliography>;
- The institution: in the database section <Directory>;
- The context: in the database section <Context>.

The data entry into the database can basically take place in two different ways:

- Data entry by CC, checked by the institution (passive);
- Data entry by the institution itself, checked by the CC (active).

Data entry by the institution shall be initiated by the CC. The institution shall be bound by the main topics of data entry as proposed by the Scientific Council and which shall be specified at the Conference. Furthermore, each

institution can also determine additional priority data entry topics. Finally, each institution shall be expected to keep its own record up to date in the <Directory>.

COOPERATION

Most institutions have been founded during the two last decades, but a few have a longer history.



From: P.A.V. van Harinxma thoe Slooten, P. Sipma, N. Ottema (e.a.), De iepening fen de Fryske Akademy 10 septimber 1938, s.l., 1938 (BE ADVN VB6344).

This booklet illustrates the opening of the Frisian Academy in Leeuwarden before the Second World War. Recently some of the heritage and research tasks have been taken on by a specialised institute named Tresoar.

NISE also offers a platform for occasional collaboration between institutions. This collaboration comprises, for example, initiating, planning and implementing projects. These can include temporary events (conferences, exhibitions, etc.) on the topic of, for example, the national movements within one state, in one region, having many similar characteristics, etc.

An example of another type is the drawing up of action plans, in joint liaison with the CC, for the purpose of archive conservation. In addition, the

The NISE project not only aims to facilitate the consultation of data relating to the history of and the sources concerning the national and regional movements in Europe. It also wants to act as a hub for collaboration between institutions whose field of research and collection is (or is part of) this field of expertise. This collaboration can both be permanent as well as temporary.

Permanent and recurrent collaboration can manifest itself at different levels. Here one must distinguish between the unilateral collaboration with the CC and/or the bilateral or multilateral co-operation with other institutions. Please find below some possibilities.

Collaboration with the CC entails, for example, the systematic supply of information and documentation concerning its own institution to the CC to be included into the NISE website.

Bilateral or multilateral collaboration with another or other institutions within NISE concerns the systematic exchange of its own publications. This is, for example, an option for institutions operating in the same state (e.g. Spain). In addition, there is the possibility an exchange of expertise, e.g. about archive management and material support, e.g. sharing of deposits.

institution can take on the hosting (individually or in conjunction with other institutions) of the NISE conference.

DECLARATION OF INTENT

If it appears that there are sufficient opportunities for convergence between the institution and NISE, it will finally be possible to specify the collaboration.

The collaboration shall be specified in a declaration from the institution. The sample document below can be used for this purpose. This lists the main types of collaboration. Sufficient space has been allowed to meet specific requirements which may differ according to the institution.

During the next stage, the operational, financial and statutory framework of the collaboration can be laid down contractually.

DECLARATION OF INTENT



will participate in NISE (Nationalist Intermediary Structures in Europe).

The participation consists of the following (mark which category or categories):

- Data entry
 - passive
 - active
- Attending the conference of institutions
- Designing and executing joint projects

- Cooperation with the Coordination Centre (CC)
 - Updating its record in the <Directory>
 - Systematic forwarding of its publications to the CC

- Cooperation with other NISE participants, through
 - Exchange agreements (materials, expertise)
 - Bilateral or multilateral projects

0 Hosting the conference

0 Acting as a spearhead institution

0 Other

0

0

0

Declaration signed on ..-..-....

[Name], [Position] [Institution]

The participation can be changed or terminated at all times

0 changed on .././....

0 terminated on .././....

THE NEXT STEPS

In order for NISE to become fully operational, a number of minimum conditions have to be met. These include the presence of sufficient 'critical mass' as far as the institutions are concerned, a carefully worked-out planning and (the success of) the actual start-up.

It is only on condition that sufficient (spearhead) institutions are found to be prepared to take part that one can think about actually implementing the project. Those institutions must together form a group offering sufficient variation as to content, size, status, etc.

The actual implementation of the collaboration shall consist of the following steps:

- Meeting of the spearhead institutions;
- Mutual discussions with the Coordination Centre and the Scientific Council;

→ Working out of an action plan for the recruitment of institutions;

→ Making of mutual collaboration agreements;

→ Designing of projects.

NISE going operational shall only succeed if the start-up appears to be successful. It is therefore important that the first initiatives are carefully planned.

This shall include, for example:

→ Entering into detailed agreements with each institution concerning the practical, financial and content-based operation;

→ Data entry into the database: topic-related data are entered based on the advice from the Scientific Council;

→ Submitting a first project, as an extension of the data entry strategy.

→ Organising a first scientific meeting: e.g. an 'exploratory workshop' to promote and recruit new institutions.

These and the following steps will have to meet the presupposed criterion, i.e. to promote the comparative historiography of national movements and thus also the theory formation regarding nationalism.

They shall also ensure that in Europe heritage and research institutions and their representatives will increasingly collaborate with each other and improve the quality of their collaboration. This shall also make it possible to detect European differences and constants and to evaluate them in the right perspective.

Finally, a new European instrument for scientific cooperation across boundaries will be available.



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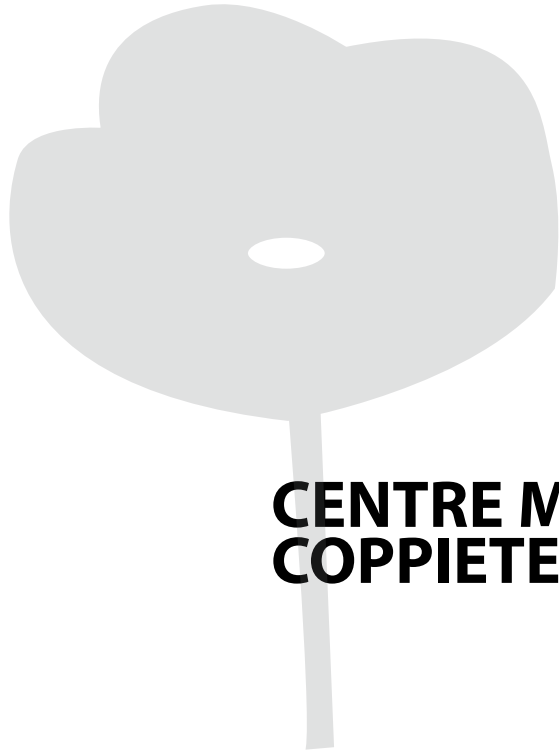
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CENTRE MAURITS COPPIETERS

This new publication presents the Centre Maurits Coppieters (CMC). Our organisation was founded in September 2007. Under a pilot programme of the European Commission we were recognised as a European political foundation affiliated to the European Free Alliance (EFA), a European political party recognised by the European Parliament. More information www.e-f-a.org

In 2004 European political parties were recognised by the European Parliament. In 2008 with the emerging European political foundations a new step in the building of a European public sphere with European political infrastructure is emerging.

In a nutshell, our aims are: observing, analysing data and contributing to the debate on European public policy issues with a special focus on the role of democratic-nationalist and regionalist movements and the process of European integration. We will serve as a framework for national or regional think tanks,

political foundations and academics to work together at European level.

The first General assemblies of the CMC (Antwerp, 6th of June 2008 and Brussels, European Parliament, 16th of October 2008) established the way of working and prepared the activities that will be developed in the year 2009-2010.

The start of our political foundation was assisted by the ADVN, Archives, Documentation and Research, as part of the NISE (Nationalist Intermediary Structures in Europe)-project. More information on www.advn.be and www.nise.eu

*Günther Dauwen
Secretary of CMC
www.cmc-foundation.eu*

GOALS OF THE EUROPEAN POLITICAL FOUNDATION CENTRE MAURITS COPPIETERS (CMC)

According to its general regulations, the Centre Maurits Coppieters asbl-vzw pursues the following objectives and references:

- Observing, analysing and contributing to the debate on European public policy issues with a special focus on the role of nationalist and regionalist movements and the process of European integration;*
- Serving as framework for national or regional think tanks, political foundations and academics to work together at European level;*
- Gather and manage information for scientific purposes on all nationalist and regionalist movements, organisations, structures, ... in all its appearances situated in a European context;*
- Making available information to the public on the implementation of the principle of subsidiarity in a context of a Europe of the Regions;*
- Promoting scientific research on the functioning and the history of all national and regional movements in the EU and making the results public to as many people as possible;*
- Developing actions to open information sources and historical information sources in a structured and controlled way with the aim to build a common data network on issues of Nationalism and Regionalism in Europe.*
- Maintaining contacts with all organisations who are active in national movements and with the Institutions of the EU;*

The Centre Maurits Coppieters asbl-vzw takes all the necessary actions to promote and achieve the higher stated goals always observing the principles on which the European Union is founded, namely the principles of liberty, democracy, respect for human rights and fundamental freedoms, and the rule of law.

The geographical scope of the Centre Maurits Coppieters asbl-vzw is the EU (27 members states) and the candidate members and states in the process of becoming once a candidate member of the EU. The contacts and functioning of the organisation is now based in 3 Member states of the EU, but they are active in 7 regions, stateless nations or constitutional regions. The CMC wishes to enlarge the number of partners in Member states and the number of partners of regions involved in this project.

MAURITS COPPIETERS (SINT-NIKLAAS, 1920 – DEINZE, 2005)

The Fleming Maurits Coppieters studied history and later became a Doctor of Laws and obtained a master's degree in East European studies. During the Second World War, he refused to work for the German occupier. After many years as a teacher, he worked as a lawyer for a while. He was one of the people who re-established the Vlaamse Volksbeweging (Flemish People's Movement), of which he was the President from 1957-1963.

Coppieters' political career began when he became a member of the Flemish-nationalist party Volksunie (VU) which was formed in 1954. With the exception of two years, Coppieters was a town councillor between 1964 and 1983. He was also elected as a member of the Belgian Chamber (1965-1971) and Senate (1971-1979). At the same time, Coppieters became President of the newly formed "Cultuurraad voor de Nederlandstalige Cultuurgemeenschap" (Cultural Council for the Dutch-speaking Community, from which later the Flemish Parliament emanated), when the VU formed part of the government. In 1979, Coppieters was moreover elected during the first direct elections for the European Parliament.

As a regionalist, he became a member of the Group for Technical Coordination and Defence of Independent Groupings and Members in the European Parliament (TCDI). Among other things, he made a name for himself when he cham-

pioned the cause of the Corsicans. In the meantime, Coppieters also played a pioneering role in the formation of the European Free Alliance, of which he became the Honorary President and in whose expansion he continued to play a role, even after he said farewell to active politics in 1981. In 1996, Coppieters joined forces with the president of the Flemish Parliament, Norbert De Batse-lier, to promote "Het Sienjaal", a project with a view to achieve political revival beyond the party boundaries. Coppieters died on November 11, 2005.

Among other things, Coppieters was the author of: Het jaar van de Klaproos; Ik was een Europees Parlements-lid; De Schone en het Beest. He is Honorary member of the EFA.

MEMBERS OF THE CMC

-  Arritti, 5, Bd de Montera – 20200 Bastia, Corsica.
-  Fundació Alkartasuna Fundazioa, Portuetxe, 23 - 1º; 20018-Donostia/San Sebastian – Euskadi www.alkartasunafundazioa.org.
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-  Fundación Galiza Sempre, Av. Rodriguez de Viguri n.16 Baixo 15702 Santiago de Compostela – Galiza, www.galizasempre.org.
-  Home of the Macedonian Culture, Stefanou Dragoumi 11; P.O. BOX 51; 53100 Florina.
-  LINK, Woeringestraat 21, 1000 Brussels, Flanders.
-  Welsh Nationalist Study Group, WNSG, the Department of Humanities at the University of Wales Institute, Caerdydd (UWIC), Western Avenue, Caerdydd, CF5 2SG, Wales.

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The Centre Maurits Coppieters (CMC) is a European Political Foundation recognized by the European Parliament. CMC is linked to the European political family of the European Free Alliance (EFA). Our aims are: observing, analysing data and contributing to the debate on European public policy issues with a special focus on the role of democratic-nationalist and regionalist movements and the process of European integration.