

CONFERENTIE 'IMMATERIEEL ERFGOED VERZAMELEN'

(Tilburg, The Netherlands)

11-10-2019

Intangible Cultural Heritage and participation

Filomena Sousa

MEMORIA
imaterial
Cooperativa Cultural



FCT
Fundação para a Ciência e a Tecnologia
MINISTÉRIO DA CIÊNCIA, TECNOLOGIA E INOVAÇÃO

FCSH FACULDADE DE CIÊNCIAS
SOCIAIS E HUMANAS
UNIVERSIDADE NOVA DE LISBOA



IF INVESTIGADOR
FCT



PT EN

Welcome to MEMORIAMEDIA e-Museum

A web museum to show and share videos, documentaries and studies related with cultural manifestations of Intangible Cultural Heritage (ICH).

It is grounded on the need to identify, register, preserve and publicise tales, legends, proverbs, and any other form of oral culture: the skills of ancient artisans; the uses and rites prevailing in day-to-day professional, social and family circles.

In this e-Museum you can share all the videos, download documents and sound files. We ask that you always mention MEMORIAMEDIA when using our content.

The contents are organized in sections according to criteria based on the recommendations of UNESCO and national legislation for inventorying the Intangible Cultural Heritage.

MEMORIAMEDIA focuses on promoting community involvement in patrimonialization processes. The project associates the ICH concept to an *emic* approach, disseminating the idea that intangible culture patrimonialization processes should respect and value those who are directly involved in the production of cultural expressions.



Oral Expressions

Folktales, folksongs, legends, riddles, proverbs and other oral expressions, including language as a vehicle of the



Know-how

Traditional knowledge and ways of doing rooted in the daily life of communities.



Celebrations

Rituals and festivities that bear out the collective experience of work, religiosity, leisure and other social practices.



Performative Practices

Music, dance and theater as community performative practices.

Go to

MEMORIAMEDIA review

INTANGIBLE CULTURAL HERITAGE
e-ARCHIVES

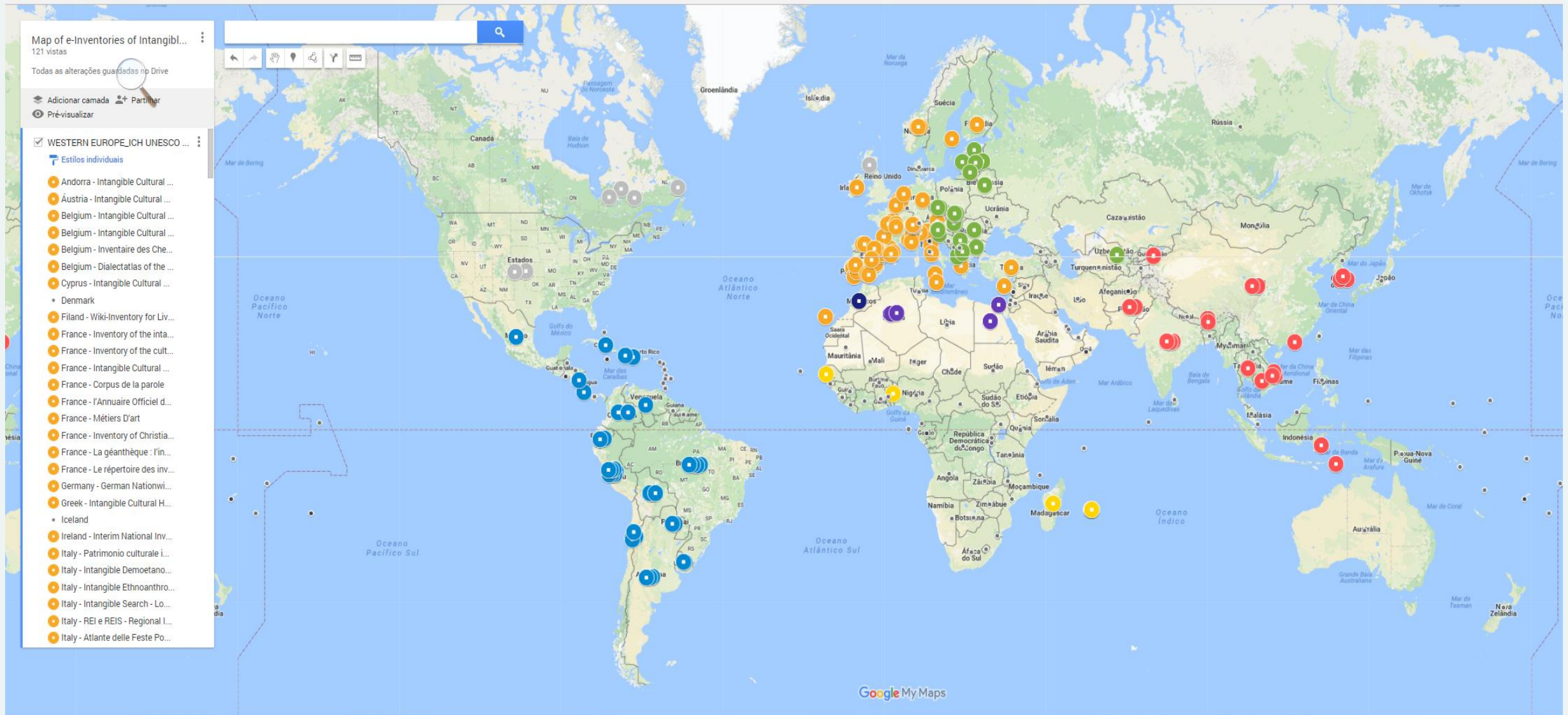


DOWNLOAD BOOK



INTANGIBLE CULTURAL

Map of e-Inventories of Intangible Cultural Heritage



<http://review.memoriamedia.net/index.php/map-of-e-inventories-of-intangible-cultural-heritage>

Article 12 – 2003 UNESCO Convention

Inventorying is a key tool for safeguarding the Intangible Cultural Heritage.

Other safeguard measures - Convention (Articles 2, 12, 13, 14, 16 and 17):

- identification;
- transmission (formal and non-formal);
- educational programs;
- training;
- capacity building;
- promotion;
- inscription on the UNESCO's Lists...

- in almost 160 inventories -
only 22 inventories announce
the collaborative process.

Domains of Intangible Cultural Heritage (ICH) (UNESCO, 2003)

- oral traditions and expressions;
- performing arts;
- social practices, rituals and festive events;
- knowledge and practices concerning nature and the universe;
- traditional craftsmanship.

It is important to safeguard ICH because:

- ICH promotes dialogue and cultural diversity;
- ICH promotes sustainable development;
- ICH is undervalued (compared to tangible and natural heritage);
- ICH is endangered (globalization and social transformation).

- **ICH is always subject to cultural, social, economic and political conditions.**
- **ICH is a social construction**

- **Intangible Cultural Heritage is what communities, groups and individuals (CGIs) define as such.**

Participation

Communities, groups and individuals - not "passive informants", but "active" in collaboration with experts, researchers, States Parties...

- ICH is what communities, groups, and individuals (CGIs) decide, **but considering that the cultural expressions:**
- are transmitted through generations;
- exist in the present day;
- shouldn't be removed from their original context;
- shouldn't be understood as "fixed";
- shouldn't be imposed on other communities;
- shouldn't be manipulated for commercial, touristic, political or religious reasons;

- should respect human rights;
- should be considered in relation to tangible and natural heritage;
- they have key elements and locality that must be respected and safeguarded;
- they give a sense of identity and continuity;
- they promote cultural diversity and human creativity.

Assimilation of the recommendations of the 2003 UNESCO Convention:

1. the importance of the intangible;
 - promoting ICH exhibitions, inventory projects and knowledge on ICH.
2. the importance of democratic approach + local action + participation;
 - especially promoting debates, training actions and workshops on ICH.
3. the holistic perspective of heritage.

We are still in an elementary or basic level of participation.

We are still in the **Informative/Advisory Level**
or
in the Mobilizer basic level.

4 types of community engagement

Informative/Advisory Level (elementary level)

- CGIs are seen as **informants, or even advisers** in the ICH identification, but they **aren't involved in the definition of the safeguarding plan.**

- **Advisory/Mobilizer basic level**

- CGIs are considered as **actors in the safeguarding process, but they don't lead the process.**

- **Mobilizer medium level**

- CGIs **participate in the decisions**, they are partners in the all safeguarding process, **but usually external actors have started this process.**

- **Mobilizer advanced level (maximum level)**

- The initiative of the safeguarding process begins with the CGIs.
They self-mobilize and manage the project.

- **Example of techniques for these different levels**

- information sessions;
- interviews;
- surveys;
- focus groups...
- forums;
- citizens' juries;
- working meetings;
- training actions;
- workshops;
- and other kind of group dynamics...

What can be done to rise higher levels?

- To promote even + information among CGIs and be informed by them;
- To reduce misunderstanding on conceptual definitions;
- To improve teams/networks with different ICH actors;
- To work with professionals of participatory methodologies;
- To have contact with “living heritage” (*in situ*);
- To reduce the centrality of the States organizations in process.

misunderstanding on conceptual definitions

- Activities that do not really fit in the ICH definition:
 - Activities about elements that are not "living heritage;
 - Activities that don't value the context of practices;
 - Activities that cross different types of culture and art without a clear goal or result, regarding the safeguarding of a tradition.

- ICH should involve
 - a cultural expression – a popular tradition that is alive (that exists in our days);
 - should involve a community of practice (group or individual);
 - and should always involve a safeguarding plan for that tradition.

misunderstanding on conceptual definitions

- the concept of “community”
 - museums usually don’t identify themselves as part of this "community". As if they were an external actor to the community;
 - Often, refer to the concept of "local community" – only the territory covered by the museums (the community doesn’t need to be restrict to that territory);
 - confusion between the "ICH community" and the "visitors of the museums”.

misunderstanding on conceptual definitions

- We are not speaking of "participation" when considering :
 - only the way visitors enjoy an exhibition (should be considered the involvement in ICH safeguarding process);
 - only the way that local community participates in the activities of museums (should be considered the involvement in ICH safeguarding process);
 - Tendency for museums to overvalue the participation in the space of the museum.

- In the “spirit of the 2003 Convention”, “participation” means, not only, but mainly:
 - safeguarding *in situ*;
involving people with their own heritage,
making people want to be part of ICH,
learning from practitioners, doing it, teaching it.
 - the support to a network of ICH actors (highlighting the role of practitioners);
 - and the promotion of a **collaborative process that defines and implements a safeguarding plan**.

What can be done to improve the participation?

- intensifying the relationship between museums and CGIs in ICH context;
- If working ICH – work the “spirit of the Convention”;
- The concepts must be similar to everyone. Decode the Convention;
- Mobilize teams and professionals of participatory techniques - the mediators, facilitators...

Considering ICH

No inventory, no collection or video record will have relevance
**if the practice and the meaning of the tradition is lost
in the original context, for their communities.**