



Consejo Internacional de Monumentos y Sitios
International Council on Monuments and Sites
Conseil International des Monuments et des Sites
Organismo "A" de UNESCO
ICOMOS MEXICANO, A. C.

2013 – Año del Patrimonio de la Educación

Call for Papers

ICOMOS Mexico invites to the

XXXIII INTERNATIONAL SYMPOSIUM ON THE CONSERVATION OF CULTURAL HERITAGE

With the theme:

THE INTANGIBLE AND TANGIBLE HERITAGE AS INSEPARABLE CATEGORIES OF CULTURAL HERITAGE

Coatepec, Ver. October 1-4, 2013

Objectives:

This Symposium aims to provide a forum for interdisciplinary discussion on the need to foster the inseparability of tangible and intangible heritage and ensure the same recognition as the community that keeps them alive.

In this sense, the intention of the Symposium is not limited to "theorizing" about intangible cultural heritage and its ongoing relationship with the 'place', but in the definition of the basic principles that should underlie the protection of cultural heritage from research, academic activities and specific experiences.

Recognizing that cultural heritage is a complex reality, a result of this Symposium will be to identify the increasingly urgent but difficult task, in a changing world, to gather these two categories that are subject to three main threats: globalization, internal and external migration, and tourism.

Main themes:



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Theme 1. - The threat of globalization in the protection of Intangible-Tangible Heritage and the relationship with its 'place' of origin.

Theme 2. - The threat of internal and external Migration and the relationship with its 'place' of origin.

Theme 3. - The threat of tourism and its potential risks in relation to 'place'.

Theme 4. - Management of the Intangible-Tangible Heritage and its relation to 'place'.

REQUIREMENTS

Open to all public officials responsible for the implementation and design of government programs on heritage, directors of cultural centers, universities, museums, researchers, cultural managers, civil associations and the general public interested in the preservation and dissemination of cultural heritage .

Should send a summary of the paper, not to exceed one page in Arial 12 points and attach another sheet of paper with the name of the author, curriculum vitae, paper title and the theme where you want to participate.

The summary of the paper should be sent by email to the following address: xxxiiisymposium@icomos.org.mx

We will receive only one proposal per participant.

Dates:

August 20, 2013: Deadline for receipt of proposals.



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August 30, 2013: selected papers will be published in the website: <http://www.icomos.org.mx> and those selected will be notified via email.

September 20, 2013: Deadline for submission of the final papers to be included in the CDs, e-mail: xxxiiisymposium@icomos.org.mx, should have a maximum of 15 pages with double spacing on Arial 12 points.

The presentations during the Symposium should not exceed 20 minutes.

The Academic Committee's decision is final.

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XXXIII INTERNATIONAL SYMPOSIUM ON THE
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THE INTANGIBLE AND TANGIBLE HERITAGE AS INSEPARABLE CATEGORIES OF CULTURAL HERITAGE

October 1st to 4, 2013
Coatepec, Veracruz, México

Background

ICOMOS Mexico, is the representation in our country of the International Council of Monuments and Sites (ICOMOS), a nongovernmental organization, nonprofit, dedicated to the conservation and protection of cultural heritage. Advisory body to the World Heritage Committee, for the



2013 – Año del Patrimonio de la Educación

nominations and for those monuments and sites that have been listed on the World Heritage List, under the 1972 UNESCO Convention for the Protection of World Cultural and Natural Heritage.

Since 1978, ICOMOS Mexico has held each year an International Symposium on the Conservation of Cultural Heritage. Its annual theme focuses on the most relevant aspects of Cultural Heritage and has had the presence of speakers from around the world to discuss specific topics related to them.

This year, we have decided to organize in **Coatepec, Veracruz**, from October 1st to 4, the **XXXIII Symposium**, with the theme: **"Intangible and Tangible Heritage as two inseparable categories of Cultural Heritage"**.

The ICOMOS International Scientific Committee of Intangible Cultural Heritage (ICICH) has taken forward the issue raised and decided to conduct a joint meeting ICICH - ICOMOS Mexico during the Symposium, with interventions that enrich the end result.

ICOMOS International Scientific Committee on Intangible Cultural Heritage's President, Archaeologist Marilyn Truscott (Australian), gave the following keynote presentation at the World Living Heritage Festival in Udaipur, India¹:

Introduction

"This paper addresses the issue of the separation of tangible and intangible heritage, as recognised in international conventions by UNESCO. It also flags the imperative to ensure these different aspects of heritage remain indissoluble in order to retain, sustain, remain a living heritage, especially given current general threats to heritage worldwide.

But first what is meant by 'intangible cultural heritage'.² The definition in UNESCO's 'Intangible Cultural Heritage' Convention of 2003 is helpful here:³

The term "intangible cultural heritage" means the practices, representations, expressions, knowledge and skills, along with the instruments, objects, artefacts and cultural spaces associated therewith-that communities, groups and, in some cases, individuals recognize as part member of their cultural heritage. This intangible cultural heritage, transmitted from generation to generation,

¹ This document is based on the lecture given by the author at the World Living Heritage Festival in November 2012 in Udaipur, India, under the auspices of the Eternal Mewar Foundation of Udaipur, India UNESCO Commission and ICOMOS India.

² I do not explain 'tangible' heritage, given ICOMOS members, and others working in place heritage or museums, understand this term.

³ Article 2(1), Convention for the Safeguarding of Intangible Cultural Heritage 2003 (ICH Convention)



2013 – Año del Patrimonio de la Educación

*is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, with a sense of identity and continuity, thus promoting respect cultural diversity and human creativity. For the purposes of this Convention, it shall only intangible cultural heritage that is compatible with international human rights instruments available and the requirements of mutual respect among communities, groups and individuals, and of sustainable development.*⁴

This 2003 ICH Convention, now 10 years old, was in response to a perception that a focus on built heritage was excluding due international recognition and support for intangible heritage. Since then UNESCO has made a further international recognition relevant to living, or intangible, heritage, for in 2005, it passed the Convention on Cultural Diversity 2005.⁵ This separation risks 'silos' in systems identifying and managing these different facets of heritage, closed to ways of recognition that is inclusive and collaborative.

Ironically, the ICH Convention emerged separately simultaneously with a greater recognition of intangible heritage as part of 'place heritage' in the 1972 World Heritage Convention.⁶ Forty years old last year, this Convention covers places of natural and cultural value, now being (2012) 962 properties.⁷ Yes, this convention separates 'objects' or movable from immovable heritage, and underwater heritage, but the significance criteria, for outstanding universal value, have broadened and deepened. They now increasingly recognise community associations with place and meanings of place for that community, such as criterion (vi)⁸. Here we are clearly talking about intangible heritage **with** place.⁹

Perhaps based on my experience as an archaeologist working with descendant groups—not just in Australia, such an inextricable connection between 'place', or 'space' (as known in the ICH Convention) and intangible values are obvious. I see intangible cultural heritage as born of—and born in, a place: the landscape, the climate –its plants and animals, geography / geology. The very physicality of place leading to building materials forms, foods and clothing, tools utensils for living., seasonal responses, and yes, belief systems sprung from the environment's influence on local cosmological explanations, and artistic responses—song, dance, story, art, design—reflecting those beliefs, and stories of place and people. Language in which everyday life, beliefs,

⁴ <http://unesdoc.unesco.org/images/0013/001325/132540s.pdf>

⁵ Convention on the Protection and Promotion of the Diversity of Cultural Expressions

⁶ Convention Concerning the Protection of the World Cultural and Natural Heritage 1972 (World Heritage Convention)

⁷ 190 member countries: 962 properties, 745 cultural, 188 natural, 29 mixed properties in 157 countries. Mexico has 31 World Heritage sites, of which 4 are for natural values. Australia has 19, 12 natural, 4 'mixed' (for natural and Indigenous heritage), and 3 for purely settler cultural reasons.

⁸ *to be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance. (The Committee considers that this criterion should preferably be used in conjunction with other criteria)*

⁹ The first place listed as a spiritual landscape was in New Zealand, Mt Tongariro in 1993, important spiritual site for the Maori people; the second was Uluru-Kata Tjuta in Australia in 1994,⁹ also as a spiritual landscape, in this case to the Anangu Aboriginal people of that area, owners of Uluru, with a strong 'living heritage'. Both have story, song, dance, ritual etc associated strongly with these places.



2013 – Año del Patrimonio de la Educación

stories, are expressed is an essence of living heritage—as all of us who speak more than one language know: no two languages are alike, they are the very expression of different living heritage.”

“In this sense, the poet and humanist Miguel Leon Portilla wrote a poem in Nahuatl called 'When a language dies' that begins with: "When a language dies, divine things, stars, sun and moon, human things, thoughts, feelings, are no more reflected in that mirror" (Annex 1)

Of course, many see the ICH Convention as being as said a natural balance for the place-based world heritage system, as well as seeing intangible heritage as immutable in other ways: leading to this separation. Perhaps, this reflects the then UNESCO director, Kōichirō Matsuura's own heritage from Japan, from East Asia, where there is a special approach to 'intangible heritage', giving great reverence of its physical elements, and seeking its unchanging continuity. But today, very different cultural expressions are involved, with 148 state parties to the convention,¹⁰ and 292 'elements'¹¹ listed since 2008. Mexico has seven intangible heritage 'elements' listed (see Appendix 2), all are grounded in a particular culture, and thus place. There are other overlaps internationally in World Heritage and ICH listings.

In many ways, the decision to have separate conventions is regrettable, for they threaten any integrated approach to heritage. The community, any community, does not see its heritage in separate compartments. However, for the moment we are stuck with this, and I trust that ongoing discussion to further living, or intangible, heritage will result in a framework that ensures that the separated 'bits' are put back together in most heritage practice. We need to find bridges to facilitate joint approaches at official levels that enhance community cohesive approaches. A vivid reminder of why a unified approach is necessary, is given by ICH member, Andrew Hall, in a hypothetical from Malawi:

“The indivisibility of tangible and intangible

As an example, we have the statement of Andrew Hall: ... "I was in Malawi last December, advising on the appointment of Intangible World Heritage" magic mountain "Mount Mulanje. Among many other things, is the main source of traditional medicines in the country and indeed, in most of southern Africa. If you were to enroll in the list of Intangible World Heritage Malawi medicinal traditions, protection of the mountain and plant life becomes vital for the perpetuation of the practice of medicine and should be included as part of the "element ". Also associated with the same medical practice, it requires a healer perform a ceremony in front of a certain species of tree so you can go to the mountain to collect medicinal plants. Most towns have at least one such tree. If trees also disappear tradition, since if the ceremony is not performed, the collected medication has no power. "

¹⁰ Australia has yet to ratify, along with other Anglo settler countries, and the UK.

¹¹ As manifestations of intangible cultural heritage are known



2013 – Año del Patrimonio de la Educación

(Andrew Hall, Vice ICICH, ICOMOS South Africa, October 2012)

Yet at the same time, the fact of the present separation and the world's pace of change, makes this a difficult but increasingly urgent task. For heritage, but especially intangible cultural heritage and its continued link with place, in today's world, is **subject to three main threats**: globalisation / modernisation; people movement; and tourism."

General Purpose of the Symposium

This Symposium has as its main purpose to provide a forum for interdisciplinary discussion on the need to foster the indivisibility of tangible and intangible heritage and ensure that they meet as recognized by the community that keeps it alive.

In this sense, the intention of the Symposium is not limited to the "theorizing" intangible cultural heritage and its ongoing relationship with the 'place', but in the definition of the basic principles that should underlie the protection of cultural heritage from research, academic and specific experiences.

Recognizing that cultural heritage is a complex reality, a result of this Symposium will identify the difficult but increasingly urgent task, in a changing world, to gather these two categories that are subject to three main threats: globalization, internal and external migration, and tourism. We will discuss the following topics:

Theme 1.- The threat of globalization to the Intangible-Tangible Heritage protection and relationship with its 'place' of origin

Globalization or modernisation is the fastest economic and socio-cultural change. It has rapidly generated profound transformations. The change and homogenization is a constant: all cultural groups in the world have changed over time. While cultural change has always existed in the history of mankind both, invasions or external acquisitions, such as the colonization of the New World have accelerated them. But today, the rapid expansion of technology and its associated 'lifestyles', often called "Western" is prevailing. But we wonder how communities can carry their culture, their heritage-forward, while adopting some technological advantages, is the question. The advantages of some modernisation, expressions of economic 'arrival', can be a risk to built forms, ways of life and cultural expression to living heritage.

Associated with this, but in essence different, is the threat by a larger or dominant culture to another group's living heritage, often a minority group. This is seen in many countries around the world, especially in African countries, where a tribal/ethnic group may have political or other



2013 – Año del Patrimonio de la Educación

power dominance over many other communities with different but also longstanding heritage in place.

In both cases, we may see the overtake of a place by another group for their own expressions of living heritage and the inter-communal rivalry and conflict that can occur.

The question is: How to balance preservation change?

Theme 2.- The threat of internal and external Migration and the relationship with its 'place' of origin

The phenomenon of migration also affects the living heritage. People have always moved from their origins and will continue to do so. Some come from other places as invaders, colonisers, and settle there, many move voluntarily, some are forced to leave their homes and have to settle elsewhere. For example, how do migrants carry their "living heritage" with them to another place where another living heritage is dominant? Disconnected from their place of origin, can intangible heritage survive and continue in a sustainable way? Refugees may arrive to a new safe space, seen as fortunate to survive, by themselves and others, until they mourn and grieve for their 'grandmother's teapot' for the massive disruption and discontinuity of their living heritage.

How can traditions and techniques be transmitted in different ecological and cultural contexts that gave them life? Is this possible?

Theme 3.- The threat of tourism and its potential risks in relation to 'place'

Tourism may be both a benefit to a local culture's living legacy or a risk: the current growth of cultural tourism around the world is massive, sometimes local but often overwhelmingly international. Opportunities for living heritage may be extra power to a community from income received into its space, risks are well known, including the potential to "freeze-frame" cultural expressions for the tourist market. The 'exotic' is an attraction for foreign tourists. A recurring example is that of some temples in Southeast Asia, inscribed on the World Heritage List, while temple dancers are cast out to perform in local hotels. A byproduct of foreign tourism is the appropriation of traditional practices by others, at times seen as cultural transfers, but sometimes as outright stealing. Intellectual copyright is an issue that involves living heritage and the rights of the relevant community to be acknowledged, and their right to decide the use of their living heritage.

Cultural industries? Traditional mass marketing? Can they coexist?

Theme 4.- Management and Intangible-Tangible Heritage and its relation to 'place'

Lastly, although the UNESCO conventions seek to acknowledge the special and different forms of cultural expressions of heritage, around the world, and we are increasingly aware of threats to that diversity, they may pose their own risk. For, however well-meaning these many systems of international recognition, they can risk ignoring the local, perhaps less exotic or less nationally important expressions of national identity.



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The above issues for the sustainability of living, intangible heritage and its connection to place are ones that are worthy of discussion. For a balance between change and continuity is essential for the survival and sustainability of living heritage, both in its original space, and its possibilities to continue to live elsewhere. Control by the relevant community is a key component. But how do we enable this to happen accross the world? Examples of how and where this is happening can empower other relevant communities, and the proposed discussions in Mexico provide an opportunity to show such ways forward.

Annex 1

Poem written in Nahuatl by the author:



2013 – Año del Patrimonio de la Educación

Ihcuac thalhtolli ye miqui

"WHEN A LANGUAGE DIES"

When a language dies
divine things,
stars, sun and moon;
human affairs,
thoughts and feelings,
are no more reflected
in that mirror.

When a language dies
all there is in the world,
seas and rivers,
animals and plants,
are not thought of, nor pronounced
with glimpses and sounds
which no longer exist.

When a language dies,
then closes
to all peoples of the world,
a window, a door
a peering
in a different manner
to what is 'being' and 'life' on earth.

When a language dies,
its words of love,
intonation of pain and fondness
maybe old songs,
stories, speeches, prayers,
no one, like they were,
will be able to repeat.

When a language dies,
many have died,
and many may die.

Mirrors broken forever,
shadow of voices
silenced forever:
humanity is impoverished.

Tribute to Carlos Montemayor

Author: Miguel Leon Portilla, Journal of the National Autonomous University of Mexico, December 2010: <http://www.revistadelauniversidad.unam.mx/8210/leon/82leon.htmlico>

Annex 2



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2013 – Año del Patrimonio de la Educación

'Elements' of intangible cultural heritage of Mexico, listed in the Representative List of the Convention:

- Mariachi, string music, song and trumpet (2011)
- Parachicos in the traditional January feast of Chiapa de Corzo (2010)
- Pirekua, traditional song of the P'urhépecha (2010)
- Traditional Mexican cuisine, ancestral, ongoing community culture, - The Michoacán paradigm (2010)
- Places of memory and living traditions of the Otomí-Chichimecas people of Tlaximán: the Peña de Bernal, guardian of a sacred territory (2009)
- Ritual ceremony of the Voladores (2009)
- Indigenous Festivity dedicated to the Dead (2008)

Programmes, projects and activities for the safeguarding of intangible cultural heritage considered to best reflect the principles and objectives of the Convention:

- Xtaxkgakget Makgkaxtlawana: the Centre for Indigenous Arts and its contribution to safeguarding the intangible cultural heritage of the Totonac people of Veracruz, Mexico (2012)