



Soutenu par



10th International Conference of the French Center for Intangible Cultural Heritage Ethnopôle

10^e colloque international de l'ethnopôle
Centre français du patrimoine culturel immatériel (CFPCI)

LIVING HERITAGE OUTSIDE THE FRAMEWORK DIVERSE STRATEGIES OUTSIDE UNESCO AND THE 2003 CONVENTION

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STRATÉGIES DIFFÉRENCIÉES AU REGARD DE L'UNESCO ET DE LA CONVENTION
DE 2003

Hybrid event

Vitré, Centre culturel Jacques Duhamel, auditorium Mozart
6, rue de Verdun
Thursday 30th November and Friday 1st December 2023

In partnership with Bretagne Culture Diversité (BCD), with the support of the Directorate-General for Heritage and Architecture, the French Ministry of Culture and the city of Vitré, and in collaboration with Rennes 2 and Western Brittany (*Bretagne Occidentale*) universities.

Presentation

2023 marks the 20th anniversary of the Convention for the Safeguarding of the Intangible Cultural Heritage (ICH) adopted by UNESCO. Over the last two decades, the convention has received considerable endorsement from 181 Member States.¹ But this wave of enthusiasm is not unanimous. Certain States have decided against adopting the Convention, whilst certain

¹ “The Convention was ratified at an unprecedented rate – as at November 2015, 163 Member States have ratified the Convention, which is more than three-quarters of the 195 Member States of UNESCO”, UNESCO 2015, *2003 Convention for the Safeguarding of the Intangible Cultural Heritage, Media Kit*, <https://ich.unesco.org/doc/src/32697-EN.pdf> (accessed 10/21/2023).

communities cannot benefit from it as a resource because they do not have country status. In addition, within Member States, ICH status is influenced by political decisions concerning communities and minorities. This conference offers an opportunity to explore the various viewpoints, strategies and aspects at stake outside the UNESCO framework and/or the 2003 Convention from a critical perspective.

The reasons for and commitment to the safeguarding of ICH outside the framework of the Convention are many and varied. Within some non-signatory States, there is huge enthusiasm for the valorization and recognition of living heritage from inside their different communities. Why have some States therefore decided not to sign the Convention? Can we identify the similarities and differences concerning the reasons for their decision? Has the normative quality of the Convention, as well as the “performative effects”² conveyed by the utopian representations associated with it, influenced their decision? These questions are rarely explored and encourage an analysis of the function of ICH safeguarding, as well as the political concerns, in the context of communities who are active and yet voluntarily distance themselves from the UNESCO framework. What do the different communities acting within these States do to bring their intangible cultural heritage to life on an international scale?

This also raises the question of communities which are not officially recognized as States and therefore cannot take part in the Convention. This second level of analysis encourages an examination of the way in which stateless peoples work to have the various examples of intangible heritage they hold recognized in a conventional way.

The issue of the stateless and voiceless may be far from new³, but it is nevertheless not often thought about within the context of ICH. Although the participation of ICH keepers is a fundamental principal of the Convention, it’s up to each Member State to “identify and define the various elements of the intangible cultural heritage present in its territory, with the participation of communities, groups and relevant non-governmental organizations.”⁴ But where does that leave communities with no voice and no state of their own? How and why do some communities try to put in place certain strategies relating to the ICH examples of which they are custodians? How do stateless peoples who cannot join UNESCO work to get their practices, knowledge and know-how recognized? For communities with relatively little access to the Convention’s resources, what strategies do they envisage and deploy in order to attain recognition and visibility? Depending on the context, can the Convention be understood as a tool for the emancipation of these communities, therefore playing a significant role in the question of identity?

All these different aspects relating to ICH outside the UNESCO framework are at the heart of this conference, which has been jointly organized by the French Center for Intangible Cultural Heritage Ethnopole and Bretagne Culture Diversité. Over two days, we will use real examples to explore the aspects at stake and the strategies that can be found outside the UNESCO framework.

² Bortolotto Chiara, 2020, « ‘Let’s get together’: The making of shared heritage between bureaucratization of utopia and utopianization of bureaucracy », *L’espace géographique*, vol. 49 : 2.

³ Arendt Hanna, 1951, *The Origins of Totalitarianism*, New York, Harcourt-Brace & Co.

⁴ UNESCO, 2020, *Basic Texts of the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage*, https://ich.unesco.org/doc/src/2003_Convention_Basic_Texts-2020_version-EN.pdf

PROGRAM

THURSDAY 30th NOVEMBER 2023

9.00 **Opening and coffee**

9.30-10.15 **Welcome note**

Chérif Khaznadar, Founder of the World Cultures Institute - CFPCI

Tudi Kernalegenn, Director of Bretagne Culture Diversité

Isabelle Le Callennec, Mayor of Vitré

10.15-12.00 **Opening Presentations**

10.15-11.00 **Lily Martinet**, Ethnology and Intangible Cultural Heritage Policy Officer, Commission for Inspection, Research and Innovation, Directorate-General for Heritage, Ministry for Culture : *Introductory Presentation*

11.30-12.00 **Rieks Smeets**, Head of UNESCO's Intangible Cultural Heritage Division, and Convention for the Safeguarding of the Intangible Cultural Heritage Secretary from 2003 to 2008 : *Viewpoints and decisions concerning the desirability, adoption and ratification of the 2003 Convention. A descriptive and explanatory presentation*

In 1999, UNESCO was authorized to explore the feasibility of a convention for the safeguarding of ICH. In 2001, it began preparing a pilot convention thanks to the perseverance of the organization's then administration, which included setting up meetings with experts and the Proclamation of Masterpieces Program. For years this program, as well as the developing perspective of a convention, were systematically criticized by certain countries and warmly welcomed by others. From the beginning of 2003, a compromise made the much awaited and quasi-unanimous adoption of the 2003 Convention possible. This was followed by its mass ratification: 100 countries in June 2008, a total which has since increased to 281. 8 countries openly abstained during the adoption of the Convention, 6 of which, to date, have still not signed. It's impossible to fully understand the complexities of the many reasons for ratifying the convention, or not. However, in both cases the reasons seem to vary greatly.

12.00-13.30 Lunch break

13.30-14.30 **Michelle Stefano**, Folklife Specialist / American Folklife Center, Library of Congress : *Safeguarding and Promoting Intangible Cultural Heritage Collaboratively. Examples from the United States*

Whether implementing the UNESCO *Convention for the Safeguarding of Intangible Cultural Heritage* or not, the artists, culture keepers, and communities whose intangible cultural heritage is under focus should be fully involved with any and all safeguarding and promotional efforts. This presentation examines priorities and key considerations for building community-guided, collaborative approaches, and draws on examples of programs and initiatives underway in the context of "public folklore", a longstanding discipline, profession, and infrastructure dedicated to supporting people's intangible cultural heritage across the United States.

14.30-15.30 **Sibongile Masuku**, Senior Lecturer, Tifundvo TeMasiko neMafa / Culture and Heritage Studies, University of Mpumalanga (South Africa). Chairperson of Culture to the National Commission for UNESCO : *South Africa's role in the implementation of indigenous knowledge processes as it advances towards the ratification of the 2003 UNESCO Convention*

This presentation will focus on South Africa's path towards the ratification of the convention and the current status of ratification. It will further look at work that is currently done with regards to the implementation of the convention. The cons of starting this process much later than other State Parties to the Convention.

15.30-15.45 Break

15.45-16.45 **Antoine Gauthier**, Director General of the Quebec Committee for Intangible Heritage : *Safeguarding Intangible Cultural Heritage in Quebec (Canada). Synergies, Strategies and Difficulties*

Despite Canada's decision not to ratify the 2003 UNESCO Convention, Quebec has made certain provisions within its legal and administrative frameworks. The subjects that will be discussed during the conference are : inventories of intangible heritage on a municipal and regional scale; the CQPV's reports included in the publication, "*Les traditions culturelles du Québec en chiffres*" ("Quebec's Cultural Traditions in Numbers"); government and non-government actions.

16.45-17.45 **Daniel Carpenter**, Executive director, Heritage Crafts & **Mary Lewis**, Endangered Crafts Manager, Heritage Crafts : *The UK's Red List of Endangered Crafts. Safeguarding traditional craftsmanship outside of the UNESCO Convention*

Based on thirteen years of advocating for ratification of the 2003 UNSECO Convention on ICH, and six years as a UNESCO-accredited NGO, Daniel Carpenter and Mary Lewis from Heritage Crafts discuss how the charitable organization has developed its own way of surveying the domain of traditional craftsmanship, with elements borrowed from the International Union for Conservation of Nature and the Rare Breeds Survival Trust. They reflect on four editions of the Red List of Endangered Crafts, including the reaction of proponents of at-risk practices, the general public and national media. They discuss recent efforts to adapt the methodology to include craft practices of particular significance to geographic regions and cultural groups, including stateless peoples such as the Gypsy, Roma and Traveller communities, in order to bring the project more in line with the social justice ideals that originally underpinned the UNESCO Convention.

FRIDAY DECEMBER 1st 2023

9.00 **Welcome**

9.15-10.15 **Clea Hance**, jurist researcher, post-doctoral position at the Institut des Sciences Sociales du Politique (CNRS, ENS-Paris Saclay) : *Intangible Cultural Heritage Law. Beyond the 2003 UNESCO Convention*

This presentation will focus on underlining the fact that an effective legal regime protecting intangible cultural heritage cannot be limited to the 2003 UNESCO Convention. Indeed, this Convention is limited to consensual patrimonialization programs, whereas a lot of issues pertaining to the participation of heritage holders/bearers are conflictual with the State. Thus, it is important to also take into consideration other legal grounds, such as cultural rights, to ensure a more objective protection of intangible cultural heritage and thereby cultural diversity in national territories.

10.15-11.15 **Marie Roué**, Emeritus Research Director at the French National Centre for Scientific Research (CNRS)/ Eco-Anthropology Lab at the French Museum of National History (MNHN) : *The Samis and the Intangible Heritage Convention. A Troubling Absence*

With only a few exceptions, it is surprising that none of the three countries of Sápmi – Norway, Sweden, Finland – have proposed the inclusion of Sámi elements as part of their ICH inventory: no *juoigós* (Sámi songs), no ethno-ecological knowledge, not even any examples of their arts and crafts. Are these countries more inclined to suggest elements of cultural heritage that stem from the majority rather than the indigenous minority? The Sámis themselves are already extremely active on every front; they are part of a number of international institutions and they are involved in legal battles concerning the recognition of their territorial rights. Could it be that they do not have the time? Their parliaments, responsible firstly for linguistic and cultural issues, demand that they have a governing role. The conflicts or complexities concerning UNESCO World Heritage Sites may offer us a starting point from which to explore these questions. Using several examples, we will identify the wealth of Sámi intangible heritage and the political and cultural obstacles which prevent its inclusion.

11.15-11.30 Break

11.30-12.30 **Hervé Parent**, Director of the KaRu prod association : *Recognising and valorising gypsy rumba as an ICH. Working on representations*

The way Gypsies, and more widely Traveller communities, are portrayed differs greatly depending on the lens through which they are viewed. By focusing on music or art in general, their image will be sublimated. Once the musical instrument is back in its case, the artist will give way to the “chicken thief”. By working to have the gypsy rumba inscribed on UNESCO’s Representative List of Intangible Cultural Heritage, we are offering a new perspective on the culture of the Other. The challenge is not only to change the “folkloristic” representations of these populations, but also to enable the owners themselves to play a part in this vast project and cultivate a positive self-image. However, there are many obstacles on both sides, in particular the fantasies associated with Unesco listing. What can we expect from such an initiative? What are the possible repercussions and consequences?

12.30-13.00 **Luke Kaplan**, Artist and Doctorate Candidate, The Environmental Learning Centre, Rhodes University, South Africa & **Saskia Vermeylen**, PhD, Reader in Law, The University of Strathclyde, Scotland : *Lore of the Land. A Photographic Legal Enquiry into Ancestral Land Right Claims in Namibia*

This presentation explores the spiritual, cultural, and legal relationships between two San communities in Namibia and the land in which they live. The photographic work emerged through a collaborative research project that sought new ways of representing the law: not merely as a codified set of texts, but by portraying the land claims of these communities in a manner which does justice to an embodied and spiritual sense of living law.

Useful Information

Free admission upon registration, subject to availability.

<https://www.maisondesculturesdumonde.org/colloque-international-du-cfpci>

A link will be sent by email to remote participants before the conference.

Further information

Intangible Cultural Heritage Officer

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