

## **Intro – general questions**

Who you talk about 'the heritage' what do you talk about what are the stories, heritage values, (different ones per heritage community?) you talk about? who decides what is heritage?

*On the question about "whose heritage is it?". Pomáz-Nagykovácsi-puszta Lab is a meeting point of various groups of people – heritage communities – who value different aspects of the site and who share these values with each other while relaxing, having new experiences, and establishing social contacts in a safe environment.*

Do people/visitors regard Socialist heritage as worthy of protecting?

*It depends, who. Locals know the history of the site, they have relatives who used to work there, etc. The name of the bus stop in front of the farm is still named after the socialist company which used to operate there. They do not specifically want the buildings from the socialist era be demolished, and they are happy to see when they are utilized, renovated, transformed, e.g. by turning one into an educational center or another into a community space.*

Who is on the committee?

*The committee consists of locals who have been active in heritage protection discussions for years. As the municipality commissioned the NGO Friends of Pomáz to manage the Heritage List, the NGO elected the committee. The members are as follows:*

*President:*

*Magdolna Ozorai – business administrator*

*Regular members:*

*dr. Csilla Siklódi – archaeologist*

*Dánielné Könczöl – retired schoolteacher*

*Rezső Babos – architectural heritage specialist, university professor*

*Péter Vértes – architect*

*Géza Nagy – engineer, caver*

*External members: József Laszlovszky (archaeologist, university professor), Éva Bőhm (botanist)*

## **Heritage and community**

This is super interesting. Could you say a bit more about the content of the proposals for the portal? What type of items are included?

*On the question about the types of proposals: right now most of the proposals in preparation are focused on famous local people (architects, sportsmen, artists), there is one element of architectural heritage (castle), and historic graves; these were all initiated by the locals.*

Could you please give some examples what kind of proposals are on the portal?

*Right now, there is one proposal on an architectural heritage (a castle), one on an archaeological site, one on graves of 19<sup>th</sup>-century freedom fighters in the local cemetery, and there are several proposals concerning the life's work of famous local people. Items that are already accepted to be on the List are almost exclusively architectural, or commemorating monuments.*

Do you have ideas how to change the problems created by the registration? This is an important problem, mentioned by others as well.

*As we see it now, registration has to stay a must, simply because otherwise a constant moderation of all incoming comments and contributions will be needed, and there is a risk that spambots find the site. Besides, it should be clear who is commenting on a proposal or sending accessory material. It can be expected from people who seriously consider contributing to the heritage-related work to register on the site. However, as registration may be perceived as a barrier, the site should operate in a way that locals will be convinced that it's worthwhile to do the registration and join the discussion here.*

It would be nice to have an overview about the types of proposals arriving, and how they get chosen? Or is everything accepted?

*There are different phases in this process. The first phase is when an idea is received: a very short contribution stating that this or that thing, custom, building etc. should be included in the List, with a few sentences of explanation. Here, practically anything can be posted. The NGO commissioned by the municipality, and the heritage list committee decides if an idea fits the legal definition of local heritage and is worth elaborating, or it may be used in another way (e.g. integrated into another proposal). They help the person who proposed the given item to write a draft proposal, which is then published on the site and is open to debate. It depends partly on the committee members' professional expertise and partly on community feedback during the debate if a draft proposal is discarded or elaborated further into an official proposal, on which a formal voting can be made.*

There is also the question of tourism: how would you like to connect tourism with the concept of local heritage? Or is it important to connect it to this concept?

*There are elements in local heritage which are interesting for people who are not local too, e.g. the monastic sites in the Pilis mountains. However, there is a special group of visitors who are interested in things which are "only known by the locals", which are a bit more outside the mainstream. The two spheres can be connected through this group, and it would be beneficial for the locals both financially and in terms of their identity if they could present their local heritage too to the visitors.*

I have a question about the committee - how it's organised and decisions made re: proposals

*The committee consists of a business economist, an archaeologist, a school teacher, an architectural heritage expert, an architect, and an engineer.*

Do you provide guidelines for submitting a proposal? Do you have people from different professions submitting?

*Yes, there are guidelines helping people to make proposals, available on the portal.*

### **Governance and regional integration**

When we move on the discussion from heritage to adaptive reuse, what do you see as adaptive reuse here? Can you 'reuse' historic networks and routes, or historic uses, instead of the actual material? What are the 'things (material or immaterial) you want to reuse?

*It is an interesting question here because we can talk about the reuse of the site as a community space, and the adaptive reuse of those buildings which are from the Socialist period, so not really heritage buildings in the strict sense. The heritage buildings are reused in the sense that they are the memorials of their former uses.*

When you make plans, can you think about possibilities to become sustainable regardless of the political situation?

*We can think about it, but it is a serious problem. Nothing is independent from political power, and the conditions can change very quickly from one extreme to the other, as the recent changes show. Now this meant a positive turn regarding the lab, but it can equally happen into the other direction as well. This is a high level of uncertainty; it is also clear from the WP1 analysis and the observatory case from Hungary. The observatory case also shows that a very strong business success can mean that level of independence which increases the chances of survival, but even in that case, it can be an isolated project that cannot compensate for the negative social and environmental impacts around.*

Does the political support mean financial support as well?

*Not directly and not now, since the local municipality is struggling with its own financial problems.*

How do you maintain political support?

*This is a peculiarity of Hungarian situation: one cannot. Politics is very much polarized. Strategies must be focused on survival even in the lack of local or national support. This is a high level of uncertainty; it is also clear from the WP1 analysis and the observatory case from Hungary.*

Are members of the local government part of the PTB? If so, on a personal title?

*Yes, there are, and they were first in PBT, then they became elected into the local government, due to their credibility as civic activists.*

Are there any conflicts with the owner regarding these plans for the future?

*There are no conflicts at this point, but a common vision is still needed. We just need to talk more about the plans with him and understand his vision. However, he is also exposed to the same level of uncertainty as the lab, so things can quickly change there too including the vision – this is clear for us.*

And what about the non-financial resources?

*The owner has supported the lab with workforce, water, energy, etc. We have also had volunteers from Pomáz and elsewhere in several cases, someone offered bricks for the kiln construction, someone else went there to select the good pieces, and similar stories. Events are also organized with volunteers in each case.*

Sorry to be clear, is the local council Fidesz?

*No, they are not even from any political party, but a team of local activists who decided to run against the previous local Fidesz government because they were very dissatisfied with what was going on.*

### **Resource integration**

Could you see any commercial players like big companies who could support you?

*I think the challenge here is that the site is on a private property. How can we convince people or companies to invest into it, if it does not formally belong to the public? Would Stiftung Trias invest into a such a project? Or under what conditions?*

think there are interesting potentials in raising the visibility of the site through social media for example, as a producer of local goods which are highly intimate - used for food, in the home, in local cooking - which could be generative for community building.

*This is actually happening; the farm has their own media presence. They do not need any more publicity in this respect since they can sell whatever they have. People from the area mostly know the place due to the farm products.*

Using hashtag or something on Instagram/fb/twitter during 'lockdown'. These images could then be put on the platform?.....I agree, and I think this can be linked to a broader concept of adaptive reuse. Can you 'reuse' food traditions / practices, what other sites / routes / uses would this site be linked to, and can you reestablish (reuse) these links?.....You don't have to call it heritage, as that might narrow down the discussion again.....Yes it is also about framing!

*In this respect, traditional landscape cultivation is such a heritage element. The farm uses methods which are historical, and we present these in this context. It is also an interesting issue what kind of cultivation is acceptable in a national park, since many have the image that it should be an untouched land. However, this has been a cultivated landscape at least since the Middle Ages. Road networks and routes are also a part of heritage in the region, there are roads even from the Roman times. These are key elements in the regional integration of heritage here.*

In which way is the tourism industry already approached? Agencies, websites etc? 'Alternative tourism' is very upcoming. Like culturetrip.com (this is international, but maybe you have that on a national level too)

*We started to establish contacts with the Hungarian hiking association and the National Park, but at a general level. There is a lot to do in this respect, and the directions are quite clear, it is just a matter of capacity in terms of human resources.*