



Intangible Heritage Annotated Bibliography

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Arantes, A.A. (2007) *Diversity, heritage and cultural politics*. *Theory, Culture & Society*, 24(7-8)

This article begins by defining the difference between the construction of social memory and the preservation of cultural heritage – and important distinction to make since one relies solely on members of the particular culture while the other can (and often does) involve outside individuals.

Here, UNESCO's involvement and its position at the core of this field is praised for increasing the recognition of intangible cultural heritage on a global scale. This is argued as a good method for countering the negative effects of globalisation on intangible heritage such as the aggravation caused by the growth of tourism. Further praise of UNESCO'S 2003 Convention for the Safeguarding of the Intangible Cultural Heritage is given when the article argues that the local communities involved had a continually reinforced authority throughout the initiative.

Some prominent, current debates in the field of intangible heritage are usually those centred around who had intellectual authority throughout the inventorying process and what are the social consequences of altering policies at a local level?

The article discusses the argument that safeguarding and enriching heritage can accommodate opportunities for social and economic development. It continues by describing Brazil's history of institution building and the coinciding emergence of 'cultural rights.' It concludes by calling attention to the friction that exists between politics and market which permeates much of the discourse and policies relating to heritage.

Brown, M.F. (2005) *Heritage trouble: recent work on the protection of intangible cultural property*. *International Journal of Cultural Property*, 12(1)

This paper addresses the difficult, darker side to intangible heritage, exploring the problems and injustices that can arise from inventorying and the exclusion of some cultural heritage from certain safeguarding initiatives. The Information Society is the main subject of this paper's critical analysis. However, the authors reproach is argued well by discussing how the inventorying of intangible heritage is often followed by the Information Society vying to claim and control it.

A key theme in throughout this piece of work is that of growth and change, both within the field of intangible cultural heritage and in people's point of view. An example of growth and change lies in globalisation, and this paper argues this recent phenomenon has had both positive and negative effects. Globalisation can be used as an object of blame for the injustices of the modern world but has also been fundamental in gaining recognition of intangible heritage and rallying support for its safeguarding. Additionally, it discusses the evolution of the intangible heritage sphere of interest from the early 1980's understanding of 'cultural property' to UNESCO's 1997 definition of 'intangible cultural heritage' and the growth of the field since then. It examines the more recent shift in academia from an indulgent attitude towards cultural mixing, to a more critical position burdened with concern over how global flows of culture can endanger a community's sense of its own authenticity.

It ends with the profound notion that the preservation and protection of the people themselves should always be considered of greater importance than the safeguarding of intangible cultural heritage.

Chocano, R. (2019) *Producing African-descent: afro-peruvian music, intangible heritage, authenticity and bureaucracy in a Latin America music compilation*. *International Journal of Heritage*. Volume 25, Issue 8

The article begins by describing the origins of the Afro-Peruvian population in Peru, the majority of whom are descendants of African slaves brought to Latin America by Spanish conquerors. It argues that although well-established, they remain a significantly underrepresented ethnic group in Peru. Additionally, it is argued that Afro-Peruvian culture is commonly misrepresented and there are numerous misconceptions about Africa referred to as 'Imagined Africa'. These range from depictions of violence and poverty to an underdeveloped backwardness. The article illustrates the ontological connection between Africa and 'blackness' and continues to discuss how ideas about African descent and its authenticity are being both reproduced and challenged.

Cantos y Música is an initiative focused on producing a CD compilation of music which demonstrates how these ideas about African descent were formed throughout the international intangible cultural heritage project. These musical pieces featured on the CD are discussed and the process of assembling the pieces of music is described in depth. The article describes the lingering influence of UNESCO's 2003 Convention for the Safeguarding of the intangible cultural heritage throughout the decision-making process. During Cantos y Música's development stage, the opinions of various actors and local musicians were factored into the debate on authenticity, in which ideas vary considerably.

Ultimately, Cantos y Música demonstrates that the representation of Afro-Latin American music is the product of a complex fusion of mixed heritage and ethnic politics. This article argues how music has become a customary symbol to which particularism is attached, thus enabling various groups political agendas to be expressed.

Collins, J.F. (2011) *Culture, Content, and the Enclosure of Human Being: UNESCO's "Intangible" Heritage in the New Millennium*. *Radical History Review*, 2011(109)

This paper focuses on Mexico and introduces the way in which the intangible heritage of Latin America can be controlled, misrepresented and even fetishized with a disabled Latino man named Indio from the city of Pelourinho and his story. It then proceeds to discuss the positive and negative effects of the restoration of his city's colonial architecture and furthers the discussion by debating what constitutes heritage. A use of more subheadings would have been useful to divide up the paper into sections. The style of the writing is at times overly complex and sometimes detracts from the points being made. The paper critiques at length, some of UNESCO's work in this field, chiefly the 2003 Convention for the Safeguarding of the intangible cultural heritage. It concludes that property can be a symbolic representation of both culture and personal identity, defining a particular moment in the culture's history.

Dean, B. (2009) *Urarina Society, Cosmology, and History in Peruvian Amazonia. Unequal Exchange and the Circulation of Palm-Fibre Wealth*. Florida Scholarship Online



This chapter discusses the importance of palm fibre cloth and the meaning attached to it. It describes the procedure for preparing and making the cloth in depth as well as the various types of cloth and their uses. For example, the Aguaje palm (*Mauritia flexuosa*) is used for cordage, net bags, hammocks and fabrics. It is a lengthy and demanding process where up to two entire months are devoted to a single ejla (palm-bast cloth). To the Urarina, this highly skilled and intensive labour is what gives them their notable value. This value it accrues through its production could mean it qualifies as an element of the Urarina's intangible cultural heritage.

Cloth is, and always has been, a way of conveying age, gender and social status and for this reason, it is central to life in the Upper Amazonian regions. These cloths also have the ability to encode kinship and accentuate family ties by highlighting bonds between siblings, spouses, parents and children. Additionally, cloth plays a large role in many of the ceremonies surrounding birth, marriage and death. The chapter also explores how cloth is regarded as being of both social and economic value. It is considered a commodity, a currency of sorts, and simultaneously as an invaluable part of Urarina heritage. Perhaps for this reason, their textiles have not made the familiar shift from modest folk-art to global merchandise. In more recent times, imported fabrics have begun to supplant traditional palm-fibre clothing, however they still remain a valuable component of Urarina history and wealth.

The manufacturing of palm-fibre cloth plays a particularly prominent role in the lives of Urarina women while its distribution and selling is handled by the men. This emphasises the differences between men and women within the community. Indeed, the rights and obligations of women are intimately bound to this traditional activity. Mastering the complex and intricate art of weaving palm-fibre cloth provides them with a degree of autonomy, however, as mentioned, they are still largely dependent on men for trading and bartering.

Gautier, A.M.O. (2006) *Sonic transculturation, epistemologies of purification and the aural public sphere in Latin America*. *Social Identities*, 12(6)

This paper analyses the history of Latin America from a post-colonial perspective, focusing on sonic recontextualization which occurred throughout the first half of the twentieth century. It explores the different styles of music and forms of folklore across several Latin American countries, while also laying out the knowledge of how they originated and evolved.

A political perspective is utilised to examine the significance of how Latin American music can encapsulate both the "possibilities of futurity and to histories of exclusion." p20. It continues to argue that the aural is key to defining Latin American modernity and is capable of invoking a shared sense of place-based identity which conjures feelings of belonging.

It concludes by suggesting that change and recontextualization is an inherent part of music in general but that this is particularly true of the Latin American sonic. It constitutes a significant part of their intangible heritage but the shift to a more modern culture demands a constant need for reinvention.

Gegner, M. and Ziino, B. eds. (2011) *The heritage of war*. Routledge.

The chapter begins with the premise that if heritage can be accepted as a way in which the past is utilised in the present day (as cultural and political resources), few fields are more effective for understanding that process than the heritage of war.

It continues to discuss how war plays a crucial role in cultivating emotions, mentalities, identities within a culture but can also be responsible for an enduring legacy of trauma. The studies discussed, investigate conceptions of heritage as tangible and intangible and examine where they overlap.

Here, it outlines the prominent theory within the field, that war has the ability to produce 'new' cultural memories which post-war, become considered intangible heritage. However, it is stressed that these memories are not static, and like all forms of heritage, they are dynamic and can be challenged or changed. The notion of a shared heritage can be problematic since and here, it argues that there is no one, overarching story to summarise the collective experience of a culture affected by war. Instead of individual identities, the light is often shone on national identities, appropriating and marginalising them through using heritage. Tangible heritage of war is described here as physical manifestations including, cenotaphs, monuments and cemeteries, the construction and meaning attached to these communal forms of memorialisation often exhibits the conflict between the state and private agencies.

The authors of the following chapters of this book all claim that there are multiple perspectives of the past, all of which vie for dominance in the discourse occurring on small to large scales across the world.

Lastly, the complex and lengthy process of reconstruction after war is discussed and the chapter argues that it is never a simple case of picking up the pieces and rebuilding the landscape, since there is often a simultaneous attempt to reconstruct the narrative of a culture. It discusses how in recent decades the very nature of war has transformed, and modern warfare usually entails the destruction of citizens homes, places of worship and cultural institutions. This can be considered as an attack on identity.

Isar, Y.R. (2011) *UNESCO and heritage: global doctrine, global practice*. *Heritage, Memory & Identity*, Los Angeles: Sage

This book chapter focuses on exploring how terms such as 'memory', 'identity' and particularly 'heritage' have become part of a global script. These terms are primarily used by both individuals and organisations such as UNESCO, whom this chapter collectively refers to as a cult of 'The Heritage'. The ensuing description of a 'community of believers' has rather negative connotations of a group who take a radical stance to their cause and are somewhat deluded.

It is argued that in recent times, the rapidly expanding, tourism-led 'heritage industry' uses the 'public good' as an asset to its ventures and as justification to any schemes that receive opposition. Those who pay to spectate and experience the heritage industry are also included in the cult previously mentioned.

The chapter continues to describe much of UNESCO's previous work and its history and discusses the process involved in the return or restitution of cultural property. It includes some interesting graphs, one of which shows a bar chart of the number of World Heritage Properties by region. It displays a significantly greater number of properties listed in North America and Europe than any other region in the world. The chapter acknowledges that the results are unavoidably skewed towards parts of the world with longer histories of development and consequently greater collections of places that meet a set of criteria favouring Western heritage standards. However, despite this, the global South is undeniably finding itself globally underrepresented in this area of heritage recognition.

To conclude, various safeguarding strategies are critiqued, and it is argued that use of the umbrella term 'living heritage' is often indicative of the underlying confusion which pervades discourses on this subject. Some methods of safeguarding intangible heritage are simply efforts to materialise the immaterial by recording and documenting it. The chapter argues that true safeguarding means honouring the dynamic nature of intangible heritage and its inherent element of adaptation, consequently enabling the existing repertoire to be added to. Most importantly, true safeguarding means ensuring that the transmission of heritage is able to occur between generations to ensure its survival.

Kuutma, K. (2016) *From folklore to intangible heritage*. *A Companion to Heritage Studies*. Malden, Oxford and Chichester: Wiley-Blackwell



To begin, debates over use of the word ‘folklore’ are outlined but the paper questions whether this is the first steps towards a more promising future or simply pedantic squabbling.

This paper makes reference to the impact of certain UNESCO documents, chiefly the 2003 Convention for the Safeguarding of Intangible Cultural Heritage and also the 2000 Masterpieces of Oral and Intangible Heritage of Humanity programme. They are representative of modern approaches to researching ‘folklore’, however, the paper discusses in detail the history of folklore studies dating back to the early techniques of the 19th Century, through to the more recently developed methods of the 21st Century. There are three main phases of folklore research which span this time period: identification and mapping; institutionalising and networking; translation and knowledge transfer. The paper continues to describe some of the major shifts in concepts, research techniques and paradigms that have occurred in this particular field. It discusses how European folklore studies eventually made their way over to the United States which rejected previously held beliefs of cultural givens to be upheld and maintained. This new methodology focused on rationale and drew from Marxist, feminist and post-colonial styles of research and over time spread out to influence the world.

Lenzerini, F. (2011) *Intangible cultural heritage: The living culture of peoples*. European Journal of International Law, 22(1)

This paper states the five constituent factors of intangible cultural heritage as: the identification of heritage by the community themselves; the continuous process of heritage recreation as their situation changes; an association with the community’s cultural identity; the authenticity of the heritage; its lasting connection to human rights. All of these factors are discussed in turn, throughout the paper. It describes the recent increase in recognition that intangible heritage has received and the consequent movement towards safeguarding it. The 2003 Convention for the Safeguarding of Intangible Cultural Heritage is considered a product of this revolution and is praised for its practical and inclusive approach but critiqued for drawing too much influence from the 1972 World Heritage Convention model. To counter this insufficiency, the paper argues that safeguarding on an international level, should be more reliant on human rights laws to prioritise the happiness and needs of the communities.

It discusses how intangible cultural heritage is considered as the successful transmission of immaterial heritage, which was accomplished for centuries without international interference. This changed with the phenomenon of globalisation, when cultures suddenly began to interweave and merge resulting in cultural boundaries becoming either undefined or undecided. Despite acknowledging this as a potential threat to intangible heritage, the paper draws attention to its dynamic nature while also stressing the importance of cultural diversity. The paper concludes by outlining the greatest challenges facing safeguarding initiatives, which in a way, also serve as a list of goals to strive towards in this field. These goals focus on ensuring that ethnic minorities (who comprise a large percentage of the world’s intangible heritage) have acceptable standards of living upon their ancestral land, and that they are in complete control of what is safeguarded based on what heritage they value and wish to be preserved.

Pietrobruno, S. (2009) *Cultural research and intangible heritage*. Culture Unbound: Journal of Current Cultural Research, 1(1)

This paper showcases the ability of cultural research to convey a broad understanding of intangible heritage, while also acknowledging the challenges and problems that can arise. It chooses to focus on various Caribbean performing arts, using them as case studies which effectively illustrate this. This paper discusses what constitutes intangible heritage and goes on to tackle the complex issue of how to decide which forms of intangible heritage most urgently require preservation.

Making reference to UNESCO’s 2003 Convention for the Safeguarding of the intangible cultural heritage is argues that their approach to creating hierarchies and divisions excludes intangible heritage that has been somewhat ‘tainted’ by the commercial interactions. Additionally, it calls attention to how recent advancements in technology enable preservation of intangible heritage through digital means such as the participatory and social medium of Web 2.0. outside the jurisdiction of organisations. This is an example of a more casual and flexible form of intangible heritage preservation, capable of allowing various forms of heritage to change over time.

Prada-Trigo, J. et al. (2016) *Tourism and Motivation in Cultural Destinations: toward those Visitors Attracted by Intangible Heritage*. Almatourism-Journal of Tourism Culture and Territorial Development. Vol 7, Iss 14

The article begins by outlining what the research is trying to find out, or at least what questions it aims to answer. Chiefly, “what motivates tourists to travel to these places?” and “are they satisfied with the intangible cultural heritage they experience?”

As much of the literature suggests, times are changing and a recent increase in the number of destinations included on the list of UNESCO World Heritage Sites has prompted a corresponding increase in the amount of scientific research performed on intangible heritage and tourism. It acknowledges that frequently, a locations enhanced status on the World Heritage list translates to an international seal of approval, heavily implying the guarantee of an authentic holiday experience. As indicated by previous studies, potential visitors are likely to evaluate this opportunity to encounter authentic cultural heritage which, unsurprisingly, results in an increase in tourism.

This article argues that “culture is no longer an end in itself and has come to mean the local economic promotion and tourism which is now considered an incentive for the conservation of monuments and the restoration of historical centres. The remainder of the article consists of a literature review, followed by a description of the questionnaire technique which was implemented and an analysis of the resulting data.

The article argues that there are three primary reasons for the recent increase in cultural tourism: society’s mounting appreciation and awareness of cultural heritage; a desire to forgo the previously traditional and immensely popular “sun and beach” type of holiday; a greater emphasis on the importance of reserving time for leisure.

The results of this study illustrate that of cultural, social and leisure related reasons for travel, leisure is the dominant motivator behind such tourism. Additionally, they show that tourist satisfaction is heavily dependent on a location’s attributes, facilities and its novelty, as well as the height of previously held expectations for the place and the local knowledge made available. All of these factors culminate to determine whether satisfaction is achieved, and if it is, this usually corresponds to a third-party recommendation and strong inclination to return.

Radcliffe, S.A. (2018) *Geography and Indigeneity III: The co-articulation of colonialism and capitalism in indigeneity’s economies*. Progress in Human Geography. Progress Report 3.

This report examines indigeneity from a largely political and economic perspective. It discusses how the positions held by indigenous peoples are complex and interweave across many economic domains. It argues that indigenous peoples, capitalism and colonial modernity can be understood as – indigenous economies. It describes how romantic and naïve representations of indigenous life and culture are being challenged by indigenous people themselves.



Indigenous agency in economic relations is not universal but profoundly geographical. Indigenous groups have over time, transformed their way of interacting and negotiating with capitalist economies and have experienced an increase in agency. However, the report stresses that there are no guarantees and that capitalism still represents a dangerous space for indigenous peoples to operate within. In Peru the governments development of digital technology to encourage creativity, has led to the formation of rural-urban connections between rural artisans and IT professionals, in spite of national export policy decreasing salaries. Examples are given of the diverse and complex way in which indigenous relations with the economy take form. These illustrate the paradoxical geographies of how indigenous corporations have the power to influence investment and capital, but also how indigenous labouring bodies are regarded as underserving of fair payment for their work.

Schlüter, R.G. (2012) *Promoting regional cuisine as intangible cultural heritage in Latin America. Food and the tourism experience*. OECD Publishing.

This chapter explores how the recognition of cuisines native to certain rural areas of Latin American has aided local development of communities. Promoting these traditional foods and acknowledging them as an essential form of intangible heritage is vital to their preservation. There is an emphasis on the impermanence of culinary heritage and how its endurance is heavily reliant upon the regional cuisine being a valued as a living part of the communities.

The challenge presented by tourism is that it contributes to the confusion of authenticity with exoticism and this is a key theme throughout the chapter. Another dilemma lies in the extreme fragility of intangible heritage due to changing, adapting societies and the transition from local foods to more modernised, urban alternatives. Several examples of local food “corruption” are given, and the chapter makes a strong argument that these modified versions of traditional recipes pose a severe threat to the safeguarding of this intangible heritage. However, the chapter argues that an ever-increasing interest in culinary tourism (as a way to explore a country) may help save certain traditional, threatened cuisines. If prepared authentically, food may become a way of preserving a cultures culinary heritage and also gaining global recognition. The chapter goes on to explore both the vibrant and dark aspects of Latin Americas culinary history and its influence on Europe. Additionally, colonisation mean that European farming and cooking methods were in turn, adopted by Latin America. P93 mentions Peru’s relationship with maize.

Smith, L. (2006) *Uses of heritage*. Routledge.

This book makes an argument for memories and knowledge being a more potent form of heritage than material objects such as heirlooms although does not imply that the transmission of intangible heritage should be prioritised over any other types of heritage. It acknowledges that in many cases, tangible heritage can act as an important tool to support and provoke engagement with intangible heritage.

The book questions, and aims to answer, the complex reasons behind what drives cultural tourism and what motivates the huge numbers of visitors at World Heritage Sites. Additionally, it focuses on heritage not simply as a concept, but as a form of evolution and it explores how heritage is involved in the formation and adaptation of identities. It is argued that heritage is a discourse not only involving words, but also social practises which are perpetuated and changing over time.

Finally, it is discussed how there is an ongoing alteration being made to perceptions of heritage, transitioning to a less-Western, more Indigenous perspective. This, in a way, is healing the damage inflicted to the study of heritage by decades of a dominant Eurocentric understanding.

Stefano, M.L., Davis, P. and Corsane, G. eds. (2014) *Safeguarding intangible cultural heritage (Vol. 8)*. Boydell & Brewer Ltd. Chpt 17 & 18

Chapter 17 – Bowers, J., Corsane, G. *Revitalising Amerindian Intangible Cultural Heritage in Guyana and its Value for Sustainable Tourism*

This chapter praises various UNESCO initiatives such as the 2003 Convention for the Safeguarding of Intangible Cultural Heritage for promoting the recognition of intangible cultural heritage on a worldwide scale, but argues that despite these efforts, many organisations still fail to notice and serve the needs of Indigenous Communities.

Exploring the history of heritage safeguarding, it describes how the field drawings of Edward. A. Goodall enhanced global awareness of Amerindian culture, drawing attention to both its tangible and intangible forms.

It continues by describing the transition in Amerindian studies, from Europe’s dominance in this field to North America leading the way. This shift was piloted by Walter Roth, a prominent figure in the documentation of Amerindian cultural heritage.

One of the primary goals of the 2003 Convention for the Safeguarding of Intangible Cultural Heritage was to democratise the process of creating a safeguarding plan by giving more power to communities particularly in the developing world. An example of this change is the Iwokrama Project. This scheme aims to sustainably develop a designated rainforest reserve and here it is argued that the credit for its favourable outcome belongs to the local Amerindian communities (primarily the Makushi people) who were heavily involved at every step of the process.

The chapter then describes how the lingering influences of colonialism, modernity and globalisation are a more current threat to traditional economic livelihoods and continues by discussing these effects in the realm of tourism. Tourism has the potential to provide a source of income for communities as well as offer opportunities to express their cultural identities. However, some communities have recently taken to carrying out certain modified or inauthentic activities for tourists who desire a full ‘cultural’ experience.

Chapter 18 – Assunção dos Santos, P., Muller, E. *When ICH takes hold of the Local Reality in Brazil: Notes from the Brazilian State of Pernambuco*

This chapter seeks to analyse the changing and strained relationships between the state, local level communities and representatives using examples from the state of Pernambuco in Brazil. Again, this chapter stresses UNESCO’S protagonism, making reference to the 2003 Convention for the Safeguarding of Intangible Cultural Heritage which was instrumental in giving intangible cultural heritage an international platform.



It also discusses how in Brazil specifically, intangible cultural heritage has come to be acknowledged as something which embodies identities, practises and memories and refers to this process of recognition as ‘institutionalisation’. Here, it argues that in Brazil this also works to emphasise cultural diversity and social inclusion.

The chapter describes how intangible cultural heritage policies can often result in commercial value being attached to certain forms of heritage such as in the instances of the Registry of Immaterial Heritage and the Registry of Living Heritage. It is argued that a place in these records equates to a ‘seal of approval’, advertising the cultural heritage as an authentic product. Here, the chapter notes that for the registration of intangible cultural heritage in Pernambuco, the requests came from regional and local authorities and only in one case was a request made by the wider public. This is regarded as interesting, but it is not made clear whether this is perceived as positive or negative. To conclude, it outlines the pressing issue of not fully comprehending the consequences for the creators and bearers of this heritage. The various methods of safeguarding heritage already being employed are currently the most promising option for achieving progress and yet they are still failing to establish discourse with the communities who do not operate in a more institutional way.

Stefano, M.L. and Davis, P. eds. (2016) *The Routledge companion to intangible cultural heritage*. Taylor & Francis.

Chapter 35 – Underberg-Goode, N.M. *Conveying Peruvian intangible heritage through digital environments*.

The chapter begins by arguing that intangible cultural heritage is ‘living’ since its creators and bearers, unlike objects, are alive. It continues by questioning whether it should be museums who lead the way when implementing the plans of the 2003 Convention for the Safeguarding of Intangible Cultural Heritage. Furthermore, are there ways that museums and their strategies of management and curation need to be reformed?

It describes how there is often much effort put into heritage preservation schemes but despite this, they are still lacking the resources for documenting and archiving it successfully. Increasingly, websites are playing a significant role in the circulation of intangible heritage but here, it emphasises the need for local participation to balance power relations and ensure control is given to the Indigenous communities. The utilisation of digital technology paired with a collaborative effort of communities and professionals aims to create a representative and easily accessible way to understand intangible cultural heritage.

The chapter discusses how the website projects were designed to remain representative of the ‘whole’ culture by avoiding close-ups and they were also made interactive to add another dimension to user experience. Additionally, one of the websites integrated core aspects of the culture which forms intangible heritage, for example, the importance of festivals in Peruvian culture. It highlighted the knowledge and practises of a festival sponsor as a path through the website. This is only one example of the many components to their website design. Finally, the chapter draws attention to how community members sometimes feel their intangible cultural heritage is defined more as a struggle towards liberation from another oppressive culture rather than by the actual folklore, music and traditions. PeruDigital aims to combat this by only including heritage considered by the communities as important and worth digitalising to safeguard.

Smith, L. and Akagawa, N. eds. (2008) *Intangible heritage*. Routledge.

Chapter 8 – Kenny, M. L. *Deeply rooted in the present: making heritage in Brazilian quilombos*

This chapter opens with a quote from David Lowenthal, when arguing that heritage “clarifies the past by infusing it with present purpose”. This observation that the nature of intangible cultural heritage is dynamic, and that what it means to its creators and bearers is reconfigured as time passes, forms a large part of the main argument of this chapter. It asserts that the formation and practicing of heritage is an inherently political process and to illustrate this, the chapter uses field research gathered from two Santa Luzia communities.

It is explained that quilombos communities are formed primarily from the descendants of ex/fugitive slaves. The origin of this term and the history of slavery in Brazil are described.

Insufficient documentation and a perceived absence of memory can result in the heritage of Indigenous communities being viewed as non-existent and they are consequently denied a claim to their ancestral land. However, the chapter also discusses the resentment which has been provoked as a result of land acquisition, which occurred after the legislating of collective territorial rights for quilombos communities.

It is argued that memory plays a crucial role in any culture as it impacts daily life and, in time, transforms material heritage into sites of memory. Methods such as DNA testing and cultural memory analysis have been employed in an attempt to distinguish and define who are quilombos people.

Unesco ICH. (2017) *Intangible Cultural Heritage domains*.

This document proposes that manifestations of intangible heritage occur in five broad domains. Within the opening paragraph however, it states that there can be forms of heritage which belong to more than one category and that there can be overlap or variation between the domains themselves. There is great emphasis on the desire to include rather than exclude heritage from the domains. The aim of demarcating five domains was to establish a flexible framework from which to begin understanding intangible heritage.

The domains are:

- Oral traditions, language and expressions
- Performing arts
- Social practices, rituals and festive events
- Knowledge and practises concerning nature and the universe
- Traditional craftsmanship

The document explores each of these domains in turn with case studies as examples. A key theme carried throughout this document is that much of these practices are all the more precious because of their vulnerability to being lost through modernisation. There is emphasis on how in recent times, there is less of a need / desire for these traditions, so they are not being transmitted to younger generations and consequently preserved. This highlights the need for intangible heritage safeguarding initiatives.

Unesco ICH. (2017) *Intangible Cultural Heritage and Gender*.

This document's main argument is that intangible cultural heritage plays a key part in shaping gender roles and norms within communities, and that we cannot separate it from the formation of gender identity. Interesting examples of communities in Oman, Croatia, Kenya and Australia are given as small case studies. These effectively demonstrate how gender roles are involved in many forms of intangible heritage, in communities across the world.



For example, in many cultures, domestic tasks, particularly food preparation and cooking, is an activity shared between mothers and daughters. The knowledge transmitted and the bond that is formed is considered a prominent part of their intangible heritage. The document mentions that by contrast male tasks are more commonly in the category of woodcarver or silversmith. For the sake of balancing viewpoints, it could have explored the skills and bonds shared between fathers and sons in their respective roles within the community.

In addition to the division of labour the document discusses various gendered recreational activities and traditions. It reviews how in many societies across the world they are changing in order to balance power relations. This evolution of community's gender relations is a key theme throughout the document. It argues that policy making should aim to promote gender equality but fails to specify whether this is equality of outcome or equality of opportunity.

The document focuses on situations where inequality is experienced by women and describes a variety of female case studies. However, it largely omits specific accounts of women who have verbally expressed their feelings of oppression or marginalisation within their communities, with the exception of the members of The Waanyi Women's History Project. "The women considered that their concerns about their heritage had not been given adequate attention or legitimacy in government plans. They developed a strategy to make their voices heard..."^{p10}

The document does well to acknowledge that not all forms of segregation equate to discrimination and that some discriminatory practises may serve an important social function within the community.

Finally, another key point stressed throughout the document is that inventorying carries the inherent risks of misrepresentation and the loss of a community's control of their intangible heritage. To reduce this risk, there needs to be full involvement of the community during the inventorying process and a range of perspectives from different age and gender group should be included.

Unesco ICH. (2017) *Identifying and Inventorying In tangible Cultural Heritage.*

This document begins by defining intangible cultural heritage and describing why the identifying and inventorying it is an important process. The process of inventorying has the potential to help foster a sense of identity and aid social cohesion. Having it inventoried can help to achieve the protection and preservation of a marginalised community's cultural heritage, ensuring that they are recognised and respected. Additionally, identifying the practises and traditions which comprise a cultures intangible heritage makes it easier to understand, since the concept of intangibility can be difficult to grasp.

The document states that the primary purpose of inventorying is safeguarding, and it argues that this is an essential step towards raising global awareness and encouraging creativity within a community. The term 'preserve' can imply capturing and keeping in stasis, but here, safeguarding means enabling the process of transmission to continue effectively. The changing nature of intangible heritage as communities adapt to an evolving environment can mean that from generation to generation, alterations to their culture are being made to suit their surroundings and their situation. For this reason, it would not be practical to inventory cultural heritage in a manner that freezes the knowledge and traditions. Consequently, inventories should be developed and updated regularly to ensure they remain relevant and accurate. This document performs a very thorough analysis of the practicality and conflicts of inventorying from both a social and political perspective. It is made very clear that it must be the communities who decide what to inventory and safeguard as intangible cultural heritage, based on what they regard as important.

Using bullet points, the document exhibits the responsibilities of States when inventorying their own intangible heritage. States are generally free to approach this task however they choose however, communities must be involved throughout every stage of the process. Finally, access to completed inventories must be taken into consideration, with communities deciding prior to publication, what is included and what is omitted. This process must be implemented with care to ensure the property rights of the community are not violated and information about their heritage is not exploited for commercial gain.

Detailed case study examples of Bulgaria, Brazil and Venezuela are presented, and the document concludes by outlining a potential plan for the inventorying of intangible cultural heritage. In this way, the document doesn't just describe issues, it proposes a next step forward with a detailed six-part template to provide a structure for inventorying intangible heritage.

Unesco ICH. (2016) *Report of Peru on the status of the element 'Eshuva, Harákmbut sung prayers of Peru's Huachipaire people.'*

This report is about the Huachipaire ethnic group native to the Paucartambo province in Cusco, Peru. It mostly focuses on their songs, prayers and oral traditions which are sacred and a vital component of their ICH. Their songs are often about inspiring healing and self-actualisation. The report describes in detail the function of the sacred songs and assesses how and why they are at risk. It also lists the goals and achievements of the safeguarding initiative as well as the benefits to the community. The community participation in the safeguarding activities and preparation of the report is an initiative which fosters community spirit and enables the exchange of ideas on the subject at hand. By examining the results of the endeavour, they evaluate whether the safeguarding activities and the consequent report were a success.

Unesco ICH. (2017) *Intangible Cultural Heritage and Sustainable Development.*

Making reference to the 17 Sustainable Development Goals, and their importance in relation to intangible heritage, this document views sustainable development as having many components. Therefore, the numerous subheadings, although lengthy, are useful to divide up the document and discuss the many features of sustainable development. There are a good number of case study examples interspersed throughout the document to give context to the topic at hand.

The economic dimension to sustainable development and its relationship to intangible heritage is explored through studying livelihoods, employment and tourism. The social aspect through food security, well-being, health care and education (among others). And the environmental side is addressed through examining biodiversity, conservation research and resilience to natural disasters and climate change.

The document's overall attitude is highly conscious of the need for peace, security and freedom. There is an emphasis on these themes throughout the text as a whole but towards the end of the document, it examines the ways in which efforts to preserve intangible heritage can promote these values. It argues that the safeguarding of intangible cultural heritage can unite people through means of practising open dialogue, reconciliation a shared common goal.

Vecco, M. (2010) *A definition of cultural heritage: From the tangible to the intangible.* Journal of Cultural Heritage, 11(3)

This article begins by discussing the history of semantics and confusion surrounding the term 'heritage' and continues by exploring the origin of the word heritage and of the concept of cultural property. Additionally, the process of distinguishing tangible from intangible heritage is described, as well as the simultaneous change in selection criteria for heritage in general. This occurred when there was a shift from heritage being thought of simply as an object of intrinsic quality, and instead considered as anything perceived as having aesthetic,



historical, scientific or social value to a community. There was also a marked shift towards ensuring the communities decided this for themselves. Finally, the article makes a comparison between Western perceptions of conservation where the emphasis is placed on protecting the physical structure, and the sentiments of Japanese culture that places greater weight on their heritage's spiritual value. An example of this would be the methods of conservation employed for the Japanese Temple of Ise. Acknowledging the significance of immaterial and oral forms of heritage has been an important step towards changing the ancient Eurocentric overview which was applied to the preservation of heritage for so long.

Waterton, E. and Smith, L. (2010) *The recognition and misrecognition of community heritage*. International Journal of Heritage Studies, 16(1-2)

This paper argues that certain inaccurate portrayals of heritage are perpetuated throughout both politics and academia, making it difficult for communities to reshape the perceptions others have of their cultural heritage. It claims that variety and subtlety have vanished from these portrayals, leaving only misleading, one-dimensional representations for people to study.

The paper also discusses a deceptive rhetoric, which recommends the rejection of our privileged position and the control it gives rise to, when in reality it peddles the overly simplistic and romanticised notion of communities as isolated backwater villages. This misrecognition only further marginalises these groups and puts them and their cultural heritage at a greater disadvantage.

Additionally, it argues that a key focus of many projects has been on what they have achieved *for* rather than *with* the communities, depicting the communities as indebted and leaving project members to appear as benevolent heroes. The paper continues by addressing how little we really know about community's heritage since it truly exists in the minds of its members. Therefore, an epistemological shift is necessary to change understandings of community heritage from something in the realm of explanation to something in need of explaining. The paper draws heavily on the work of Nancy Fraser and her 'politics of recognition' and also examines the failings of the Authorised Heritage Discourse (AHD), first theorised by Laura Jane Smith. Smith, L. (2006) *Uses of heritage*. Routledge. Here, the AHD is accused of excluding and overlooking the rights of communities to define their own cultural heritage, as well as subjugating their identity to those endowed with 'heritage expertise'.

Some other sources...

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