



UNESCO Chair

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Intangible Cultural Heritage
and Comparative Law



LESSONS OF THE IMPLEMENTATION OF THE 2003 CONVENTION IN COLOMBIA

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ICH IN COLOMBIA: SOME KEY STEPS

- Studies in folklore and ethnography since 1930's ("inventories" of folklore, documentation, audiovisual research, etc). 1941: National ethnologic Institute (National Journal of Folklore) > 1952: National Institute of Anthropology > 1999: National Institute of Anthropology and History
- 1991: the new constitution recognizes Colombia as a multicultural and pluriethnic country.
- 1997: creation of the Ministry of Culture (with a heritage division)
- 2001 - 2004: UNESCO's culture sector did a pilot campaign on ICH in Colombia: "Patrimonio inmaterial colombiano: Demuestra quien eres" ("Show who you are") to raise awareness of the importance of ICH (inventory form)
- 2003 and 2005: proclamation of 2 elements as "Masterpieces of the Oral and Intangible Heritage of Humanity" (today Colombia has 8 elements on the Representative List and 2 on the List of ICH in need of Urgent Safeguarding)
- 2005: first national ICH congress and creation of the ICH group on the Ministry of Culture
- 2006: ratification of the ICH Convention

ICH IN COLOMBIA: SOME KEY STEPS

- 2008 - 2009: New heritage law and decree, with a long chapter about ICH
 - 2010: “Policy for the safeguarding of the ICH in Colombia”
 - 2012: “Policy for the knowledge, safeguarding and promotion of traditional foods and nutrition in Colombia”
 - 2018: “Policy for the strengthening of the skills and crafts of the culture sector in Colombia”
 - 2019: New decree with updating of the ICH procedures
- 12 domains of ICH
 - A national and many regionals Representative Lists
 - Concrete criteria for inclusion of elements on these lists
 - A compulsory safeguarding plan for inscription on the lists
 - A national plan of action with 6 strategies
 - No compulsory inventories. In 2019 a certification is created for those elements outside the lists

LESSON 1. INVENTORIES

- 2005: inventory of the ICH of the Huila department
- First ICH inventory in Colombia
- No methodologies
- The universities nor the communities were not interested in ICH: a new agenda

EXPRESIONES

CATEGORÍA DE LA EXPRESIÓN

1. Oralidad 2. Relación sociedad-naturaleza 3. Universo culinario 4. Medicina Tradicional

5. Trabajo artesanal 6. Expresiones artísticas 7. Fiestas y celebraciones 8. Organizaciones sociales

9. Paisaje cultural 10. Huellas paleontológicas y arqueológicas 11. Patrimonio construido

1. NOMBRE: Dimensión ecológica del bosque cacaotero

General | Ubicación | Características | Actores | Documentación relacionada | Notas | Valoración

2. TIPO DE EXPRESIÓN

Incluir nuevo tipo de Expresión

Corpus lingüístico
Narrativa
Memoria local
Mitos y leyendas
Poesía y expresiones literarias
Creencias

3. DESCRIPCIÓN:

Los cacaguales necesitan de sombra para su crecimiento y producción. Para ello, tradicionalmente se sembraban árboles de gran altura como el caracolí, le guásimo, el cachimbo y el aguacate. En medio de plataneras y cachaqueras. Este espectro agrícola generaba también un entorno ecosistémico favorable al desarrollo de una biodiversidad. En los cacaguales se encontraban venados, loros, micos, y variedades de insectos. Estos ecosistemas que sufría alteraciones menores en las fases de poda y deshierbe con el objeto de despejar la labranza (Montealegre, 2005: 192). Los tiempos de poda y deshierbe se hacían también en época de menguante.

El ciclo productivo de un bosque de cacagual puede durar entre 50 y 60 años. Al final del ciclo productivo, los bosques de cacagual se van recomponiendo progresivamente mediante técnicas de resembrado que reemplazan palos viejos por nuevos .

Las plantaciones de cacagual implican la presencia de árboles de sombrío como el caracolí que favorecen la sostenibilidad de la actividad, además de generar unas condiciones ecosistémicas favorables para la presencia de fauna silvestre.

4. EXPRESIONES ASOCIADAS

Oralidad Relación sociedad-naturaleza Universo culinario Medicina Tradicional Trabajo artesanal Expresiones artísticas

Fiestas y celebraciones Organizaciones sociales

Record: 1 of 171

Ready





LESSON 1. INVENTORIES – THE DOMAINS OF ICH

UNESCO DOMAINS

- Oral traditions and expressions, including language as a vehicle of the intangible cultural heritage;
- Performing arts;
- Social practices, rituals and festive events;
- Knowledge and practices concerning nature and the universe;
- Traditional craftsmanship.

COLOMBIA DOMAINS

- Festive and ludic acts;
- Popular arts;
- Culinary culture;
- Traditional knowledge concerning nature and the universe;
- Languages and oral traditions;
- Traditional medicine;
- ICH related to cultural spaces;
- Traditional knowledge and practices concerning habitat and housing;
- Traditional sports and games;
- Traditional social and normative systems;
- Traditional Religious collective events;
- Traditional craftsmanship;
- Traditional production (fisheries, farming, forestry...);
- ICH concerning daily life events

LESSON 1. INVENTORIES – THE PURPOSE

- 2012: analysis of the 19 ICH inventories completed in Colombia
- **What for?**
- **To know what we have before safeguarding?**
- Some of the inventories didn't have a purpose so they were not used nor updated
- Some have a goal, so they were being used
- The methodologies and the fields are different depending on their purpose
- Not the same an inventory for an education purpose, to raise awareness, for promotion, for a safeguarding plan, etc
- Not a national inventory but many inventories of departments, towns and subjects



LESSON 1. INVENTORIES – THE PURPOSE

- 2012: definition of the valuation criteria for the holy weeks in Colombia and of alternatives to the national RL
- “Holy week processions in Popayán” inscribed on the RL of Humanity in 2009
- At least 9 “holy weeks” files for the national RL
- First step: an inventory of the holy weeks
- More than 700! **Did we have to include all of them?**
- **How to define the scale and scope of an inventory? What to include? The most “important”? Only what the communities want to include? Does it have an end? And if it doesn’t: does the State has to pay eternally for it? How to update it? Every 2, 5, 8 years? With the same communities and groups?**
- We had a purpose, so we decide to include only the holy weeks with open files and with previous research.
- Valuation criteria for the RL lists (nation, department and town) or for none of them (inclusion on the inventory, if it exists; other safeguarding projects, or nothing).

LESSON 1. INVENTORIES – THE SCOPE

- 2007: inventory of the ICH of Bogota
- One element for each of the 20 districts (a representative inventory?)
- But some of the districts can have almost a million inhabitants and 200 neighborhoods!
- The elements were defined on workshops with members of the communities





Café Pasaje



Olaya Football
championship



Flea Market in
Usaquén



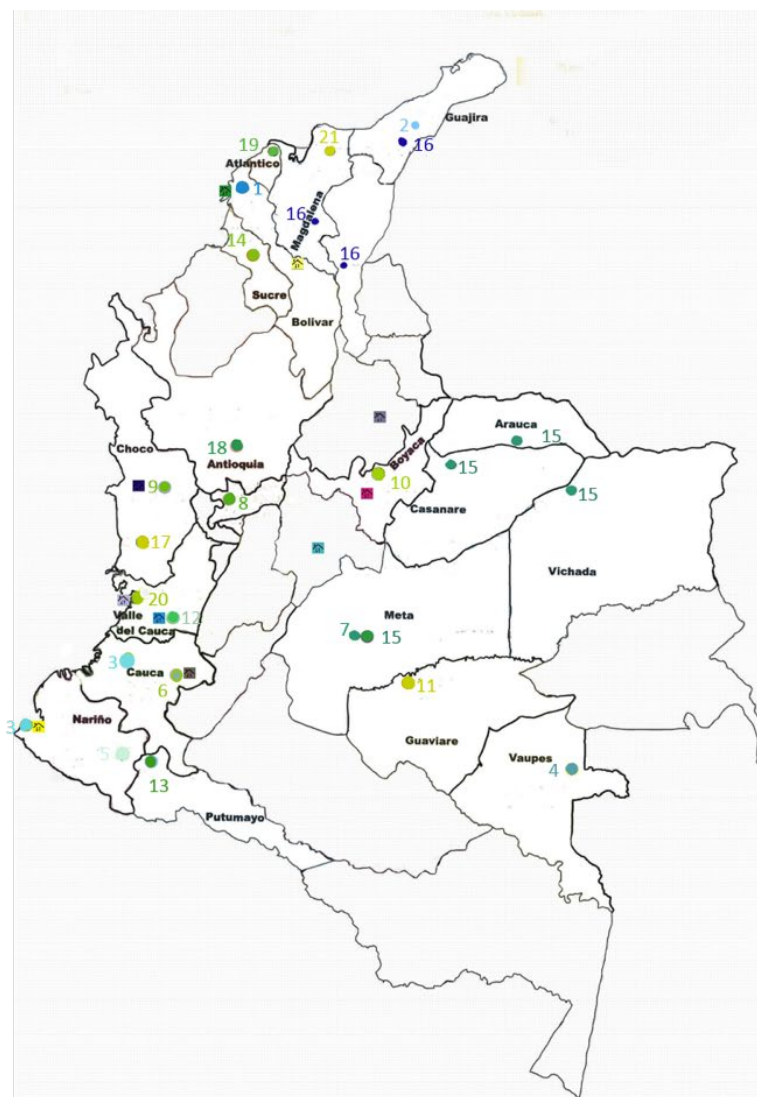
Tannery in San Benito

LESSON 1 - INVENTORIES

- About the communities and groups:
 - How many people represent a community? Or a group? Why is it more important what the majority thinks? How to reach agreements? And if 10 people recognizes an element as part of their ICH? And if they are not from the neighborhood? And if the newcomers or the tourists or the authorities don't like it?
- About the nature of ICH:
 - Everything can be ICH? What is the border of ICH? Only the old practices? What about these new cultural global urban practices (Hip hop, urban art...) that are from everywhere? Are we inventing traditions (Hobsbawn and Ranger, 1983)?

LESSON 2 - THE REPRESENTATIVE LISTS

- In 2008 the Representative List of Intangible Cultural Heritage of the Nation is created, as well as the lists of the 32 departments and of the cities
- To include an element on the list the community must propose a strict safeguarding plan, not only safeguarding measures, lasting at least 5 years
- Today there's 23 elements on the national list, not all the departments have elements on their lists



MANIFESTACIONES

1. SPACIO CULTURAL SAN BASILIO DE PALENQUE
2. EL SISTEMA NORMATIVO WAYUU
3. MUSICA DE MARIMBA Y CANTOS TRADICIONALES DEL PACIFICO SUR
4. JAGUARES DE YURUPARI
5. EL CARNAVAL DE NEGROS Y BLANCOS
6. SEMANA SANTA DE POPAYAN
7. CUADRILLAS DE SAN MARTIN
8. CARNAVAL DE RIOSUCIO
9. SAN PACHO
10. ENCUENTRO NACIONAL DE BANDAS DE MUSICA EN PAIPA
11. EL PROCESO DE FORMAR Y VIVIR COMO NUKAK BAKA
12. LA TRADICION DE CELEBRAR A LOS AHIJADOS CON MACETAS DE ALFENIQUE
13. BETSCNATE O DIA GRANDE
14. CUADROS VIVOS
15. CANTOS DE TRABAJO DE LLANO
16. MUSICA VALLENATA TRADICIONAL
17. ALABAOS, GUALIES Y LEVANTAMIENTO DE TUMBA
18. CULTURA SILLETERA
19. CARNAVAL DE BARRANQUILLA
20. SABERES ASOCIADOS A PARTERIA AFRO EN BUENAVENTURA
21. SISTEMA ANCESTRAL DE LOS PUEBLOS ARHUACO, KANIKUAMO, WIWA Y KOGUI

ESCUELAS TALLER

-  ESCUELA TALLER CARTAGENA DE INDIAS
-  ESCUELA TALLER SANTA CRUZ DE MOMPOX
-  ESCUELA TALLER BARRICHARA
-  ESCUELA TALLER BOYACA
-  ESCUELA TALLER BOGOTA
-  ESCUELA TALLER QUIBDO
-  ESCUELA TALLER BUENAVENTURA
-  ESCUELA TALLER POPAYAN
-  ESCUELA TALLER CALI
-  ESCUELA TALLER TUMACO

LESSON 2 - THE REPRESENTATIVE LISTS

CRITERIA

- Correspondence with the domains of ICH
- Social significance
- Collective identity and nature
- Validity (“vigencia”)
- Equity
- Responsibility

SAFEGUARDING PLAN

- Description of the element
- Benefits and impacts of the element
- Preservation measures against risks
- Measures to protect the community structure
- Participation tools for the SP
- Measures for the transmission of the element
- Measures for ensuring visibility and awareness of the element
- Measures for improving knowledge and research on the element
- Measures for monitoring the safeguarding plan

LESSON 2 - THE REPRESENTATIVE LISTS

- What is representative and what is not? What does it represent? ICH, the countries of the world (for the case of the RL of the humanity), the regions of Colombia (for the case of the RL of Colombia), the communities and/or groups (of the world, of Colombia)? Can one element, or 10, represent one country?
- Why do we inscribe an element on a RL? What for? For acknowledgement? “to ensure better visibility of the intangible cultural heritage and awareness of its significance, and to encourage dialogue which respects cultural diversity”? Do the elements need to be on a list to ensure the visibility of their elements? Do the elements always need the intervention of the State?



LESSON 2 - THE REPRESENTATIVE LISTS

- What happens after the inscription on a List? Can the element change after its inscription on a list?
- Does the element receives more attention after its inscription on the list? And what happen with the elements that are outside the list? Does it create a “global hierarchy of values” (Herzfeld, 2004) ? Does it receives more money?
- Is ICH only about lists and inventories?

(Aikawa-Faure 2009, Bortolotto 2011, Brown 2005, Hafstein 2009, Kurin 2004, Lacarrieu 2008, Villaseñor & Zolla 2012)



A panoramic view of a city, likely Bogotá, Colombia, with a large group of people sitting on a hillside in the foreground, looking out over the city. The city is densely packed with buildings, and the hills in the background are hazy. The scene is captured during the day, with soft lighting.

Thank you!

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